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# The Sunday Mirror.

[EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, JANUARY 9, 1881.

NO. 7.

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## Telegraphic Intelligence.

### REUTERS' TELEGRAMS.

#### GENERAL ROBERTS.

LONDON, 7TH JANUARY.

Lord Hartington, replying to a question in the House of Commons this evening, said that a vote of thanks to General Roberts was under the consideration of the Government of India, and that, as soon as their recommendation was known, Government had promised to consider the matter.

#### BOARD OF TRADE RETURNS.

The Board of Trade returns of imports for the past month amounts to £33,018,750, showing a decrease of £2,125,000. The exports for the past month amount to £18,018,750, showing an increase of £1,625,000 compared with last year.

### FROM THE PRESS COMMIS- SIONER.

#### CANDAHAR.

CALCUTTA, 8TH JANUARY.

A telegram received from Candahar, dated 6th January, states that authentic intelligence has been received that Behbud Khan and Faizu Khan, who had left Candahar with some twenty followers for Taiwara, were attacked near Naosard by certain Alizais, and after a fight in which several lives were lost on either side, were taken prisoners. A report is current that they have been sent prisoners to Farrah, but this is not confirmed. Another has it that they were rescued by friendly Ishakzais with whom they now are. Faizu Khan was severely wounded. The rumour that Taj Muhammad Khan, Seistani, was besieged in Killa Bist by the Nurzais, is untrue. It appears that he had a fight with the Nurzais at Hazarajat, in which they lost four men, and he then passed on westwards. It is stated that 150 Nurzai sowers from Farrah, in the employ of Hashim Khan, have occupied Dosang.

A traveller from Ghuzni brings a report that the Amir has put Muhammad Jan Wardak to death.

In Candahar all is quiet. The monthly revenue of the city since the siege has been as follows:—September, Rs. 15,052; October, Rs. 43,668; November, Rs. 55,132; December, Rs. 61,031. The prospects of the crops are very good, and prices have fallen slightly.

## Editorial Notes.

THE Oxford Mission was formally opened on the 30th ultimo in the presence of the Lord Bishop and other leading clergymen.

It is reported that after the present season no more opium is to be grown in the Nizam's dominions. Sir Salar Jung is to be congratulated upon this improvement in policy.

BABU KESHUB CHUNDER SEN'S Anniversary Lecture at the Town Hall takes place on Saturday, the 22nd instant, at 4.30 p.m. Subject:—"We Apostles of the New Dispensation in the East."

THE ladies have come out well of the recent Calcutta University Examinations. In the "Little-go" Chandramukhi Bose, of the Free Church Female Normal School, has passed in the second division; and in the Entrance one has passed in the first and another in the second division.

SOME one, speaking of New Year's presents, says:—"The best thing to give to your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to your children, a good example; to your father, deference; to your mother, love; to yourself, respect; to all men, charity; to God, obedience."

THE *Revue des Deux Mondes* for September contains an exhaustive article on the Brahma Somaj from the pen of Count Goblet d'Alviella. The writer is not favorably disposed to its own movement, but presents many points in connection with the history of the Brahma Somaj which are interesting. We intend to notice it in detail in a subsequent issue.

THE *Spectator* says in reference to Lord Ripon's illness:—"No precaution will keep such a constitution in health in such a climate, and if that is the case, there is nothing for it but to return." This is unjust to India. Lord Ripon has nothing whatever to fear so long as he is surrounded by good advisers, and if he does not attempt too much, he will find the climate of the country pleasant enough.

THE Native Christians of Calcutta held a *Nagar kirtan* a few days ago. It was said to be a success. But the hymn, sung on the occasion and composed by Dr. K. M. Bannerji, was, we fear, unintelligible to many. The Rev. gentleman seems to be under the impression that every Native of the streets knows something of the Vedas, and hence that allusions to those old books in a popular hymn would convert a great many. This is, we think, a mistake.

OF Abraham Lincoln the following story was recently told by a distinguished divine:—"At the close of a scientific con-

vention, held in Washington, the members called in a body at the White House to see Mr. Lincoln. As they were waiting in the East Room, the President entered. A member addressed him, and, after making some rather fulsome remarks, said: 'Mr. President, we trust during this time of trial in which the nation is engaged, God is on our side and will give us victory.' To this Mr. Lincoln replied: 'Sir, my concern is not whether God is on our side. My great concern is to be on God's side, for God is always right.'"

IT is right that we should request generous Englishmen at home not to accord a too ready welcome to whatever Indian may present himself before them. Some of those who proceed to England are not men of the right stamp, and their behaviour may serve to bring general discredit upon India. None but those who can produce good certificates or letters of introduction should be trusted, and even in the case of these private inquiries might be useful. We say this in the interests of our own countrymen, as also to prevent disappointment in the English mind.

MR. RENAN is publishing a series of autobiographical sketches in the *Revue des Deux Mondes*. In one passage, he describes the following interesting trait of his character:—"I express myself freely only with people who, I know, are untrammelled by any set of opinions, and are placed at a point of view which may be termed that of a kind but universal irony. As to my correspondence, this will be a disgrace to me if it should be published after my death. To write a letter is a torture to me. I can understand playing the virtuous before ten as before ten thousand persons; but before one! . . . An hour before writing I hesitate, I reflect, and make a sketch for a scrawl of four pages, and then I often fall asleep . . . When I read over what I have written I see how weak it is, and that I have stated a number of things of which I am not at all sure. In sheer despair I close the letter, and feel that I am sending to the post something pitiable."

TWENTY-TWO ministers of religion have put forward a circular to their brother-ministers to unite in denouncing the opium traffic. We extract the following passages from it:—

A deep sense of the disgrace which accrues to England and the disasters entailed on China by the Opium traffic at present carried on between India and China under the protection and to the profit of the British Government, has induced us to appeal to our brother ministers to join in a united attempt to set the matter plainly before our people.

We believe that this is one of those questions of national morality in which ministers of religion are especially bound to help the efforts of the earnest and generous men who are striving to rouse the conscience of the nation, and we, therefore, venture to ask whether you will join us in preaching on this subject on the second Sunday in April 1881,



or some other Sunday that may be more convenient to you.

While desiring to enlist support for the Anglo-Oriental Society for the Suppression of the Opium Trade, we do not think it necessary to urge any other united action beyond the delivery of simultaneous sermons, for we are convinced that if public attention be once adequately directed to the subject, it will never be lost sight of till justice is done.

Our full sympathy is with those who have initiated this movement.

The following pretty story is told of the late Prasanna Kumar Tagore by a writer in the *Oriental Miscellany* :—

He travelled through the North Western Provinces and visited Ashmere, when Maharajah Golsab Singh was its ruler. The Maharajah wished to see Prasanna Kumar, and the latter was willing to go, but on condition that he should give no answer, and the Maharajah no *kāllūt*. During the twenty-five days he remained in the kingdom, Prasanna Kumar frequently saw the Maharajah, and gave him excellent advice. When he was departing, he said at his final interview with the Sovereign, "Your Highness has need of nothing from me, and I have nothing to give worth the acceptance of your Highness. But as a telescope brings distant objects near, I have decided on presenting one to your Highness, that it may bring me sometimes to your Highness' memory." The Maharajah was much pleased, both with the remarks and the present they accompanied.

The late Prasanna Kumar was a great friend of Rajah Ram Mohan Roy. It was under the influence of the teachings of the latter no doubt that he published a pamphlet called "An Appeal to my Countrymen," in which he strongly advocated the worship of one God, the Ruler and Creator of all things.

We republic elsewhere a remarkable sermon delivered by the Rev. Stopford Brooke, the minister who has recently seceded from the Church of England. We are glad to recognise in this zealous brother a Theist of the right stamp—one in whose hands the Theistic cause may be safely lodged. Mr. Stopford Brooke has not joined the Unitarian Church; nor has he taken up an anti-Christian position. His views are, we are glad to say, in accord with those set forth by the Brahmo Somaj of India. His recognition of Christ as the prince of prophets and his advocacy of the doctrine of incarnation reveal to us most distinctly the existence of a deep spiritual tie between himself and his brother Theists in India. There are passages in the sermon which remind us of our minister's utterances on Great Men and True Faith. His explanation of the passage "I and my Father are one" is also the one which we should have no hesitation in subscribing to. After all, the appearance of Mr. Stopford Brooke as a spiritual Theist, has caused us great relief, and removed from our hearts an anxiety. I has shown us that a person who has seceded from the Christian church need not be necessarily anti-Christian, and that the church founded by such a man need not be rationalistic too. That pure Theism can be deeply spiritual and that it can take the place of supernatural religion are facts which are thus established both in India and in England. We look to Mr. Brooke's advocacy of Theism with relief for another reason. It will neutralise the evil effects produced in some quarters by the preaching of Mr. Voysey's shallow, anti-Christian and destructive Deism.

If the *Times* be regarded as the faithful index of the opinions of the British people, then there must have taken place within recent years a considerable change in the public estimate of the Bible as an infallible instructor of men. There is an article on the Bible

Society in which the translations of the sacred book are openly ridiculed and mercilessly criticised. "It is pronounced almost impossible," we are told, "to produce a French or Spanish Bible which will not offend either taste or truth in every page." The writer says :—

The simple circulation of the Bible in all languages is the one commandment, the one creed, the one virtue, the one grace, the one battle cry, the one banner, the one Palladium, the test of a rising or falling State, the way to possess the earth and climb the skies. Such is the sweet belief and balmy confidence of myriads, whom no reasonable person would wish to disturb or rob of the life's joy.

Then follow a number of passages which may be taken at random. When the Bible begins to be studied, we are informed, "a hundred fixed ideas give place to as many uncertainties. It becomes a matter of opinion whether any opinion can be entertained who were the authors of the books, at what date they were written or compiled, and how far they represent tradition gathered long after the events recorded." "Many parts of the Book are practically abandoned by some, or even all, ordinary readers. The details of the ceremonial law are left to curious students, and to divines in search of types and emblems." "Even well-informed Christians seldom look at some of the Minor Prophets, take no trouble to follow the arguments of Job, dismiss the Proverbs as savouring too much of the wisdom of this world, go delicately, and as if on stepping-stones, through the Judges, and pick and choose at their own discretion, even in such books as Isaiah and Ezekiel." "Yet these good folks can honestly, and from the depth of their simple hearts, tell the world that the mere reception of this volume is the short and sure way to all excellence and happiness; that it is alike the food of babes, saints, and heroes." If this represents a change of opinion, it is a marvellous change, indeed.

#### MANIFESTO.

We have already said we do not regret the split between Eastern and Western Theists. As a quarrel among brothers it will do good, and therefore we should rather hail it. Let the soldiers on either side fight out the battle. The world will reap a rich harvest. We hope Mr. Voysey will accept the challenge, and bring all his best soldiers into the battle-field. Let us not be misunderstood. We are not hostile to any man in England or India who cherishes true Theism in his heart. But those who like Mr. Voysey belong to the Tom Payne school of deists and anti-Christian rationalists, are the persons whom we summon and whom we shall confront and encounter. Against those noble spirits in England who whether as Theists or Unitarians love and honor Jesus and other prophets as we do, we have no grudge whatever. Them we shall link in one confederation. For the fact cannot be denied that one of the chief causes of this theological warfare is Jesus Christ—that ever fertile source of quarrel between man and man. Deists and Theists must differ materially concerning the prophet of Nazareth. Those who have reasoned Christ away and those who have found their way through prayer into Christ certainly belong to different schools of thought. Though we do not believe in the orthodox doctrine of Christ's divinity, we are strong and happy in him, and not all the soldiers of anti-Christ can shake off our sweet trust in our Christ. Alas! it has come to this at last, that men like Mr. Voysey who have all along been nursed

upon the lap of the Christian Church should now prove so anti-Christian as to require Hindu Theists to teach them to comprehend and realize the love of Christ! What a spectacle for Christendom! Mr. Voysey, who still boasts of his position as a Christian clergyman, tells us indignantly,—"You are not Theists, for you honor Christ." We turn round, and say to him,—"Brother Voysey, you cannot be a Theist, much less a Christian Theist, if you do not respect that great and good and saintly character." The spectacle is suggestive and edifying. While the more advanced and liberal rationalists are trying to banish the good Jesus from England, the Indian Theists come out in a body to resist his banishment, and strenuously fight his battles and, if possible, vanquish his opponents. But is it only Christ whom Mr. Voysey denies? No. He seems to deny all prophets, and would have nothing to do with inspired saints. But he regards himself as a saint, and looks upon the doctrine of sin with horror. The other day in one of his sermons he spoke of our minister as a *pagal*, lunatic, because he described himself as a great sinner. It is clear the deistic view of holiness and sin is not the Theistic view. It would take longer space than we can afford to enumerate the points on which we disagree, and show wherein it is possible to establish our superiority. We do sincerely believe that Mr. Voysey is playing with a mere toy compared to the divine Theism which flourishes in India. Let him answer these queries, and he will understand what we mean :—

1. Do you English deists honor Christ as a heaven-sent prophet, and do you love him as a sweet friend?
2. Do you hold communion with departed saints?
3. Have you faith in resignation and self-denial?
4. Do you believe in special providence.
5. Have you ever felt inspired?
6. Do you seek harmony of character by cultivating in due proportion faith, communion, reason, love, joy, rectitude, inspiration and *yoga*?
7. Do you spiritually associate with men of other sects and other nations?
8. Can you assert your belief with authority.
9. Do you penitently pray unto God as degraded sinners?
10. Do you go about with the earnestness of Christian missionaries conquering and to conquer?

#### YOUNG BENGAL AT HOME.

UPON this subject Dr. W. Knighton has written an interesting article in the December number of the *Contemporary Review*. Dr. Knighton is a tried friend of the Bengalis, whom he calls the Athenians of India; and the opinions which he expresses are consequently of great value and should be seriously taken to heart by our countrymen. The Bengalis are a despised race notwithstanding so much that is being done by them to spread enlightenment and education in the country. It is fortunate for them that such well-known authorities as the Earl of Northbrook and Dr. W. Knighton should come forward to speak a word or two on their behalf. We only fear that their generous tribute to our countrymen may not have the effect of making the latter self-sufficient or conceited. Whatever our best friends may say on our behalf, let us not forget that there are many vices in the national character which must be removed. We shall quote here some of the opinions expressed in the article alluded to, and shall begin with the dark side of the picture. Dr. Knighton compares the old generation of Bengalis with the pre-



sent, and says that simplicity, charity and frugality are giving place to luxury and extravagance. "If the extravagance of the young men ended here, there would be but little cause for severe censure; but it does not. The garden houses of the wealthier families lie usually outside the towns, and are little exposed to the observation of the townspeople. In these, luxury and extravagance are carried to pernicious lengths. Too often vice is superadded, and health and morality are equally outraged." After dwelling on the increase of drunkenness and the disappearance of superstitious notions, he censures the rulers for their vicious liquor policy. The following paragraph ought to be read by the Government of Bengal:—

Unfortunately, in leaving the superstitions of their forefathers behind them, too many of the race of Young Bengal leave all morality and restraint behind them as well, and will not be hampered by any of the old-fashioned rules of propriety. Unfortunately, also, the legislation of British India condones to encourage the rage for alcohol, and with that is associated a whole crowd of vices. The financial authorities are too easily tempted by the prospect of increased revenue, and thus facilitate as much as possible the introduction of alcohol into the houses of the people. The general introduction of the out-still system has caused a considerable increase in the consumption of liquor, and with that increase drunkenness. Mr. Barlow, the Commissioner of Bhagalpore, has called the attention of Government to the subject in his annual report. He considers that this reversion to the out-still system is having injurious moral effects upon the people, particularly tending to the spread and increase of drunkenness.

Then comes the following paragraph:—

And yet, with all this shaking off of old habits and old creeds, there is a fund of credulity and superstition in Young Bengal that pours forth in a thousand odd ways. Babu Keshub Chunder Sen has endeavored to attract this wasted energy towards a purer faith and higher ideal of life, with some little success. If the youth of Bengal would but put themselves under the Babu's teaching, great benefit would arise to them and to their country. Nay, if all Hindustani with its teeming millions, would listen to the practical teaching, the mysticism, and the transcendental Orientalism of the New Dispensation, it would be well for India, for assuredly the old faith cannot long survive. It cannot well exist with railways, electric telegraphs, Peninsular and Oriental steamers, and the electric light. Nor will the Christians of England and Scotland, a Christianity in pantaloons, survive for India. It must be more cosmopolitan and less formulated.

But the disappearance of superstitious practices does not necessarily imply the destruction of superstition from the Native mind. We have often expressed our opinion that education has not killed superstition. Educated Natives are enlightened so long as they are in the college. But as soon as they enter life and ayaice in age, they become credulous and easily swallow any nonsense that you may put before them. Divination, astrology, spiritualism, reverence for the priesthood seize hold of them in a manner truly astonishing. Dr. Kington, speaking of divination in which young Bengal delights, a sample of the nonsense which has taken the place of the religion of his forefathers. Portents and lucky and unlucky omens enter largely into his life, alas! and are the causes of much unhappiness. It requires a strong mind to shake off the effects of belief in these things, when they have been instilled from infancy. Young Bengal pretends to despise them in public, but in private they have a powerful influence over him." But if the writer of this excellent article would, he can heal as well. Nothing could be better than the advice which he tenders to our countrymen. The allowance which he makes for their foibles is touching. "It would be easy," he says, "to give examples of ludicrous

conceit and self-sufficiency, the result of overweening estimates of their own knowledge and abilities, on the part of Young Bengal. It would be easy to give examples of English run mad, full of exaggerated expressions and inappropriate phrases, the result of Young Bengal's stilted self-assertion. But the conceit and self-sufficiency are gradually being softened down. Contact with the world makes the Bengali gentleman modest and retiring. Every year of ripened experience tends to remove the angularities, and diminish the absurdities, for which the British Indian public have so little toleration." The concluding paragraphs of the article deserve to be reproduced:—

Bengalis have unsuccessfully competed with Europeans in the universities and at the Bar, on the Bench and in education, in medicine and at the Press. It will be their duty now to teach their fellow-countrymen that the reckless and imprudent increase of human life is likely to involve incalculable human misery. Such men as Dwarka Nath Mitra, Prasanna Kumar Tazore, Lal Mohan Ghose and Keshub Chunder Sen have proved what Bengalis can do. The *Indian Mirror*, the *Hindu Patriot*, the *Bengali*, take a high place in the literature of Calcutta as newspapers; and the *Oriental Miscellany*, a monthly magazine, may favorably compare with some of our more pretentious monthlies in London.

From Ram Mohun Roy to Keshub Chunder Sen there has been in Bengal a succession of moral philosophers and theistic teachers of whom any nation might be proud, and the Brahmo Somaj, the Church which they have founded, is one of the purest in ethics and most sublime in doctrine.

Nor is it only in the higher walks of philosophy and religious speculation that Bengal appears as a light to the rest of India. Bengal has not only founded a drama for themselves, but has translated several of their best pieces into Hindustani for the "Hindu brethren in the Upper Provinces." *Hemlat*, one of their most successful comedies, has been thus put upon the stage in excellent Hindustani, and *Ramabhishek Natuk* into Hindi. I may also mention *Minjalai* and *Lillabuti* as popular dramas of great merit.

Thus in every walk of life, in every department of intellectual labor, Bengal has proved their ability to hold their own with the most favored nations of Europe. They are the Athenians of India, superior in art, science, and literature to the other races of the great peninsula. Let us hope that they will be worthy of their high destiny, and spread a knowledge of the laws of social and economic science amongst their fellow-countrymen, patronize technical schools and all the superior handicrafts and setting a noble example of advancing enlightenment and civilization to the rest of India by discarding irrational and unreasonable prejudices and opening their minds to the light of truth wherever it is to be found.

#### THE BRAHMO YEAR-BOOK FOR 1880.

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Miss S. D. COLLET appears punctually before the public with her "Brahmo Year-Book for 1880." Its perusal has convinced us that she has too hopelessly gone over to the other side to be thought capable of any more friendly service to the Brahmo Somaj of India. The most interesting portion of her book seems to be that in which she is good enough to speak of us; and it is interesting, not because she utters any words of praise,—for these are very rarely given,—but because she presents us here with what she considers to be the most objectionable features of our movement, which we, however, think to be most essential and valuable to faith. As we go through those little extracts which are to condemn us and read the writer's comments thereon, we are led to exclaim:—"Bah! Why has she not given the public more such extracts and shown us in our true colors? We should like to be pilloried if only we were truly represented." The fact is that Miss Collet is hopelessly in a maze about what

we think and do and say. She has lost the key to our position, and the result is that she is nowhere able to attribute the right causes to their consequences or the right consequences to their causes. She speaks of our "Hinduizing tendency," of our "Antinomianism," of our "blasphemies," in the same manner in which a person in the dark may be said to grope his way without coming to the right position. One great disadvantage under which she has often labored is that writing for the Brahmos, she is not a Theist herself. How far she has been able to reconcile Christianity with her obligations to defend Brahmoism, is a matter of wonder to us. But even her sympathies have now deserted us, and we observe that she could admire our movement so long as it followed an essentially English groove. As long as our task was merely negative, as long as we spoke of social reformation, dwelt upon the importance of work, and showed a skin-deep acquaintance with the principles of religion, we were safe, for Miss Collet was on our side. But the woe began when the claims of eastern Theism began to assert themselves, when, shaking off the fetters imposed by a peculiarly Western type of thought, we strove to free ourselves and walk unrestricted from "China to Peru" in the vast world of human faiths and religions. We ceased to be understood just as we began to declare ourselves eastern eclectics. Now our position, we dare say, will not remain misunderstood long; but the duty of enlightening the public will no longer, we fear, rest with the accomplished author of the "Year-Book." The only service that we may reasonably expect her to do is that she will go on presenting our best or, as she thinks, our worst things to the British public, and we dare say the very novelty of our doctrines will claim for them a decent hearing at last.

The hopeless confusion of Miss Collet's mind as regards the Brahmo Somaj of India is indicated in every page and line of the book before us. From the warmest of friends she has turned into the warmest of foes. As a friend she had something like a key to our position, as a foe she has lost it. The result is that she does not know what to say of us, or how to characterise our doings. The only thing she is anxious about is to convince the world that the Brahmo Somaj of India no longer exists, and that its leader has ceased to exercise any influence upon the Brahmos. The way in which she minimises the good features of our movement, and exaggerates those of the party that is opposed to us, is amusing. As a specimen of the latter the following extract will suffice:—

Much regret has been expressed by outside observers that this Somaj (of the seceding party) possesses no great leader, whose predominant genius might mould and sustain his followers, and stamp his mark upon contemporary thought. This regret appears to me to miss entirely the true lesson of the situation. Nothing is easier to the Asiatic mind than unquestioning abstrusive devotion to a heroic fellow-creature. That is the easy and pleasant duty of a child-like people, and so long as the hero is to be had, and is worthy of loyalty, all goes well. But childhood passes, and manhood begins. What is wanted then, is not merely the reliance of the inferior upon the superior, but right relations between those who are virtually equals. Loyalty to *res publica*, combined with the readiness to serve it at the sacrifice of all personal ambition or selfish desire, implies a far higher development of character than mere passive obedience to a fellow mortal.

We are curious to know what acceptance the Brahmo Year-Book would have met with at the hands of the general English reader, if the chapter on, and all allusions to, the Brahmo Somaj of India had been studiously omitted from it. Miss Collet has



given to the world a misshapen heap of commonplaces, and quotes them as the utterances of persons who are to electrify and regenerate the world. There is not throughout a single idea or thought, the reception of which will convince a Hindu that his is a false religion, or a Christian that he had better give up the traditional religion of the Church and accept the pure Theism of Christ. Nor do we get a ray of comfort from the fair writer herself. She is as superficial as her friends. In condemning us in almost every page of her book, openly or by implication, she nowhere sheds a light herself, nowhere tells us what to do or which way to follow. The devout heart wants to find the Lord, wishes to know more of Him. It pants after the true light; it is sick of the rotten things of the world, of sentimentalism, of concealed atheism, and dry rationalism. It wishes to have the very God whom Christ preached. And what does Miss Collett do to enlighten us beyond giving us a few commonplace remarks on the commonplace utterances of a certain number of Brahmos? She might even be a little more *Christian* by telling us a little of her own experiences in the spirit world, so that we might have an opportunity of profiting by them and correcting the errors of our ways. But this she does not do. The "Brahmo Year-Book" does not profess to be a spiritual guide. Its object seems to be to destroy us by contrast, to represent Mr. Sen as the "once-brilliant leader" of a "little coterie" which has lost its *raison d'être*, and it has tried to do this by heretically defining and expanding the philosophy of commonplace.

Miss Collett is very careful to minimise the results of our work, as she ought to be when her only motive is to suppress Mr. Sen. Thus she speaks of the "little coterie" or the handful of Brahmos whom he leads, and grounds her assumption of our diminishing influence upon the following paragraphs that appeared in the *Sunday Mirror* :—

(Dec. 21, 1879).—*Devotional*.—Father, we are only a dozen or two of Theists in this land, who treat the Minister Thon hast appointed with special feelings of respect and loyalty.

(May 16, 1880).—*We of the New Dispensation*.—We are a handful of men gathered in this Tabernacle of the New Dispensation. Thousands there were in our ranks, but as devotion and faith deepened, and the demands of the Lord increased, sceptics and scoffers, deists and rationalists, materialists and infidels, worldly-minded men and sensualists deserted us. Alas! Our brethren have dispersed in all directions. And our number has thinned away considerably. The Lord has used the winnowing-fan, &c. We are as nothing amid the overwhelming numbers of our opponents.

How cleverly has the writer managed to misunderstand the drift of these passages. The "dozen or two" mentioned above are evidently the apostles gathered round the New Dispensation, and the expression has no reference whatever to the thousands who follow Mr. Sen. It is probably no wonder that when a new dispensation is preached, there must be a handful of men to begin with. We need only draw the attention of the writer to the first chapters of the gospels. But the handful may very soon increase and become large enough to extend over whole continents, as Miss Collett, who has read the history of Christianity, probably also knows very well. So that it follows that though a "handful" might begin a dispensation, thousands might respectfully hear, if not actually accept, the "erratic teaching" of our minister. That we are not a "handful" is shown by the writer herself, when she quotes us as reckoning up all the several audiences of

the week, and estimating their total number as between twelve and fourteen thousand, adding that "it is a great consolation to think that at any rate above 12,000 people seriously heard the name of Hari at one moment or other during the past fortnight." Then as to our influence she says :—

This year there was an Annual Meeting at the Albert Hall on March 29, 1880, under the presidency of the Bishop of Calcutta. The Annual Report was published in the *Mirror* of April 11, 1880, and recorded an advance upon that of last year in the circulation of the Association's three Bengali Journals and the number of pupils in its two schools, the Albert School for Boys, and the Metropolitan Female School for Girls. In the former, out of 15 boys who went up for the last Entrance Examination, two passed in the first division and obtained Government scholarships, four passed in the second division, and one in the third—seven altogether. The girls' school numbered fifty-one pupils, arranged in six classes. The subjects taught are "English and Bengali, besides history, geography, and arithmetic." The Charity Section of the Association also continues, and the "Band of Hope" in the Albert School. All this is creditable, so far as it goes.

Exactly so; but the minimising process again goes on, and we are told that "the Indian Reform Association, founded by him (Mr. Sen) in November 1870, worked actively and usefully for several years, but gradually declined as the Yoga-and-Bhakti movement gained ascendancy." How is it then, pray, that the Reform Association was able to show so much creditable work in 1880, though the same "Yoga-and-Bhakti movement" still predominated, and that more largely than ever? Miss Collett does not seem to be aware that this Yoga and Bhakti which she now vehemently derides and once as warmly defended, are always very favorable to work. Not to confine ourselves to the Indian Reform Association, every branch of our church worked successfully during the last year. This journal has not suffered an iota in respect of its circulation which shows a steady increase every year. There are other journals which are as prosperous as ever. Our publications are being eagerly received all over India. The Bengali sermons and the English tracts have added to the funds of the department from which they were issued. The New Dispensation has in the course of a few months been received and recognised by upwards of 25 Somajes, while others have shown a friendly attitude towards it. We hope we shall be able to announce in time the adhesion of all the Brahmo Somajes to the cause of the New Dispensation. And then, oh! the glorious day when we shall rejoice in the prospect of seeing either Miss Collett converted to the views of that Dispensation or her Brahmo Year-books actually cease to exist! Our critics should not be too credulous when they are told by this writer that the Brahmo Somaj of India is reduced to a "little coterie." No, the New Dispensation has produced a mighty ferment. Brahmos have begun to examine their position; many of them have been rubbing their eyes over since they were awakened from their dormant attitude by the loud trumpet of the new cause. A revolution is at hand, and it is too early to pronounce a judgment upon the New Dispensation. However loudly our critics may announce our extinction, the Brahmo Somaj of India lives—the milk-white hind is not fated to die.

### Brahmo Somaj.

ANOTHER work is in the press.—Letters on the first Missionary Expedition under the New Dispensation.

WE are requested to state that Maharani Sarat Sundari Debi of Putia has sent a contribution of Rs. 25 towards the Brahmo Missionary Home Fund.

ALREADY arrivals are reported in connection with the approaching Anniversary. Dacca and G-a have sent representatives, and friends have shortly expected from Kurachi and Lahore.

A BRAHMO marriage was to have taken place in the town of Rungpore. The bride was a widow, Surnomoyi Bose, and the bridegroom Babu Hari Dass Roy, teacher, Gopalpore School, Rangore.

It will gratify our Brahmo readers to learn that the piece of land on the east of the Brahmo Mandir has just been purchased. This extension will no doubt greatly add to the beauty of the front view of the Mandir, besides affording room for the erection of a quiet Devotees' Cottage, which seems to be a great want.

LETTERS have been sent by the Arya Nari Somaj to Brahmo ladies asking them to contribute money, jewellery and clothes on the occasion of the Anniversary festival. In connection with the annual collation the ladies of the Somaj have resolved, in accordance with national custom, to undertake all culinary arrangements.

BHAI PROTAP CHUNDER MOZUMDAR has proceeded to Madras at the invitation of the Hon'ble Gujptai Rao. Our friend has displayed wonderful energy. His missionary tour embraces the Punjab, Sind, Bombay and Madras, and he has had opportunities of addressing all the leading races in India. May the Lord bless his unwearied labors unto the good of the country! Bhairam Lal Bose's missionary tour from Madras and Bangalore in the south to Simla and thence to Rawal Pindi and Murri is also notable. Altogether last year's mission work seems most cheering.

THE festivities in connection with the Fifty-first Anniversary of the Brahmo Somaj commence on Wednesday next, and will come off in the following order :—

WEDNESDAY, 12TH JANUARY	Vigil.
THURSDAY, 13 " "	Opening of the Festival in the Brahmo Mandir, Hallelujah and Arati, 7 P.M.
FRIDAY, 14 " "	Presentation of Portrait of Rajah Ram Mohun Roy to the Albert Hall. Theological Institution, 5 P.M.
SATURDAY, 15 " "	Open Air gathering: address in Hindi and Bengali, 5 P.M.
SUNDAY, 16 " "	Service in the Brahmo Mandir, morning and evening.
MONDAY, 17 " "	English Service in the Brahmo Mandir: sermon by Bhai Protap Chunder Mazumdar, 8 P.M.
TUESDAY, 18 " "	Band of Hope Procession to Lily Cottage, 3 P.M.
WEDNESDAY, 19 " "	General Conference of the Brahmo Somaj of India, 4 P.M.
THURSDAY, 20 " "	Mangal Bari Festival. Collation at 12.
FRIDAY, 21 " "	Service, Arya Nari Somaj, 9 A.M. Ladies' afternoon gathering.
SATURDAY, 22 " "	Anniversary Lecture at the Town Hall by minister; 4.30 P.M.
Sunday, 23 " "	Utah in the Brahmo Mandir, from 7 A.M. to 10 P.M.
MONDAY, 24 " "	Procession: Open Air Gathering, Beadon Park, from 4.30 to 6 P.M.



TUESDAY, 25 JANUARY... Railway Excursion.  
WEDNESDAY, 26 " ... Expedition.  
THURSDAY, 27 " ... Solitary Communion  
round the Kamal  
Sarobar, Lila A  
Cottage, 4-30 P.M.  
Concluding prayer  
and Kirtan.  
Peace, peace  
peace.

## NEWS FROM THE CHURCHES.

LAST Saturday we had a full gathering in the city of Madras at the Hall of the "Southern India Brahmo Samaj." Hindus, Moslems, Christians and some fifty of them, I am told, were declared Brahmos, of whom several said "Why doesn't Keshub Chunder Sen pay us a visit?" I believe I wrote you from Coimbatore that a Samaj had been organized there during the past year;—mainly due, I presume, to the removal of the editor of the "Salem Patriot" from that city. The paper goes on as before. There is now no regular Samaj at Salem; but a spirit of religious inquiry is active there, and seems to centre in the newly open "Unitarian Reading Room" with about 100 readers and some able Native patrons, advancing Hindu seekers of religious truth. To be with you by New Year's Day.

DALL.

In the Bay of Bengal:—  
Steamer "Punah" December 29th, 1880.

## Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—ED., S.M.]

## A LETTER TO MISS COLLET.

TO MISS S. D. COLLET.

DEAR MADAM.—You have been pleased to repudiate the Brahmo Samaj of India and its leaders, Keshub Chunder Sen, Protap Chunder Mozumdar and others, whom you had at one time so highly eulogised, and you have taken to idolizing new idols. You have changed sides with a vengeance. Everything in the above Samaj is disagreeable to you, and excites your bitterness, while with more than partizan zeal you laud whatsoever appertains to the seceding party. Following in the wake of a Lucknow editor, who kindly wrote an epitaph for us, you have as generously put your enemies down as a dying church. Your later writings are very unjust and uncharitable to those whom you are bent on attacking. That you have every right to malign your foes I will not deny. But I do not think you have any right to suppress truth or misrepresent facts. As a Christian you ought not to do so. If you do, England as a Christian country will readily swallow the misrepresentations in your Year-Book. You know very well that Mr. Sen and his coadjutors are too magnanimous and forgiving to give "fit for tat." Every body knows they sit smiling amid attacks. And so you have had splendid opportunities of publishing one-sided and misleading reports. I wish you could show up your mythical and malicious stories. Is there none able and intelligent enough to undertake the task in the Brahmo Samaj? I regret sincerely that you have so far compromised your position and your Christianity. I entreat you, honored Madam, to look to God and Christ in your present crisis. You must not permit the name of the Lord's Church. But it will damage your reputation for fairness. Do not give us your patronage, we do not want it. Call us rogues if you like. But grant us this favor. Whenever you are about to write anything in future against us, please kneel humbly at the feet of the Lord, and pray for light. It is a bad thing for a Christian to rush into print without prayer, especially when the issues of great questions are at stake. Do another thing, please. Ask Christ within you whether the "facts" you have recorded and the opinions you have expressed meet with his approval.

A CRITIC.

## THE SANSKRIT COLLEGE AND A CHRISTIAN CONVERT.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—The public are already aware of the case of a young man of a respectable Hindu

family, by name Surendranath Barat, who, immediately after his baptism by a minister of the Free Church of Scotland at Calcutta, went and lived with his parents in his Hindu family home. The Officiating Principal of the Calcutta Sanskrit College, Pandit Mohesh Chunder Nayar, probably not knowing that Surendra had been baptised, admitted him as a student into that College. The fact of Surendra's baptism having been brought to the notice of Mr. Croft, the Director of Public Instruction, Bengal, an order was issued to the effect that Surendra's name should at once be struck off the rolls of the College, inasmuch as his admission into it was in contravention to an order of Government, which Mr. Secretary S. C. Bayley, in his No. 1960, dated the 17th April 1883, to the address of the Director of Public Instruction, conveyed thus: "I am directed to inform you that the Lieutenant-Governor approves of the instructions which have been issued to the Principal on the subject of admitting to the Sanskrit College the sons of all Hindu families who may occupy a respectable position in society, irrespective of the caste to which they belong." It appears from Mr. Croft's interpretation of the order of the Government quoted above that "the sons of all Hindu families" does not mean or include the baptised or Christian son of a respectable Hindu family. Surendra Nath was accordingly ignominiously turned out from the College, which has given rise to considerable criticism and animadversions on the proceedings of Mr. Croft, and which may probably form itself into a memorial to be submitted to the Head of the Indian Government for orders. In justice to Mr. Croft and in reference to the fact of there having not been a single Christian student belonging to any race, tribe or nation on the rolls of the Sanskrit College ever since it was opened in the year 1824—about 56 years ago—it must be said that the interpretation put upon the order of the Government, quoted above by the Director, is quite correct, and is in accordance with the letter and spirit of those orders. In respect of Surendra's removal from the College, I may say, by parrying the words of the first Aphorism of Lord Bacon in his Novum Organum, that the Director has only acted "as a servant and interpreter" of Government. It is, therefore, improper and unjust to attach any blame to him, or to put an uncharitable construction on his motives. It is necessary to examine whether the grounds alleged against the admission of the Christian son of a respectable Hindu or Christian Hindu into the College are satisfactory and are in keeping with the age we live in, and with the genius of the Government under which it is allowed to continue. The only plausible reason for excluding a Christian student from the College is that he is a heathen, which is commonly ignorantly called "unclean ground," it is believed that a Mahomedan is excluded, because he too uses the latter (beef). According to the old Hindu notion, a person becomes unclean and polluted by the use of the eatables named above. Now it may be affirmed that a few of contradiction in the latter end of the nineteenth century, that Hindu orthodoxy is at a discount, and heterodoxy is immensely on the increase. The eating of what is called "unclean things" has become so common, free and fashionable amongst almost all classes and sections of the Hindu community that it is idle and foolish to think of excluding a Christian student from a college, supported by the State funds, on the ground of his using a kind of food, which is deemed unclean by the orthodox ignorant Hindoos. It is a fact few will deny that all the Government schools and colleges in the country from Cape Comorin to the Himalayas, are open to all students, Hindu, Mahomedan, Christian and others, or complexion. In those educational institutions, all students from the highest Kulin Brahmin to the lowest and vilest Chandal or Dome, who also uses animal food of the kind ignorantly called "unclean," sit together and read together on Christian and Mahomedan, apparently without any feelings of caste or prejudice. Such being the case, why should there be an exclusive college chiefly intended for the Hindus, to the exclusion of others, when that College is purely supported by the revenues of the country, and when no portion of its maintenance is derived from an endowment of any Hindu gentleman or men? If the students of the College could sit at the feet of a Professor like Cowell and receive instructions from the lips of a *meecha*, why could not they as well sit by the sons of Ganendra Mohun Tagore or the Christian grandsons of the late Russomoy Dutt, who was the head of the Hindu community of Calcutta in his days? At the time

when the College was founded about 56 years ago large concessions were needed to be made by the Government of the country. But the times are much changed. Education, enlightenment and civilization have since made rapid strides; the views, the feelings, the sentiments, the ideas of our countrymen are considerably enlarged and expanded. It is, therefore, high time on the part of a paternal, liberal Christian Government to abolish the invidious distinctions noticed above.

Yours, &c.,  
A READER.

## NOTICES TO CORRESPONDENTS.

Persons favoring us with communications are requested to write legibly and on one side of the paper only.  
Unauthenticated communications will not be inserted.

INDIAN THEIST.—Received.  
R. M. B.—We are not willing to continue the controversy.  
AN OLD VISHNAV.—It would be a great advantage if you were to condense your paper yourself. Pray, be always brief. We cannot afford to make room for lengthy communications. As regards the present letter we shall try to go through it as soon as we can.

## Review.

## A FEW NOTES ON HINDI.\*

BABU RADHIKA PRASANNA MUKERJI is a distinguished officer of the Education Department, and as he has for some time held a responsible position in Behar, he has had unexceptionable opportunities of judging of the excitement caused by the recent substitution of Kaithi for the Persian character in the Courts of Behar. The result of his observations is a well-written pamphlet of 24 pages, in which he discusses this and kindred topics with considerable ability and judgment. A small portion of it only is devoted to a discussion of the Government order in question, the larger bulk of the work professing to deal with the problem raised by Mr. Grieson in the *Calcutta Review*, as to what should be the Court language of India. As to the characters to be employed we need not say much. We think that Babu Radhika Prasanna has overrated the claims of Kaithi, and consequently underrated those of Deva Nagri. As one of the objections to the latter, the writer remarks that it cannot be written so quickly as Kaithi, being more elaborately formed. We need not enter into comparisons; but that Deva Nagri can be written quickly is what we may positively affirm. The writer of this saw that character officially used in Rajputana, and he saw it written with the same quickness with which one may write Bengali. It may be said, however, that Bengali itself cannot be written as easily as the Roman character. We deny this. The writer of this can once more appeal to his own experience, for he himself was in the habit of taking down verbatim reports of speeches delivered in English and in Bengali, and the case with which he could write the latter was the same in both cases. A Bengali speech can be reported: read for instance, the sermons delivered in the Brahma Mandir; and this is the best proof which we may adduce in favor of any alphabet. We agree with Babu Radhika Prasanna, so long as he defends the claim of Kaithi as against the Persian character; but if another able writer were to do the same with regard to Deva Nagri as against Kaithi, we should certainly side with the latter.

But we may pass by this point. The really interesting portion of the pamphlet is that in which the writer combats, successfully as we think, the queer views advanced by Mr. Grieson. This writer is of opinion that the language of India is a artificial language created to order of Government; that it is not spoken by the people, and that Maithili should be made the Court language of Behar. Without waiting to enquire into the grounds upon which this statement is based, we are struck with the wonderful simplicity displayed by him in assuming that the language accepted by learned men and understood by them in all parts of India could be easily supplanted by another, the only recommendation to which is that

\* A Few Notes on Hindi, by Radhika Prasanna Mukerji. Calcutta: J. G. Chatterji & Co.'s Press.



it is rough and unpolished, and cannot be employed for literary purposes. Sir George Campbell made himself ridiculous by attempting to make the language of the streets the language of Bengali books. What he wished to do for Bengal Mr. Grierson would wish to have done in a larger scale for Behar. Both these gentlemen seem to forget that the literary language of a people is the legitimate offspring of its greatest men. The rulers of a country have no command over it, when themselves minds have once impressed it with the seal of their genius. Bengali, as the author of the pamphlet truly observes, was the tongue in which Chaitanya preached, and it was the "cultivated dialect of Nuddea." Many eminent authors have employed it for the expression of their thoughts; and it is possible for any Government to suppress or modify it? It is the same with cultivated Hindi. If Tulsi Das sang in it, that itself is an argument for the imperishable character of the tongue. We have no space to devote to the many important points discussed in this ably written pamphlet, but hope that many will read and enjoy it. The author has done well to bring the subject before public notice at a moment when a right policy has been begun by Government. We trust this policy will be continued. The people require not only that what they say should be written in their national characters but that their thoughts should be expressed in their own language. The use of a foreign language like Persian or Urdu has done more to stifle national thought in Behar than any other cause that we know of.

### Literary, Scientific, &c.

THE last number of the *Progress*, a periodical published at Madras, is as interesting as its predecessors. We have made use of its varied contents for the benefit of our readers.

A MACHINE has been invented which cuts paper into any size and shape by a single blow. Another machine makes envelopes at the rate of two thousand four hundred per hour. Another stitches books by wire ten times faster than in the ordinary way.

DR. RAJENDRALALA MITRA retires from his appointment of Superintendent of the Wards' Institution on a pension of Rs. 6,000 a year, one-half of which is to be given for his services as an antiquarian, and the other half from the Wards' Fund.

It has been discovered by careful observation that the total brilliancy of the sun is equal to three hundred and fifty thousand full moons. If the whole visible heavens were turned into one extensive full moon, it would give rather less than a quarter of the light of the sun.

It is announced that Von Ranke is about to publish with Messrs. Duncker and Humblot, of Leipzig, the first volume of a "Universal History" (Weltgeschichte), which, the *Academy* says, is to be rather a Philosophy of History than a history in the chief sense of the word. The first chapter will be entitled "Ammon-Ra, Baal and Jehovah."

Ten thousand copies of Lord Beaconsfield's new novel, entitled "The Young Eudymion," comprising the first edition, have been already printed. Three thousand of these have been taken by Messrs. Mudie, seven hundred and seventy-five by Messrs. Smith and Son, and two hundred by the Grosve nor Library. The book is said to be more personal even than "Lothair."

### A PARROT AS WITNESS.

A MAN lost a favorite parrot, which was discovered in the possession of another person, who refused to give it up. This person was accordingly summoned to produce the bird in a Court of law.

The real owner, on being asked how he would prove that it belonged to him, replied that the parrot should be his only witness. The parrot was then brought into Court in a cage covered with cloth. The owner lifted the cloth, put his face to the cage, and asked the parrot to kiss him, which the bird then did most affectionately.

"It will do the same to any one," said the defendant; and, on putting his mouth to the cage, the parrot seized his lip, and bit it very severely, to the great amusement of the Court.

Its owner then took it out of the cage, and kept it on his hand, when the bird answered several questions put to it, in a ready manner. It also showed so much affection for its master, that the Judge immediately ordered the parrot to be restored to him, and the defendant had to pay all expenses.

### THOMAS CARLYLE.

MR. THOMAS CARLYLE completed his 85th year on Saturday week. The sexton of Haddington, where Mrs. Carlyle was buried, says Mr. John Swinton, gives a touching account of Mr. Carlyle's visit to the grave of his wife. On the stone is cut Carlyle's tribute to her, in which, after referring to her long years of helpful companionship, he says that by her death "the light of his life is clean gone out." "And Mr. Carlyle," says the sexton, "comes here from London now and then to see this grave. He is a gaunt, shaggy, weird kind of man, looking very old the last time he was here." And I told the sexton that Carlyle was a great man, the greatest man of the age in books, and that his name was known all over the world. But the sexton didn't seem to heed that. "Mr. Carlyle himself," he went on, "is to be brought here to be buried with his wife. Ay, he comes here lonesome and alone," continued the grave-digger, "when he visits the wife's grave. His niece keeps him company to the gate, but he leaves her there, and she stays there for him. The last time he was here I got a sight of him, and he was bowed down under his white hairs, and he took his way up by that ruined wall of the old cathedral and round there and in here by the gateway, and he tottered up here to this spot. He stood here awhile in the grass, and then he knelt down and saved on his knees at the grave; then he bent over, again and again, and he kept kneeling, and it was a long time before he rose and tottered out of the cathedral and wandered through the graveyard to the gate where his niece stood waiting for him."

### A LESSON OF CONTENTMENT.

"Give me your sweet music," said the rose to the nightingale, "that I may enliven the garden with melody."

"Give me your soft light," said the nightingale to the evening star, "that I may fold the woodlands with brightness."

"Give me your strength and motion," said the evening star to the sea, "that I may exert a real power over the world."

"Give me your brilliant colors," said the ocean to the rainbow, "that I may gladden the hearts of men instead of affrighting them with my wrath of storm."

"Give me your ruddy warmth," said the rainbow to the fire, "that I may assist in ripening the harvest field."

Each one replied that it was impossible; as it was created, so it must continue. The rose is a censer of summer perfumes, but it cannot pour forth a flood of music. The nightingale is a fountain of melody, but it has not even the brightness of the fire-fly. The star is an inconceivable lump of splendour, but it cannot affright the heart of man with the terror of storm. The ocean is one of the sublimest objects of the world, but it has not the mild beauty of the bow of promise. And why should man be ever striving for something he does not possess? On one is bestowed the power of calling another the attraction of a loving heart. One can thrill the world with a burst of eloquence; another can influence the life with a quiet earnestness. The poet can charm it with song, the merchant enrich with commerce, the historian enlighten it with the story of bygone times. And each one is its benefactor so long as he remembers that the Great Master has given him his work to do, and strives to do it as ever in His sight.—*Bower.*

### ACKNOWLEDGMENTS.

1. The Perpetuity of the Faith as our ground of Hope, by W. Hastie, B. D.
2. Banga Darshan.
3. Bharati.
4. Nalini.
5. The Brahma Year-Book for 1880, edited by Sophia Dobson Collet, London. Williams and Norgate.

### DOMESTIC OCCURRENCE.

[THE CHARGE FOR NOTIFYING A DOMESTIC OCCURRENCE IS ONE RUPEE, AND THE ANNOUNCEMENT MUST BE AUTHENTICATED.]

### BENGAL.

#### BIRTH.

Roy—At Lucknow, on Monday the 27th December 1880, at about 3-30 A.M., the wife of Babu Bhubun Mohun Roy, of Lucknow, of a son.

### Selections.

### THE INCARNATION.

By the Rev. STOFFORD BROOKE, M. A.

[A SERMON preached in Bedford Chapel, Bloomsbury, on Sunday morning, 28th November, 1880, before the Hebrews, ii. 11. "For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren."]

On this day when, over all the world, for many years, men have looked forward to the advent of Christ, I profess my faith in the truth that God became incarnate in man. In all Christian congregations there is a general agreement upon this faith. But on the manner of this incarnation in Christ, on its kind, and on its degree there is not agreement. The differences of belief on those points are manifold, but the main question at present belongs to the miraculous element involved in the incarnation. Many persons do not yet see that the contest between Theology and Thought upon this matter of miracle is one of life and death, absolutely interecine, but so it is. Many years will not pass before every one, even the smallest child, will understand that they must make up their minds upon that question. All theological doctrines must answer it, and on the possibility of these doctrines being confessed and understood and formulated without the support of the miraculous, depends their very existence in future as doctrines.

The whole truth, for example, contained in the doctrine of the Incarnation is becoming less and less a spiritual power in the minds of men, because of the miraculous connected with it. The Orthodox lose in the prominence they give to the miraculous much of the spiritual power of the doctrine, and certainly the greater part of its universality. They are obliged, in their strife against those who deny the miraculous, to concentrate the whole of their battle round the miracle, and they lose what is far more important than the miracle itself. There are those again who dwell upon the spiritual aspect of this truth of God in man, and of its universal bearing, but yet do not divorce themselves from the miracle. They are not quite sure, and they ignore the miracle in their teaching, but speak of the truth that underlies it. But because they ignore the vital part of the question they ignore teaching is looked upon with suspicion. They get those who believe in a miraculous incarnation of God to listen to them, but they do not reach those who do not believe in it, and who, on the contrary, are repelled from believing in a spiritual incarnation of God in man. These persons will have to make up their minds, or the doctrine itself will finally become of no power to them, or to those who listen to them, and unless it be freed from the stupendous miracle linked to it at present, it will, as the belief in miracles dies out, die out itself with that belief. The truth that God is incarnate in man will rise again, of course in the future, whatever be its fate for a time. Humanity cannot get on without faith in God, incarnation in man; that is at the very root and is the life-blood of all religion; it lived for many years upon the foundation of miracles; it lives still upon that foundation; but its real foundation is deeper, and it will rest upon that more firmly when the narrower foundation has perished.

First, then, upon the miracle and its alleged necessity. The first theological necessity for the miracle of the incarnation lay in the belief that our nature was by nature evil, and that any one born naturally into humanity must be by nature a partaker of that evil. This belief took many forms; but whatever were its forms, it held that if Christ were to be without sin, he could not be naturally engendered the offspring of Adam. It was necessary then that a miracle should be wrought, and the argument—when we confess the premises of a







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An approved and excellent remedy for Rheumatism, Gout, Swellings, Poul Ulcers, Cutaneous and Mercular Affections, and all the various diseases arising from a depraved and imperfect state of the Blood. By its influence the Appetite is revived, and Blood enriched and purified, and the Physical strength of the most deteriorated constitution perfectly restored. Price 2 Re. per bottle.

N.B.—Full directions accompany each bottle. Mofussil orders for these medicines accompanied with full remittance of price and packing charges are promptly attended to.

Drugs of the best quality and genuine patent Medicines are always available at the above address at the cheapest rate possible.

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THE GREATEST  
WONDER OF MODERN TIMES!**HOLLOWAY'S PILLS**

Long experience has proved these famous remedies to be most effectual in curing either the dangerous maldies or the slighter complaints which are more particularly incidental to the life of a miner, or to those living in the bush.

Occasional doses of these Pills will guard the system against those evils which so often beset the human race, viz—coughs, colds, and all disorders of the liver and stomach—the frequent forerunners of fever, dysentery, diarrhoea, and cholera.

**HOLLOWAY'S OINTMENT**

Is the most effectual remedy for old sores, wounds, ulcers, rheumatism, and all skin diseases; in fact, when used according to the printed directions, it never fails to cure aches, deep and superficial ulcers.

The Pills and Ointment are manufactured only at  
533, OXFORD STREET, LONDON,

And are sold by all Vendors of Medicines throughout the Civilized World; with directions for use in almost every language.

Beware of counterfeits that may emanate from the United States. Purchasers should look to the Label on the Pots and Boxes. If the address is not 533, Oxford Street, London, they are spurious.

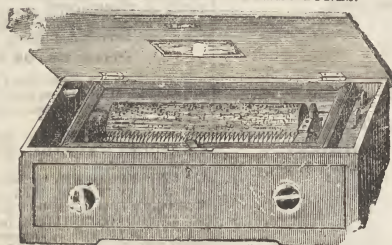
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# HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.

MUSICAL BOXES.  
PLAYING  
BENGALIEE AND HINDUSTANEE TUNES.



## Box, No. 1, playing 8 Bengalee Tunes.

No.		
1.	Ragini Saranga	... Tala Madhyamana
2.	Ragini Lum-Jhijhit	... Tala Madhyamana
3.	Ragini Yogina	... Tala Thunri
4.	Ragini Bibhasha	... Tala Madhyamana
5.	Ragini Bibhasha	... Tala Pat-tal
6.	Ragini Chhayana	... Tala Madhyamana
7.	Ragini Kedara	... Tala Madhyamana
8.	Raga Nata-Narayana	... Tala Madhyamana

Cash Price, Rs. 150.

## Box, No. 2, playing 8 Bengalee Tunes.

No.		
1.	Ragini Syama	... Tala Pat-tal
2.	Ragini Hamira	... Tala Madhyamana
3.	Ragini Khambaja	... Tala Madhyamana
4.	Ragini Behaga	... Tala Madhyamana
5.	Ragini Chhayana	... Tala Madhyamana
6.	Ragini Kedara	... Tala Madhyamana
7.	Ragini Iman-Kalyana	... Tala Madhyamana
8.	Ragini Bhupali	... Tala Madhyamana

Cash Price, Rs. 125.

## Box No. 3, playing 8 Bengalee Tunes.

No.		
1.	Ragini Gaura Saranga	... Tala Madhyamana
2.	Ragini Gaura Saranga	... Tala Madhyamana
3.	Ragini Bibhasha	... Tala Madhyamana
4.	Ragini Iman	... Tala Madhyamana
5.	Ragini Sohini	... Tala Thunri
6.	Ragini Mecha	... Tala Madhyamana
7.	Ragini Jhijhit	... Tala Thunri
8.	Ragini Iman-Kalyana	... Tala Madhyamana

Cash Price, Rs. 125.

## Box No. 4, playing 8 Bengalee Tunes.

No.		
1.	Ragini Bhupali	... Tala Madhyamana
2.	Ragini Anna-Mallara	... Tala Druta-trital
3.	Ragini Surata	... Tala Madhyamana
4.	Ragini Bhupali	... Tala Druta-trital
5.	Ragini Bibhasha	... Tala Surphaktal
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Behaga	... Tala Druta-trital
8.	Ragini Iman-Kalyana	... Tala Druta-trital

Cash Price, Rs. 125.

## Box No. 5, playing 8 Bengalee Tunes.

No.		
1.	Ragini Saranga	... Tala Ekatala
2.	Ragini Porabi	... Tala Chautala
3.	Ragini Jaugala-Saranga	... Tala Madhyamana
4.	Ragini Iman-Puriya	... Tala Madhyamana
5.	Ragini Behaga	... Tala Chautala
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Yogina	... Tala Madhyamana
8.	Ragini Malasri	... Tala Druta-trital

Cash Price, Rs. 125.

## Box No. 6, playing 8 Bengalee Tunes.

No.		
1.	Ragini Surata	... Tala Druta trital
2.	Ragini Bibhasha	... Tala Chautala
3.	Ragini Behaga	... Tala Chautala
4.	Ragini Behaga	... Tala Madhyamana
5.	Ragini Bibhasha	... Tala Madhyamana
6.	Ragini Hamira	... Tala Madhyamana
7.	Ragini Maligaura	... Tala Chautala
8.	Ragini Karnati	... Tala Madhyamana

Cash Price, Rs. 125.

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FROM LONDON PER S.S. "DORANDA."



## Bengalee Homoeopathic Books.

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No. 312, CHITFORD ROAD; BATTOLAH, CALCUTTA,  
B. E. DUTT.

## Dr. Lazarus's Domestic Medicines.

INFANTILE FEVER POWDER (for Fevers, Teething, &c., &c.),	...	Rs. 1 4
TONIC AND ANTI-EPHRODIC PILLS (Invaluable in Intermittent Fevers, Ague and Spleen and diseases of a periodic character),	...	1 0
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RESTING MIXTURE (for Diarrhoea, Colic, Gripes, Cramps, &c.),	...	2 0
CHOLERA DIORS (most effectual if taken in time),	...	2 0
BALSAMIC EXPECTORANT DROPS (for Coughs, Colds, Hoarseness, Asthma, Pain in the Chest, Chronic Pleurisy, &c.),	...	1 8
FAMILY LAXATIVE, A safe, certain and useful purgative,	...	20
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FAMILY ANTIBILIOUS PILLS (stronger than above),	...	1 4
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FAMILY HAIR TONIC (unrivalled for producing growth of the Hair),	...	2 0
FAMILY EMBROCATION (for Sprains, Chronic Rheumatism, &c.),	...	1 8

The above are most strongly recommended to parents, guardians and others residing in Districts where medical aid is not available. Thousands of cases have been cured by their judicious use:

A printed pamphlet giving full instructions is wrapped round each bottle.

Prepared only by MESSRS. E. J. LAZARUS & Co., at the Medical Hall, Benares, from DR. LAZARUS's original receipts and sold by all Medicine Vendors.

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## Messrs. DUTTA BROTHERS AND CO.,

GENERAL FURNITURE DEALERS, SHIP  
BANIANS, MERCHANTS, CON-  
TRACTORS, &c.,

Invite Inspection of their Show-Rooms,  
No. 71, BENTINCK STREET,  
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Moderate Rates.

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SALE-ROOM

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## Refreshment Rooms.

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## FOR SALE.

A 6 H. P. Vertical Engine and Boiler and  
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Soorkey Mill (new).

A Grand Pianoforte by Collard and Collard in  
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Mangoes slice dry.  
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Carriage whip sockets, &c., &c.  
1 Handsome Palanquin, late the property of the  
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1 Broker's Pony Office Jaun.  
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a-77 DUTTA BROS. & CO.,

## GENUINE AYURVEDIC MEDICINES!!!

KABIRAJ Soshi Bhushan Roy, a member of the  
well-known Kabir family of Kancharaparah,  
and grandson of the most renowned Kabiraj, late  
Biswa Nath Roy, of that place, has settled himself  
permanently in Calcutta, and intends practising  
in this city.

All kinds of best Ayurvedic medicines, such  
as *Mriganka*, *Raj Mriganka*, *Ratnagarva pattali*  
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lungs, *Basmakamakar Ras*, *Tarakasvar*, &c.,  
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and other medicines for urinary diseases.  
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*putiputti*, *Sarna putiputti*, *Rangopura*, and other  
best medicines for all kinds of diarrhoea, dysentery,  
&c. *Agni Kumar*, *Agnisundar*, *Agnitundi*, *Krabada*  
*Ras*, &c. for dyspepsia, &c. *Surbajara-hara lonha*,  
*Brihat-sarba-jara-hara lonha*, *Joyamangal Ras*,  
*Mahjaran-kusa*, *Jaranak*, *Jarasani*, *Jaranakusa*,  
*Arivijay*, *Chandrasekhor Ras*, *Ratnagiri Ras*, &c.,  
for all kinds of fever, *Balgajmaka*, &c., for  
rheumatism, and other medicines for all sorts of  
acute and chronic diseases for males, females, and  
children, are to be had from him, and also pure and  
genuine *Rassasindur* of all descriptions, such as  
*Makarandaj*, *Sargambaljaran*, &c., for which  
his family is well noted, can be had from him.  
Terms moderate. Medicines free, advice gratis to  
the really poor, who may attend at his place of  
residence.

ADDRESS—55, Colcotollah Street, Calcutta.

Among the many cures lately effected by the  
Kabiraj is the following:—

CALCUTTA, 15TH MARCH 1880.  
Certified that Kabiraj Soshi Bhushan Roy lately  
treated me from an attack of acute Dysentery, ac-  
companied with fever, from which I had been  
suffering for very nearly a week before he took  
me in his hand, and that he cured me of the  
complaint within ten days afterwards.

(SD.) R. D. HUME.

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# FASHIONABLE JEWELLERY,

SUITABLE FOR THE NATIVE GENTRY.

## THE NEW FLEXIBLE BAND NECKLET,

THE MOST FASHIONABLE NOW WORN.

Manufactured of rich colored Gold. We keep a large variety in Stock of all sizes and prices, from Rs. 80 to Rs. 250 each.

A very nice Chain, sufficiently thick and massive to suit most tastes, can be bought for Rs. 100 or 125.

This size, with Spring Loop, Rs. 85 cash.



**JEWELLERY**  
FOR  
WEDDINGS AND  
BIRTH DAYS,  
AND  
ALL FESTIVE  
AND  
Commemorative  
occasions.

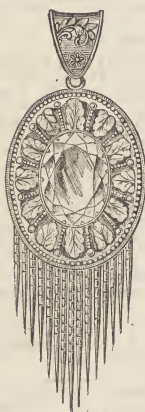
**PRESENTATION  
ARTICLES**  
Suitable for Native  
Noblemen and  
Gentlemen in  
Solid Silver.



Garnet Ear-  
rings, Rs. 36  
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Amethyst  
Earrings to  
match Pen-  
dant, Rs. 27  
cash.



A handsome Gold Pendant set with a fine Amethyst, Gold fringe, and glass for portrait at back.

Price Rs. 60 cash.

To match, Bracelet, Rs. 65, Brooch Rs. 36, and Earrings, as above.  
Illustrated Catalogues post free to Mofussil Constituents.



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rings, Rs. 32  
cash.



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rings, Rs. 30  
cash.

HAMILTON & COMPANY,

Jewellers In Ordinary to H. E. the Viceroy and to H. R. H.  
the Prince of Wales,  
CALCUTTA.

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# DENTAL SURGEON BY DIPLOMA.



**J. BARKER** supplies Artificial Teeth on the latest and most improved style without springs of wires of any kind being accurately fixed to the mouth by atmospheric pressure only. These teeth are so life like in appearance that they cannot be detected by the closest observer. Mastication is as perfectly performed as with natural Teeth, and they do not interfere with but assist Articulation. J. Barker's Patent mineral Teeth are of the purest material only, and supplied at strictly moderate charges being within the reach of all classes (at home daily).

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# WHAT ARE PERFECT WATCHES?

**B**BLACK & MURRAY'S patent MACHINE, MADE English Lever WATCH in sterling Silver Hunting Case, gives invariable satisfaction. It is especially manufactured for India by MAHIMBY of THEIR OWN invention, and as only the best material is employed, this Watch will be found both accurate and lasting.

Price, Rs. 55 nett.

Guaranteed for 2 years. Every part is warranted to be English Manufacture, (many so-called English Watches are only Swiss movements, fitted in English cases).

Silver KEYLESS English Hunting or Guard WATCHES, warranted MACHINE-MADE, from Rs. 100.

The UNIVERSAL KEY to wear on chain, will WIND ANY WATCH, Rs. 3 to 20.

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SETH THOMAS' Lever CLOCKS, Rs. 8 to 30.

SPECIAL ATTENTION TO REPAIRS.

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ANNES BARBER'S LANE lower room	...	8,500
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...	ditto	8,600
BENTINCK ST.	Upper	17,000
...	ditto	60,000
BENTINCK LANE	ditto	7,500
BLACKBURN'S LANE	ditto	9,000
CROOKED LANE	ditto	14,000
CHITPORE ROAD (Lower)	ditto	15,000
...	ditto	25,000
CIRCULAR ROAD (Lower)	ditto	10,000
...	ditto	4,000
...	Upper	40,000
CAMAC ST.	lower	20,000
COLLEGE ST.	upper	12,000
CANNING ST.	ditto	15,000
COLLINGA LANE	ditto	12,800
DHURRUMTOLLAH ST.	ditto	12,000
...	ditto	15,000
...	ditto	38,000
DIXONS' LANE	lower	8,000
DACRES LANE	upper	35,000
...	3 stories	34,000
ELLIOTT'S ROAD	upper	36,000
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...	3 stories	68,000
EZRA STREET	lower	12,000
ENTALLY several 3,000 to 18,000.		

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**W**E have just opened out a large assortment of the above, and respectfully draw attention of our Patrons and Friends.

Prices from 8 annas a dozen to Rs. 2-8 each.

Our Indian Series is also a great attraction,—prices As. 8 each, or Rs. 2-8 a set of 6.

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INSPECTION SOLICITED.

**Terms Cash.**

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CLOCKS, TRAVEL-  
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BRASS CLOCKS,  
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CLOCKS, ALABASTER  
CLOCKS.

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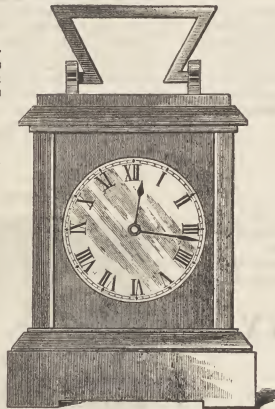
## CARRIAGE OR TRAVELLING CLOCKS.

EIGHT-DAY LEVER CAR-  
RIAGE CLOCKS, striking hours  
and half-hours, in Ormolu  
and Plate Glass Cases  
Rs. 110, 120, &c.

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RIAGE CLOCKS, in handsomely  
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RIAGE CLOCKS, with beauti-  
fully illuminated porcelain  
sides and dial, Rs. 200 to  
300.

EIGHT-DAY LEVER CAR-  
RIAGE CLOCKS, striking hours  
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toned" gong, repetition, &c.  
Rs. 300, 350, &c.



EIGHT-DAY LEVER CAR-  
RIAGE TIMEPIECES, silent, in  
Ormolu and Plate Glass  
Cases, Rs. 60, 70, 80.

EIGHT-DAY CARRIAGE  
TIMEPIECES, HORIZONTAL  
Escapement, &c., Rs. 50, 60.

EIGHT-DAY MINIATURE  
TIMEPIECES, in Ormolu and  
Plate Glass Cases, 2 to 3  
inches high, Rs. 80, 100, &c.

EIGHT-DAY MINIATURE  
TIMEPIECES, Lever Escapement,  
Illuminated Cases,  
Rs. 120 to 180.

These very useful Clocks are especially in demand for India, from the fact that they go in any position, and are not affected by changes of climate. They can be had with or without striking movement, repetition or alarm, and are warranted accurate Time-keepers. Each Clock is furnished with an external case of the best Morocco leather, lined with velvet, and fitted with lock spring and leather strap handle.

COOKE & KELVEY,  
CALCUTTA.

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## NATIONAL BANK OF INDIA, LIMITED.

The Bank's present rates of interest are.

On Twelve Months' Deposits 5%  
" Six Months' Deposits 4%  
Special rates are allowed on Deposits for short periods.

On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

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J. CAMPBELL,  
Manager.

## NOTICE.

THE Press at No. 6, British Indian Street, at which the *Indian Mirror* has been printed since the 1st January, 1878, being distinct from the Press at No. 6, College Square, where the Paper before that date was printed, it is hereby announced for public information that the Press in British Indian Street, where the *Mirror* is now, and will hereafter be printed, is henceforward to be called the "Sen Press." All communications for the *Indian Mirror* Newspaper and the *Sen Press* to be addressed accordingly.



C. LAZARUS & CO.,

AGENTS, SINGER MANUFACTURING COMPANY,

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CALCUTTA.

SINGER'S LOCK-STITCH Sewing Machines.	Gold Medal. Paris Exhibition 1878.
SINGER'S LOCK-STITCH Sewing Machines.	356, 432 Machines, Sold in 1878.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Hand Machine without cover, Rs. 65.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Hand Machine with polished cover and lock, Rs. 80.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table, Rs. 85.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table, with Hand Accessory, Rs. 95.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table, with polished cover, Rs. 95.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table with do. cover and Hand Accessory, Rs. 105.
SINGER'S LOCK-STITCH Sewing Machines.	The Medium Machine on polished Table, Rs. 100.
SINGER'S LOCK-STITCH Sewing Machines.	The Medium Machine For Milliners & Dressmakers, Tailors and Shoemakers, with cover, Rs. 115.
SINGER'S LOCK-STITCH Sewing Machines.	The Arm Machine with movable feed for Shoemakers, Rs. 120.
SINGER'S LOCK-STITCH Sewing Machines.	Packing for Hand Machines, Rs. 2-8. Treadle ditto, Rs. 5.

Up-country orders with remittances promptly executed.  
Price Lists free on application.

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## NOTICE.

THE Manager of the *Sen Press* will be prepared to undertake any agency business, with which he may be entrusted, promptly and satisfactorily. Remittances to accompany orders. Commission will be charged according to the value of the order on a sliding scale of rates which can be ascertained by application to the Manager.



THE

## CALCUTTA AUCTION MART,

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A. J. PARKER &amp; CO.

**B**EG to draw the attention of those about to furnish to their fine range of *Commission Sale Rooms*

where there is Furniture on view of all descriptions at *lowest prices*.

Those desirous of *Selling their Furniture* privately, can place it on *Commission Sale* at our valua-

tion. Cash advances made.

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*Provision for Old Age combined with a Provision for the Widow and Orphan.*

## EXAMPLE.

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

*The Same Provision, if commenced*

at age 25, would cost	about FIFTEEN RUPEES a month;
at age 30, " "	about EIGHTEEN RUPEES a month;
at age 35, " "	about TWENTY-ONE RUPEES a month;
at age 40, " "	about TWENTY-THREE RUPEES a month;
at age 45, " "	about FORTY-ONE RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information, may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

There is an obvious advantage in effecting investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

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## For Sale.

ADDRESSES delivered by Colonel Olcott, President of the New York Theosophical Society on the 23rd March 1879, at the Framji Cowasji Institute, Bombay. Price two annas a copy. Apply to the *Indian Mirror* Office.

NATIVE Princes, Chiefs, Noblemen, and Gentlemen, wishing political and other petitions and papers to be drawn up, are respectfully solicited to address themselves in writing to X, care of the Printer.

## NO MORE PAINS ! !

**W**ARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diphtheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

Many of the best Physicians of the day prescribe Darlington's Pain-Curer, in the very worst forms of these ailments, with success.

Pains of every description have been cured by the use of Darlington's Pain-Curer alone when all other medicines have been tried without effect.

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Per bottle Re. 1, Large size Rs. 2, packing As. 8  
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G. H. SIMMONS.

a-53 Secretary to the Bridge Commissioners.

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SCHOENET, RILBURN & Co., Managing Agents.

**ASSAM LINE NOTICE.**

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debroghur downward every Saturday.



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Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 13th instant.



THE Str. *Rajnekal* will leave Goalundo for Assam on Sunday, the 16th instant.

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Passengers should leave for Goalundo by Train of Saturday, the 15th instant.

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THE Str. *Madras* will leave Calcutta for Cachar on Tuesday, the 11th instant.

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For further information regarding rates of freight or passage money, apply to  
4, FAIRLIE PLACE, G. J. SCOTT, Calcutta, 8th January, 1881. Secretary.

a-1

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Our monthly Journal, the *Krishi Tatva*, is pronounced by the public and Press with most favorable terms. It speaks for itself, and will amply repay perusal. Its subscription alone is Rs. 3-6 with postage. Those that are fond of gardening would never fail to take a copy of this regularly. The following seeds suitable for present sowing can be had at Rs. 1-3 a packet. They are Choitoh Shusha, Beerboom Kuckee Kharos, the largest and sweetest Watermelon from Akyab (Arracan), Country Phootes and watermelon saugs, &c., &c. Early application for these seeds is solicited. Terms Cash.

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Printed and published for the Proprietor by W. C. SOOR, at the Sen Press, at No. 2, British India Street, Calcutta.

# The Sunday Mirror.

[EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, JANUARY 16, 1881.

NO. 13.

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### THE FIELD OFFICERS' RETIREMENT SCHEME.

LONDON, 14TH JANUARY.

The Under-Secretary for War, replying to a question in the Commons, said that the paragraph which appeared in the *Times* of the 11th instant stating that certain reductions were to be made in the list of active generals and giving the ages of retirement, was incorrect. Questions relating to age, retirement and pensions were, he said, still under consideration of Government.

### FROM THE PRESS COMMISSIONER.

CALCUTTA, 15TH JANUARY.

It is understood that Sir Stuart C. Bayley, K. C. S. I., Chief Commissioner of Assam, will succeed Sir R. Meade as Resident at Hyderabad, when the latter retires in April next.

## Editorial Notes.

It appears that George Eliot's husband, Mr. Cross, while out on his honeymoon tour, actually lost his sense and threw himself down from the higher storey of his house. He is now in a *maison de santé*.

THE Spanish proverb says—"By the gate of 'To-morrow' you arrive at the house of 'Never.'" Yes, the practical maxim to be observed by every soul desirous of salvation is, Now or Never!

WE observe that the Maharajah of Bulrampore has presented a sum of Rs. 5,000 to be distributed amongst the charities of Allahabad, as a thank-offering for the Viceroy's recovery.

OUR brother, Bahu Protap Chunder Mozumdar, was a passenger to Calcutta by the

steamer *Assam* which arrived yesterday. He has travelled all over India, doing rich work wherever he has gone. We welcome him back with affectionate greetings and fraternal regard.

THE enviable condition of Ireland at the present moment may be inferred from the fact that in four counties during a short period there were 252 charges of having written threatening letters, menacing their recipients with death; 69 of arson; 18 of maiming cattle and 23 of taking forcible possession of houses.

A MEMORIAL from non-resident members of the Senate of the Cambridge University signed among others by the Earl of Derby, the Duke of Wellington, Lord Houghton, the Bishop of Bath and the Dean of Manchester, urges that the degree of B. A. should be granted to women. We believe that Miss Chandra Mukhi Bose will appear at the B.A. of the Calcutta University in January 1883.

THE *Indo-European Correspondence* announces that so many as 342 Anglican clergymen have been converted to Roman Catholicism up to date. The five clergymen converts set down under the "diocese of Calcutta" are, the Rev. H. Christmas; J. W. Jervis; R. Pope; W. Winchester—all four Chaplains H. E. I. C.—and R. Moore, Missionary to the S. P. G.

THE *Arya Darpan* alludes to a mischievous practice that is growing fashionable in Calcutta. The keepers of picture shops on the Chitpore Road and elsewhere are encouraged to put up portraits of women in a state of virtual nudity, and the Police, as a matter of course, take no notice of them. If Government had passed a law for the preservation of public morals instead of one to gag the Press, that would have been a blessing indeed.

THE Marquis of Ripon is at last in Calcutta, and we, Theists of the New Dispensation, offer him a most hearty welcome. We believe His Excellency is perfectly recovered from his late illness, and that within a few days he will resume his work. The English papers to hand openly advise him to resign; but we earnestly hope he will do nothing of the kind. India is not a bad country to live in. If particular places are not found healthy enough for him, there are hundreds of others which in healthiness are inferior to none in the whole world. While, therefore, our country can offer plenty of sanatoria, it has other and better things to place at the disposal of his lordship. It has millions of loving and loyal hearts which it can freely offer—hearts that will feel for him and follow him through good or evil with all the sympathy

and attachment which are natural to the Indian constitution.

In the little village of Bedford, says the *New York Evening Post*, only twelve miles distant from Cleveland, there lived, some thirty years ago, two charming and attractive girls. To one of these President Hayes had become an ardent suitor; but the parents of the young lady had vigorously opposed their courtship, on the ground that young Hayes was poor and gave evidence of hardly sufficiently ability to warrant risking their daughter's future. The match was broken off, and the lady is to-day married and well known to Cleveland people. The other young lady had received some attentions from young Garfield, and was well disposed to reciprocate them. Her parents, however, objected to their intimacy, giving as the reason of their opposition the poverty of Garfield and the anything but bright prospect of his future. The most remarkable coincidences of the courtship were that both young ladies lived in a village of not more than five hundred inhabitants, and both refused two future Presidents of the United States because of their poverty."

WE are glad to learn from the *Indian Evangelical Review* (received yesterday) that the Rev. K. S. Macdonald formally protested against the selection by the Syndicate of the Calcutta University of Huxley's *Hume* as a text-book for the B. A. We protested against it ourselves in these columns when the selection was made. But it was of no use. Nor has Mr. Macdonald, we are sorry to say, met with a better fate. The *Review* says:—"During the year we have been compelled to teach as a text-book in our third year class a book whose main object seems to be to undermine Christianity and to teach atheism. The selection, we understand, was made by the Syndicate in February 1879 and tolerated without disapproval or protest by any of the members of its successor. We felt it our duty formally to protest against the use of the book, but the Syndicate's only answer was that our protest had come too late. But it may be worth considering whether others ought not to protest against the book and use their influence still to get it removed off the University list." We hope there will be no delay in protesting again when another selection of a like nature is contemplated. We are surprised to observe the tame submissiveness with which members of the Senate allow themselves to be led by the Syndicate. A strong, vigorous protest from many of them will surely have an effect.

THE first utterances of the Oxford Mission addressed to the Theists of the New Dispensation have not, it seems, been cordially received by Christians of other sects



and societies. Both the letter and the reply have, as was expected, been misunderstood. The *Bombay Guardian* says:—"The context shows what Theists understand by preaching Christ crucified, *viz.*, a Christ who is willing to take his place with Chaitanya, Mahomed and Moses in ministering to the vanity of Babu Chunder Sen, in other words become with these reputed teachers joint patron of the Advanced Brahmins." We need say nothing to this. Another paper roundly asserts that the Brahmos have presumed to advise the Oxford Mission, read, for instance, their letter of welcome to the missionaries. To crown all, we give below what the Rev. Lal Behari Day thinks of the poor Brahmo. In a letter to the Oxford Mission, the editor says:—"The last advice I shall give you is this—Don't fraternize with the Brahmos. You will have heard some people say that Brahmos are nearer the kingdom of Heaven than other classes of the Hindu community. You will soon find that this is not the case. They are further removed than the grossest idolator. \* \* They will tell you that they love Christ, honor Christ: believe them not. They use the words of Christians, but not in the sense in which Christians use them. \* \* They will glibly talk to you of the 'Divine life of Christ,' of 'the treasure of Christ's gospel' of 'the sanctifying blood which the bleeding Jesus shed for the world's redemption,' of 'Christ and him crucified.' In their mouths these are mere words; they attach no sense, at least Christian sense to them. They will seek to have fellowship with you, and will tell you that fellowship is possible, in the unity of Christ's life, if not in the identity of Christian doctrine,—as if they, who believe Christ to have been a mere man, had Christ's life in them." This is quite characteristic and of a piece with everything that the rev. gentleman has said against the Brahmos.

—:—:—

THE following from M. Renan's autobiography shows the high value he assigns to moral influence in education:—"My masters taught me something infinitely better than critical power or philosophical insight; they inspired me with the love of truth, a respect for reason and a sense of the real value of life. These things formed a substratum of character in me, which has never changed. I left my early instructors with a moral sentiment so ready to withstand all temptations that it was as a jewel which the frivolity of Paris afterwards freely handled without being able to tarnish or destroy it. I was trained in such a way for a disinterested life for the good and the true that it would have been impossible for me not to follow a career devoted to the things of the higher life of the soul. My training rendered me so unfitted for every kind of secular labor that I was irrevocably fixed for pursuits of a religious kind, and had I wished to abandon the vocation, I could not have done so. I should have signally failed in no matter what other career I had entered upon. The life of the spirit seemed to me the only noble thing; every profession devoted to personal gain I regarded servile and unworthy." Regarding his change of religious programme he says:—"Thus in reality I have not changed so much as might be supposed. I have never renounced that sacred and healthy programme of existence which my professors inculcated. I do not believe any longer that Christianity is the supernatural summary of what is necessary for man to know; but I

persistently believe that life is the most frivolous thing in the world, if we conceive of it other than as a great and continual duty. Beloved masters of other days, who are now almost all dead, and whose features appear to me often in my dreams, not as a reproach, but as a cherished memory—I have not been so unfaithful to you as you suppose. True, I have discovered that your history was insufficient, that your critical method had no existence, that your philosophy of nature was entirely below that which makes it a fundamental dogma that "there is no special supernatural (sur-naturel particulier)," but at bottom you were right, and I have always been your disciple. Life has no value except when devoted to truth and goodness. That goodness you understood in a somewhat narrow manner; that truth you made too material, too concrete. Still at bottom you were right, and I thank you for having impressed upon me as a sort of second nature this principle, which, though dead to worldly success, is fruitful in happiness—that the aim of noble life must be found in a disinterested and ideal pursuit."

### TO BE OR NOT TO BE.

—o—

LET our Brahmo readers ponder well the position in which the New Dispensation has placed them. They were hitherto contented with the rudiments of a great religion. Their Theism was a sort of intellectual belief kept up by a faith and devotion that was not nourished by a direct perception of the God whom they worshipped. They depended upon the operations of their untutored mind, and could not verily say why they believed Theism to be superior to all other religions of the world. If they said it was the religion of nature, they asserted a child's claim which could not be long sustained in discussion; if they attempted to argue, their speculations led them to rationalism or confusion. They were taught to depend upon the intuitions of their mind; but as they did not know how faith could strengthen and vivify these intuitions, their firmness or steadiness was a matter of open doubt. A man may believe that there is a First Cause, but none who has not seen Him can positively convince his hearers of the truth of the doctrine of causation. Intellectual assent is nothing, and it cannot hold firmly by itself, if it is not strengthened and sustained by direct, evidence. How do you know that there is a God?—may be answered in the only way in which it is possible to answer the question, namely, "Because I have seen Him." "How do you know that what you speak of Him is true?" "Because," the answer is, "I have heard it direct from Him." A man who can speak in this way is unanswerable, yes, often irresistible. There is no earthly logic before such a person, no wrangling, no controversy, no circumstantial evidence. It is all a matter of direct spiritual perception. Now we may ask the Brahmos—Have they ever been able to answer in this manner? If not, let them devoutly hear the gospel of the advent of the New Dispensation. This Dispensation has come to tell us something very wonderful regarding God, and everything that it says can bear the test of evidence in our own lives. See God with your own eyes, hear him with your ears, and the truths preached to you will appear as true beyond doubt. The New Dispensation has come to combat against the materialistic and

materialising tendencies of the nineteenth century. It is not satisfied with a simple "I think" uttered by the intellect; it does not tolerate an ignorant assumption of the godhead where no proofs can be adduced by the soul itself; it is impatient of hypotheses or negations. What it comes to preach is a positive fact—a stern testimony to what the soul has seen and may see, a reality which there is no means of cavilling or gainsaying. The sceptical thought of the present age may pooh-pooh the revelations it makes. It may declare it impossible for the human soul to see God; it may deride the pretensions of persons who say that they *have seen* Him. But that won't do. The world has never withstood the presence of a man who has really seen God. The most terrible of persecutions may overtake him; tortures unimagined may bring his body to pieces. But there he is. When once he says, "I have seen God," there is no withstanding the influence of such an assertion. The whole world is powerless before such a man; sooner or later it must bow down before him. The New Dispensation has come to teach us to see God; and, Brahmos, rest assured, if ye are able to make an assertion like the above, your fellowmen will tremble before you and yield to the influence of your most practical faith. Let then the truth be understood. God shall tolerate no traitors in the Brahmo camp. If there are any who decry inspiration or *adesh*, the time will soon come for them to depart. The very existence of our Church is now called in question. Either say that God cannot be seen and the Brahmo Somaj should cease to live, or that we can see Him and therefore sustain by our faith the really beloved Church to which we belong. It is a question of "to be or not to be." If we say we cannot have direct inspiration from Him, we cease to have any sustaining impulse from within or from without, and the Brahmo Somaj dies of sheer inanition. But if we do communicate with Him, why, then the Church which He fosters is sure to live. Is the issue then clear enough? Brahmo brethren, declare in the midst of this anniversary, by example and influence, which of the two alternatives is likely to take place? TO BE OR NOT TO BE?

### LORD RIPON IN CALCUTTA.

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WE are not aware how far our popular Viceroy is in a position to resume his work. Certainly he will be called soon to solve some of the most intricate questions that it has ever been given to a ruler to solve. On the one hand that splendidly mismanaged piece of Afghan business has to be brought to an end. Just as spring sets in, it will have to be practically decided whether the British troops should be removed from Candahar, and if so, what should be the new arrangement of the frontier, and what should be our relations with Afghanistan in future. A great portion of the work will depend upon, we believe, the negotiations at present being conducted between England and Russia, and most probably we shall hear the last of them in the next spring. Then there is the finance to be put in order. We dare say that in this great work he will be materially helped by the new Financial Minister, a man whose extensive knowledge of India, combined with excellent attainments and lively sympathies with the people, will shed immense light upon the dark mazes of the financial department. Then, again, there is the Press difficulty to be removed. India expects that the Gagging Act should be repealed, and it



turns to Lord Ripon for relief in this direction. One thing we may venture to suggest to His Excellency. In deciding whether the Act should be retained or otherwise, we hope the Viceroy will not consult the official world so much as try to ascertain what is the real Native feeling on the matter. For officials as a class are a sensitive people—keenly alive to criticism and always smarting under the least favorable comment. Bred up in an unhealthy atmosphere they do not perceive that free outspokenness is oftentimes the best remedy for discontent or disaffection; or even if it is not the remedy, it is surely the way to find out one.

Besides these troublesome questions, which are the legacy left to him by his predecessor, Lord Ripon has to take in hand a number of other problems of the most pressing interest. Among these we may include one in which his lordship is known to feel a keen interest. We refer to the question of education. This problem is, we confess, a delicate one. It was taken up by Lord Lawrence, Lord Mayo, Lord Northbrook and also by Sir George Campbell; but we do not think it has been solved. During the administration of the first named statesman, as also the second, the policy discussed was whether high education should be discontinued and mass education taken up according to the instructions contained in the Despatch of 1854. The controversy took up an exclusive and a one-sided character, leaving aside the main issues involved, and it was conducted with an acrimony on both sides which could yield no satisfactory results. Thus then while the main principle was overlooked and people were frightened by the prospect of the abolition of high education the real blessing invoked was forgotten and two statesmen went sway, one to his country and another to a better land, without effecting much to enlighten the understanding of their successors. It required the prudent foresight and benevolent intentions of Lord Northbrook to appease the discontent raised by the misconceived or misunderstood policy of his predecessors, and not even Sir George Campbell was able after that to turn the torrent against the sagacious course resolved upon by his official superior. But though public clamour had subsided, it is not to be understood that the education question was solved thereby. What the country requires is a comprehensive system of education, moral, physical, as well as intellectual, meant for the benefit of the upper as also of the lower classes. Have we in our midst such a system? Does not the system, as it stands, lack in everything that is calculated to make it a blessing to the country? Is not education one-sided, incomplete, and ill-concerned? Does it foster thought, develop character and utilise life? Is not the standard aimed at ridiculously low and insufficient? Are not the masses as a body systematically neglected, and all the rest of the community constituted into a compact aristocracy, rich as well as poor,—the poorer portion of the educated Natives being as aristocratic in their habits, tendencies and aspirations as their more favored brethren of the upper classes? Is not morality at a strange discount, and is not the system of education likely to suffer from agnostic management, as we fear it sometimes is? Are not the educated Natives really ashamed of what they have learnt in the colleges? Is the present staff of professors and instructors competent to discharge the responsible task of elevating the many thousands placed under their care? If these questions are answered in the negative, then we say the real educational policy has yet to be begun, and the Education Despatch,

which is a real charter to us, has yet to be practically carried out. The time has come when the people must themselves cry out against the evils of the present artificial system. Our education, it has been seen, is only bringing out thousands of incapable young men, virtually uneducated and, therefore, unable to take care of themselves. Hundreds there are who are actually starving, because they do not know how to turn life into account, while those who are acquiring money are not a sufficient example to the rest of their countrymen. If a remedy is not forthcoming, we are sure that after a few years numbers of our graduates will starve or subsist on a miserable pittance which will rob them of the self-respect which it is the direct object of all education to foster. We, therefore, turn to Lord Ripon with some sort of anxiety. We know that if he wishes, he may grant us the boons we ask for. What they are and how they are to be carried on we hope to show in another issue.

### THE FIFTY-FIRST ANNIVERSARY OF THE BRAHMO SOMAJ.

#### —o— FIRST DAY.

AFTER having spent the first eleven days of January in the preparation of the spirit, the Brahmos began their anniversary in right earnest on Wednesday, the 12th instant. Above thirty gentlemen assembled at the Lily Cottage on the evening of that day. Up to 12 in the night, conversation was maintained on a variety of subjects, after which the Brahmos went downstairs and formed a *Sankirtan* party, going round the tank and singing devotional songs as they went. The moon shed a genial lustre upon all things below, and the sweetness of nature was enhanced by the melodious voice of the Singing Missionary. The *kirtan* was conducted with earnestness and devotion. The party returned at about 1 and took their seats in the worship room. Five Missionaries then seated themselves in two groups, of three and two each, and joining their hands they were exhorted to lead apostolical lives, uniting their hearts' allegiance to the Supreme Being and depending for every action of their lives upon the guidance of Heaven. In their new lives, they should find themselves in a state of complete harmony with each other. They would seem to work with the same hand; their eyes would be united; they would speak with one tongue, and they would have one mind. The Almighty would speak to them and through them, and they would draw their inspiration from Him alone. At 3 o'clock service was held after which till 6 in the morning there was singing and *sankirtan*.

#### —o— SECOND DAY.

This day witnessed a novel sight in the Brahma Mandir. At 7 p. m., the Mandir was almost filled, and shortly after we saw the minister standing in the middle of the front verandah holding a flag of the New Dispensation fixed to a gilt stick. On both sides were rows composed of missionaries and other members of the congregation, each holding a candle in his hand. When the preliminaries had been gone through, the song of the *Arati* began. The hymn was a magnificent one, the chorus at the end of each stanza serving only to heighten the impression which it produced. It was a blessed day in our lives, for the spectacle was one which we should not easily forget. The *Arati* is a specially Indian

institution, but though we took part in it in our infancy, when idols were worshipped in our house, we confess we never knew there was so much in it as when we saw it established in connection with the worship of the Great God of the universe. Never was feeling so much excited, never was the glory of God so keenly realised, never did the heart experience such raptures, never did we learn so much, as when we raised our voices in solemn thanksgiving to the Lord. As the bells rang, the bugle sounded, the drum beat, and also the *kansar* and *ghanta*, the name of God resounded on all sides. The incense filled the hall with sweet perfume, and rows of lights in front of the *vedi* lent an additional grace to its appearance. When the *Arati* ended, the minister stood on the altar, and began to pour forth thanksgiving and hallelujah to the Supreme Mother. There was the *panchapradipa*, or "five-lights," placed before the altar, and the minister proceeded to explain its use. People worship their idols with this light, and the symbol is well explained by the fact that the Divine face is rendered visible if the worshipper has in him a five-fold light—namely, purity, love, faith, *bhakti* and conscience. It is these that illumine the face of God. If a person has not these, he is unable to find Him. The prayer lasted for half an hour, after which there was enthusiastic *sankirtan*. The congregation numbered some three hundred persons.

#### —o— THIRD DAY.

ABOUT three hundred persons assembled at the Albert Hall on Friday last to witness the unveiling of the portrait of Rajah Ram Mohun Roy, which had been prepared in accordance with a resolution passed at a public meeting held in the same place in December 1879. It was moved by Babu Joy Gopal Sen and seconded by Mr. Kashi Ram of Lahore that Babu Keshub Chunder Sen should take the chair. The Chairman then requested the Secretary to explain the circumstances under which the meeting was held. From what the latter said we gather that the appeal of the Committee was warmly responded to in many of the Mofussil towns as well as in Calcutta. There was some difficulty in starting the movement. The indifference of the public was at times very great. But by dint of hard work this difficulty was overcome, and now money was coming from many sides. The first great and distinguished person appealed to was Maharani Saranauyi, and her response was as prompt as it was cordial. She wrote—"I need hardly add that the movement is in the most proper direction, and that every one who does honor to the memory of the departed great, does honor to himself and to his country." This generous expression of opinion from the most philanthropic lady in Bengal was received with loud cheers by the audience. Another letter was quoted which had been received from Babu Rakhal Das Halder, Assistant Commissioner, Ranchi, a great admirer of the Rajah and editor of his "Precepts of Jesus." Besides subscriptions received from there, he had also received help from Tezpur, Lahore, Hyderabad, Bhagulpore, from Babus Gobrehone Ghose, and Hem Chunder Ghose of Maheshbrekha, and promises of help from Bombay, Chittagong, Lucknow, and other places. The Secretary said that the portrait which was shortly to be unveiled was the first result of the Committee's work, but that the Fund would not be closed here, and would be kept open till other results were achieved in the course of time. He would be glad to



receive subscriptions towards the furtherance of their object. The Chairman then rose to say that this was the only portrait of the kind to be found in a public place in India. It had been copied from the one which was to be seen in the house of the late Babu Rama Prasad Roy; and one thing to be told in connection with it, was that it was executed by a Native artist, Babu Bama Churn Bannerji.

As the occasion was a holy one, he said he would begin his speech with a prayer. This ended, he rose upon a stool and drew away the thin veil that had been thrown upon the portrait. It was, we believe, a good likeness of the deceased Rajah. The surprise of all present must have been very great, when they found out that it was, indeed, a very handsome exterior that had concealed a mind so gigantic and powerful. The Rajah is dressed in the ordinary Mogul fashion such as prevailed in his times. He has a turban on his head down which flowed rich curls of hair beautifully arranged on two sides over the ears. The face was inordinately intelligent. Underneath the graceful brows gleamed a pair of eyes full of intelligence and thought. The Chairman held out the picture before the young men present, and briefly recited the eventful life of this extraordinary man. He told them how at the age of sixteen he had travelled over Thibet, how he had mastered some twelve languages, and how he had appeared before a Committee of the two Houses of Parliament to give evidence and fearlessly exposed the defects in the constitution of the East India Company. He was a giant intellectually as well as morally, and his robust and vigorous frame did not belie his powerful interior. The speaker addressed the spirit of the departed Rajah, and asked him to inspire the Native youths of the present generation. He had been sent by God to do his work for a short time in the world, and he had now returned to his Father's house. It behoved every young man to come to see the portrait of the Rajah, and seeing it, recall his spirit back from the Father's house. They saw the canvass dull and lifeless representing a dead man that had long ago departed from this world. But if they examined it with sympathetic eyes, recalling the mighty spirit that once enlivened that frame, they would find it suddenly transformed in to life again, preaching as if once more to another generation of his countrymen. Those eyes would seem to gleam once more, that tongue would again speak, and that life once again begin to work for the regeneration of this country. Young men should make it a duty to come there occasionally and be inspired by that face. After a long exhortation the speaker announced that the next result of the Memorial Committee's work might take the form of a medal to be annually given to the best student of Natural Theology or Comparative Religion.

The interest excited by the proceedings was evidently great as was manifested by the readiness with which a number of gentlemen came forward to subscribe to the Fund. The subscriptions were mostly realised in cash on the spot. Thus ended what was certainly a most interesting day in connection with the Anniversary.

#### MR. VOYSEY'S MOVEMENT.

[FROM AN ESTEEMED LONDON CORRESPONDENT.]

On Saturday October 30, 1880, an important meeting of Mr. Voysey's supporters was held, at which it was announced

that resolutions would be submitted for the purpose of putting his movement on a permanent basis. Mr. Voysey said that a question was sometimes asked what would become of his movement upon his death. As at present constituted, it would collapse, for the only intention for which the funds were expressed to be subscribed, was to provide a church for him, and on his death that trust would necessarily come to an end. He proposed, therefore, two things: first that they should take a name which should be not personal, but general; and secondly, that they should settle a scheme for the application of their funds. The name he proposed would be "The Theistic Church." The name Theism had gradually gained acceptance, as expressing their views, and it commanded respect. It implied a protest against atheism on the one side, and against orthodoxy (i.e. Christology) on the other. It would also serve to distinguish them from persons, who continued to call themselves Christians, when they had ceased to be such (i.e., Mr. Stopford Brooke). Mr. Voysey said that the meeting had not commenced with prayer, but he felt sure he should be expressing the wish of all their hearts, when he said that he trusted that they might arrive at a decision on this important point which should be most in accordance with the will of God. He concluded by moving the following resolution:—

"That henceforth the friends and supporters of the Voysey Establishment Fund do form a society, which shall be called the Theistic Church, and that all monies for building and other purposes now in the hands of the trustees of the Voysey Establishment Fund be transferred to a new trust for maintaining and promoting the said Theistic Church."

Dr. Turle seconded the resolution. He said that Mr. Voysey's movement had not as yet progressed as might have been expected, and he attributed its want of success to the hesitation to take the step which was now taken. Nine years ago, he had been on the Committee and urged the adoption of a name, but his proposal was negatived. When he found, therefore, that Mr. Voysey's supporters declined to declare their common views to the world, he had no course open to him but to retire from the Committee. Now he could take again a hearty part in the movement and contribute to the building fund which he could not do before, because its destination was not decided on.

It was stated that the amount standing to the credit of the building fund was a little over £1,120.

Mr. Preston hoped that we were not going to impress the fund with a trust for perpetuating for ever our own present views.

Mr. Voysey said that the trust would be open; we should not tyrannise in the matter of opinion. A creed was good, only dogma was bad. A creed was merely a definite opinion; dogma was enforcing that opinion on others by threats of torment hereafter.

Mr. Joseph Brown, Q. C., suggested that to effect a legal transfer of the funds, the consent of all the contributors to the building fund should be obtained.

The motion was then put and carried unanimously.

Mr. Richard Eve then proposed a long resolution for settling the trusts of the building fund; adding that a copy of it, when passed, would be sent to each contributor to that fund.

Mr. Tyssen proposed that the resolution should be sent to them first and discussed at a future meeting; but this was not seconded.

After some discussion, Mr. Eve's motion was carried *nem. con.*

Another resolution was then carried that certain trustees should have the management of the affairs of the church and make regulations for that purpose, subject to revision at a general meeting.

A report was then read to the effect that the lease of Langham Hall, where Mr. Voysey's services are now held, would expire in October 1882; and a renewal of it could not be obtained, and an estimate of the cost of buying a site and building a church was laid before the meeting.

The meeting concluded with the usual votes of thanks.

#### Brahmo Somaj.

##### Fifty-first Anniversary of the Brahmo Somaj.

SUNDAY,	16 JANUARY,...	Service in the Brahma Mandir, morning and evening.
MONDAY,	17 "	English Service in the Brahma Mandir: sermon by Bhai Protap Chunder Mazumdar, 8 P. M.
TUESDAY,	18 "	Band of Hope Procession to Lily Cottage, 3 P. M.
WEDNESDAY,	19 "	Theological Institution, 5 P. M.
THURSDAY,	20 "	Mangal Bari Festival. Collation at 12. General Conference of the Brahma Somaj of India, 4 P. M.
FRIDAY,	21 "	Service, Arya Nari Somaj, 9 A. M. Ladies' afternoon gathering.
SATURDAY,	22 "	Anniversary Lecture at the Town Hall by minister; 4-30 P. M.
Sunday,	23 "	Utah in the Brahma Mandir, from 7 A. M. to 10 P. M.
MONDAY,	24 "	Procession: Open Air Gathering, Beadon Park, from 4-30 to 6 P. M.
TUESDAY,	25 "	Railway Excursion.
WEDNESDAY,	26 "	Expedition.
THURSDAY,	27 "	Solitary Communion round the Kamal, Sarobar, Lily Cottage, 4-30 P. M. Concluding prayer and Kiritan. Peace, peace, peace.

A CORRESPONDENT WRITES:—"The 10th Anniversary of the Simlah Brahmo Somaj was celebrated with *ecclat*. A week previous to it the members of the Somaj had retired to a garden, where after *Upasana* they had taken the vow of *sringam*. The *utab* took place on the 1st January 1881, at No. 47, Cornwallis Street, in the hall of Bamu Nundo Camar Chowdry, who kindly lent it for the purpose. The hall was gracefully decorated with evergreen date-leaves and flowers. The morning service which commenced after half past 6 A. M., was conducted by Bhai Agbore Nath Gupta. The subject of his sermon was *Maha yoga*, which, he said, consisted in seeing the hand of the *Mother God* in the daily occurrences of our lives. After 2 P. M. *kathakata* took place, the subject of which was the reclamation of Jogai and Madhai by Chaitanya. Bhai Troylucka Nath Sanyal, who recited the story, made a deep impression on the audience, which numbered over one hundred gentlemen and about 25 or 30 ladies, both Hindu and Brahmica. An enthusiastic *sanskirtan* followed, led by our well-known brother Babu Kunja Behari Deb of Mudiail. The evening service which took place

after 7 P. M., was conducted by the minister. The subject of his sermon was "Heavenly Childhood." The audience at this time was about two hundred. After the service was over, collation followed, which was partaken of by nearly 150 persons. For this entertainment of young folks, dissolving scenes of Magic Lantern were provided.

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed., S. M.]

#### EXCUSES FOR NOT GOING TO CHURCH.

TO THE EDITOR OF THE "SUNDAY MIRROR."  
SIR,—The following are some of the excuses for not going to Church:—

Overlept myself; could not dress in time; too cold; too hot; too windy; too dusty; too wet; too damp; too sunny; too cloudy; don't feel disposed; no time to go; don't like the service; drawers; put my papers to rights; letters to write to my friends; mean to take a walk; going to take a ride; tied to business six days in the week; no fresh air but on Sundays; can't breathe in Church, always so full; feel a little feverish; feel a little chilly; feel very lazy; expect company to dinner; got a headache; intend nursing myself to-day; torn my shoes; got a new novel, must be returned on Monday morning; wasn't shaved in time; don't like a liturgy, always praying for the same thing; don't like extemporary prayer; don't like an organ, it is too noisy; don't like singing without music, makes me nervous; the spirit winging, but the flesh weeps; dislike an extemporary sermon, it is too frothy; can't bear a written sermon, too prosaic; nobody to-day but our minister; can't always listen to the same preacher; don't like strangers; can't keep awake when at Church; fell asleep last time I was there; shan't risk it again; mean to inquire of some sensible person about the propriety of going to such a public place as a Church; will publish the result.

Yours &c.,  
S. C. CHATTERJEE.

The 7th January, 1881.

#### "GOD THE MOTHER."

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—I shall esteem it a favor if you would kindly publish the following short resume of a lecture on "God the Mother," delivered by Babu Raj Mohan Bose to the Association for the Acquirements of Scientific Knowledge. "The God whom our Aryan forefathers worshipped was *Brahma*, the supremely inactive and all-pervading existence. They used to pass days, months and even years together, absorbed in the contemplation and meditation of this mysterious existence. Out of it, they believed, other forms of existence emanated, which, as distinct entities, created and ruled the universe. Traveling from ancient India to the land of the ancient Jews we find that the idea of God took a different form. Instead of an inactive and non-interfering God, the Jews worshipped God the King, that is a power or Being, who presided over the destinies of mankind. Thus we see the idea of God as inert existence developed itself into the idea of a personal God. The King-God subsequently developed into God the Father. The glory of preaching and establishing the sweet relation of the Fatherhood of God belongs to that great Soul, the Christ, who is now the object of worship in Christian lands.

"Travelling back to India in the Puranic Age, we find that the *Brahma* has been split into 333 millions of gods and goddesses with distinct functions allotted to each, to serve the different purposes in the economy of the world. The Purans reigned in India for centuries, and are still reigning to a great extent. But by the light coming to us from the West and by the necessary reaction which is inherent in the nature of things, an unmistakable change has been brought about in the religious world of India. Since the middle of the present century a spirit for the revival of the worship of one God has manifested itself in the mind of a certain section of the Hindu community. This Spirit, which is called by the philosopher "the Spirit of the Age," and by the theologians "Dispensation," has been growing for the last fifty years, and has now taken a

distinct form with a definite purpose. We can no longer be blind to the fact that a dispensation has come, and that it has come from God, for He alone is the source from which everything good ultimately emanates. We can now safely call this a *New Dispensation*, for it not only aims at restoring the worship of the *Brahma* of the Hindus, the God, the King of the Jews, or the Father-God of the Christians, but it has come with certain ideas quite new to the world. It teaches us that all the Dispensations which appeared in the world from time to time serve directly or indirectly the same great purpose, *viz.*, the salvation of souls or the emancipation of the *Divine nature* of man from his gross and animal nature. It teaches us of another *nearer and sweeter relation* which we bear to God. It teaches us that God is not only our Father but is our Mother too. The Motherhood of God is altogether a new idea in the world. The Puranic Hindu has, indeed, his Mother-God in the person of Kali or Durga; but there she is a female Deity and has a husband; and his mother, instead of being a tender and soft Being, is sterner than the father. She loves war and delights in the sacrifice of animals, nay of human beings, which are repugnant to all ideas of female tenderness. The Mother-God of the New Dispensation is not an incarnation of a female. She is a distinct person from God, but is *His tender and loving nature*. He is both Father and Mother at the same time. The idea of father is naturally associated with the idea of stern justice and holiness; and the idea of mother, on the other hand, is always accompanied with an idea of tender love. The Christians teach us that God is the sternly just and holy Father, who always strikes us with awe; but the New Dispensation brings us the glad and reassuring tidings that He is not only a stern Father but a tender Mother.

"In order to realize God the Mother, we must attain a certain attitude which consists in childlike dependence and simplicity. Observe a child carefully, and you then know what childlike dependence means.

"The child always rejoices in the mother, and would have no substitute in her place, no, not even his father. His heart, like the magnetic needle, always points to her. He may apparently be engaged in playing merrily. No sooner he sees or thinks that his mother is not by his side, then all his merriment vanishes, and he is all sorrow. Thus we see that, in order to appreciate God the Mother, we must go back to childhood and be children ourselves.

#### THE CHRISTIAN CHURCH AT ANCHOR.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—Once upon a time a master builder appeared on earth and taught men the art of building a ship which was designed to sail over the ocean of thought. The first ship that was built under his instruction was commanded and officered chiefly by Galilean fishermen. She was a proper ocean yacht, and she fearlessly sailed for more than two centuries over the rocks, shoals, snags and breakers which sailors have to avoid. The primitive sailors needed no chart, but they prepared one for the use of future mariners. In course of time the primitive sailors passed away, and the vessel in the hands of their successors was gradually brought to an anchor, and finally they put her in for and aft moorings, tying her hard and fast to shore with chains of orthodoxy. Then came the dark ages, the chart (the New Testament) was put under lock and key, and they proceeded to disfigure the ship. Her sails were unrent, masts and yards were sent down, and cabins were built on deck tier upon tier, making her look like an old hulk or a seaman's chapel, if you like, deprived of all sailing qualities. She was sunk too deep in water, consequently her sea hoard was lost, and she became top heavy with those tiers of cabins on deck.

The first tier represents the dogma of the Supreme Deity of the master builder himself, upon which all the other tiers have been erected. There is the Trinity, the Papacy, the Sacramental systems, Ecclesiastical exclusiveness, the denunciations of heresy, substituted punishment, imputed righteousness, eternal damnation and all the numerous doctrines which form one or other of the various forms of orthodoxy. This vessel fit to go out upon the open ocean of thought in her present lumbered condition? Harbored in the present, she seems to be in charge, and yet she has no desire to fit out for sea service. The ship is thus forced to remain in moorings, and thus officers are asleep. They have closed their eyes to the fact that cross currents and strong tides of thought are flowing on all sides which

rush past her, making the old chains creak again, threatening to part them asunder.

A mutiny once broke out in this ship, and a large part of her crew, headed by the ringleader, Martin Luther, left the vessel. Luther was right, but unfortunately he was a sailor, and he pulled away from the old hulk, and took a lot of errors with him, which were manifested the moment he built a new vessel; he built it very much like the old ship he had deserted, the same cabin tiers lumbered his decks, and his ship became unfit for sea service; so he dropped down stream, till he was almost ashore. The distance between the new and the old ship is so small that deserters from Luther's hulk did swim over to the other without much trouble. But Luther's example has been powerful, innumerable mutinies have happened since his time, and the mutineers in small bodies have separated themselves combining in small sects distinguished under various names, some of them very unorthodox, such as Episcopal, Methodist, Wesleyan, Anabaptist, &c. They have built a fleet of small craft that lie crowding the harbour with their hulls without masts, and they all possess those clumsy tiers of cabins slightly reduced in number, but more distorted, particularly that one called *Righteousness*, which is a sail, and it is so small that it deserves no notice, and each ship is made fast to some sort of anchor. If you ask them what their anchor is, some of the most unthinking will reply "It is the Bible" or something connected with the Bible "*Inspiration*." But the Engineer John Page Hopps, of London, had the curiosity to go down in a diving bell and examine this anchor. He says in the account which he gives in his most valuable journal, *The True Seeker*:—"Following the line of the straining chain as we descend we notice how rusty and worn many of the links are; down, down 200 fathoms we go, it becomes deeper and darker, how oppressive breathing becomes, at last here is the anchor, heavy and dark, and the anchor is old fashioned. On close scrutiny, we discern the date and place of its manufacture, 1613, Westminster; perhaps, these other little marks might point to the firm who forged it, who can tell. So this is the anchor, and after seeing it, we hasten away. We do not grudge to throw this old anchor, down below, and get a new sight. Sticking in the mud seems after all not such an ignominious resting place for it. But the vessel tugs and surges; the old chain of authority creaks and strains at every fresh tide of thought that sweeps past the ship. \* \* \* There are various probabilities. Are the old anchor and chain to hold fast? Is the church to remain bound? Is the anchor to be weighed? Is the church to regain freedom? Shall the old chain suddenly yield to the strain and part asunder? Or shall the tugging vessel drag the old anchor into deep water, and then drift away with the cable swinging overboard?"

The small craft above alluded to laid quietly at anchor in Boston harbour for many years and then a change took place. Anti-Trinitarian doctrines began to be plainly taught in the Congregational churches of Boston. Their ministers were in the habit of preaching precisely as if no such doctrine as that of the Trinity had ever been known. The top heavy cabin tiers of these ships, I may say, were thus taken down, and they began to look more sail-like in appearance. It was rumoured that these vessels were fitting up for a sea voyage. Screw propellers had been fitted to their stern posts, and their engines and powerful engines were secreted beneath the decks. It was also whispered that the great navigator, Channing, was about to take command of the fleet, and the wrath of the orthodox churches of the world came heavily down on them. Abusive language was freely used against them, and all good Christians were called upon to shun and shun themselves from this body of unbelievers. But Admiral Channing walked the quarter deck of his Flag ship, and at a given signal from him, the masts were stepped into their places, yards were crossed, standing rigging was set up and running rigging rove, sails were bent, funnels appeared sending forth their smoke, the cables of the ships were slipped, and the whole fleet was under weigh. These new birds were standing out to sea with all their canvas set and their engines put to their greatest speed. Crowds of Orthodox Christians came to the shore to see these vessels go, some were converted, and took their passage in them, while the rest sent volleys of abuse after them. But the sailors of the fleet cheered, and during the voyage said that the Bible was his chart, and he feared nothing. He did not return their abuse, no doubt because he was too good a Christian man. Perhaps he treated their ideas with contempt. At any rate, he was armed to the teeth, and possessed the ammunition on board to blow away all his enemies, but his



master never did such a thing. He imitated the great master in all his actions, even in putting out to sea just as that master did, when he broke away from the Mosao ritualism; and from the day that Channing started on his first voyage to the day of his death, he never anchored. He often had to speak, and send despatches to shore, and the account of the many interesting voyages he made over the ocean of thought will be found in those despatches. (See Channing's Complete Works.)

But the old ship remains at her fore and aft moorings, and all the little craft at their anchor. We sometimes hear their crew singing—they sing loud sounding praises to the *crus*—they also use abusive language towards Unitarians, and all who cannot agree with them in opinion. If we go back in the history of the Church to the time when corruptions began, when the dogma of the Deity of Jesus and that of the Trinity were *invented* and fostered into the Christian system, and the Jews left off becoming Christians, we shall find abusive language freely used by dogmatists against the unorthodox. Saint Athanasius rose high as an orthodox authority, and his favorite epithets for his Arian opponents were "Devils, atheists, maniacs, antichrists, Jews, dogs, wolves, lions, asses, cuttle-fishes, grubs, beetles, leeches!" But the vocabulary of abuse has now undergone a slight revision. Unitarians are called "Intellectual gladiators," or any other refined term that may come to hand. In former years they have murdered men and women by burning them at the stake for not believing in the Supreme Deity of Jesus. Servitus was murdered by John Calvin for saying that Jesus was the "Son of the Eternal God," "not the Eternal Son of God." Now they can only resort to abusive language.

To return to my tale. The officers of the old ship I said before are asleep, and nothing seems to rouse them to free unfeigned thought. They might have learned a lesson in the last century when certain pirate vessels appeared on the scene, and made a murderous attack on all the orthodox ships at anchor. They came in from sea and being underweigh had the advantage. They would fire a broad side and then manœuvre the ship, presenting a small target to be aimed at. Their guns were well served and did no small damage to the superstructure of the cabin tier. The so-called Christians were forced to take shelter in a stronger part of their vessel below deck. The names of these pirates were Bolingbroke, Tindal, Morgan, Collins and Chubb. Their guns were loud enough to be heard at sea, and some Unitarian Christians who were cruising outside heard them and came in full sail to the rescue of the helpless fleet at anchor. They, like the pirates, possessed no anchors, and being under weigh with all sail set had an equal advantage. They had no cabin tiers of deck to catch the enemy's shot, and their sides were armor clad with the simple truths of the Gospel. They had a moth flying at the main, which was Hear, O Israel, Jehovah is our Jehovah. Another at the fore, "Thou shalt love the Lord thy God with all thy heart," &c. Another at the mizzen, "This is life eternal to know Thee the only true God and Jesus Christ whom thou hast sent." On the flag that flew at the peak was written "The future Catholic Church." These vessels were commanded and officered by the most learned and most eminent Christian men and philosophers, and their sailors and marines were "Intellectual gladiators."

They came in the order of battle in parallel lines, and each Captain knew how to rally his vessel to the line when the engagement began. The line they preserved was perfect, the bowsprit of one ship pointed straight to the stern cabin windows of another, and this line the pirates found to their own cost could not be broken. It was the "line of truth." They hastened to put their ships along side the pirates' yard arm to yard arm, and after a desperate hand to hand fight the pirates were boarded, driven below deck, and taken prisoners.

To those who are acquainted with the infidel controversy which was excited by the writings of Tindal and the others above enumerated, it will be unnecessary to speak of the zeal and power with which the Christian cause was maintained by learned Unitarians.

In conclusion, I would remark that the Christian Church should not be represented by the number of small craft, for she is really intended to be a grand steam ship of the line making the Challenger voyage round the world, on board of which the Jew, the Mahomedan, the Brahmo, and all nations who worship the one true God should take their passage to sail from time to eternity. But the nations that worship the one true God, we may safely predict, will not be converted so long as Christians preach the

doctrine of three Persons and the other connected dogmas which are repugnant to both reason and scripture.

Yours &c.,  
W. T.

## Provincial.

### CHITTAGONG.

—o—

[FROM OUR OWN CORRESPONDENT.]

THE twenty-fifth anniversary of the Chittagong Brahmo Samaj was celebrated with great *edult*. No missionary gentleman honored the place this time, though a telegram had been sent inviting one. The *utab* commenced on the 22nd, and ended on the 29th December last, both days inclusive.

Dec. 22.—Special service held in the Mandir, and Babu Kasi Chunder Gupta read a paper on Mother-worship.

Dec. 23.—A lecture was delivered by Babu Rajeswar Gupta in the Marahya School Hall on "What is the New Dispensation of the Brahmo Samaj."

Dec. 24.—The Brahmos went to the sea-shore at Norman Point, where they held a special Divine service. The sermon was on "Agosto Rishi's leaving the world for the sea-shore and his asceticism."

Dec. 25.—The *Nagar Sankirtan* was very successfully held this morning. We have never seen in Chittagong so many gentlemen taking part enthusiastically in chanting the name of Hari in the streets.

Dec. 26.—This day was the whole day *utab* Dec. 27.—A very sweet and enlivening.

Dec. 27.—An open-air lecture was delivered by the local minister, Babu Rajeswar Gupta, on the "New Dispensation" in the parade ground. The lecture was very largely attended. After lecture the *New Dispensation* on song was with the highest enthusiasm chanted. Some hundreds of the Dispensation song, which had been printed for the purpose, were also distributed.

Dec. 28.—The Brahmos met in the Golpohar in the morning. They spent the whole day in religious exercises on that solitary hill.

Dec. 29.—The Brahmo *utab* was celebrated very successfully. The sermon was on the "Female Saints of old times."

## Literary, Scientific, &c.

DR. ALEXANDER BAIN is soon to take up his residence in London for the purpose of preparing a series of manuals on various departments of mental philosophy.

M. GAMBETTA, the distinguished Frenchman, is said to be a delightful talker and master of the arts of persuasion. One of the functionaries, who has had abundant opportunity to see his control over men of various nationalities, explains it in the phrase "*C'est un grand charmeur*."

MR. THOMAS HUGHES denies that the character of "little Arthur" in "Tom Brown" was drawn from Dean Stanley, or that he himself was the original of Brown. Dr. Arnold, he says, is the only character from actual life in the book, and he is mentioned frankly by name. But the book is a transcript from real life, all the same.

AN English paper hears that the new tragedy by Mr. Tennyson, which is to be produced at the Lyceum Theatre, will be mounted in a style, which will surpass other efforts at the same theatre. The subject is classical, the heroine being a priestess. The final scene will take place in the interior of a Greek temple in Aia Minor, which will be planned on such a scale as may suggest the magnificence of Pagan ritual. Here the priestess poisons the king, and the deed will give opportunity for the exercise of the highest powers of Mr. Irving and Miss Ellen Terry, who will play the principal parts.

The total number of Parsis in Persia according to a census taken by themselves at the close of 1879 was 8,188, divided as follows: Yazdi, 6,439; Kirman, 1,498; Teheran, 150; Shiraz, 30; Kashaw, 15; Bushire, 12. They have 29 small fire temples. The people are mostly poor and uneducated, and are much oppressed by the Mahomedans, but are said to be far more honest and moral than their oppressors. The whole property of a Parsi family is

transferred by law to that member who embraces Islam. We cannot learn whether their numbers are increasing or decreasing. They are obliged to pay the Persian Government an annual tax of about £260, which is paid for them by their co-religionists in India.

THE sensitiveness of the telephone and human ear is something wonderful. Trowbridge, of Cambridge, found that if wires from a telephone were plunged into the earth at two points fifty feet apart and in the direction of the line connecting Boston and Cambridge, the beats of the Cambridge Observatory clock could be distinctly heard. If the points are taken in a direction at right angles to this, nothing is audible. The clock sends its beats to Boston over a wire, which goes to earth both at Cambridge and Boston, and the return current passes through the earth between the cities. The small portion of this return current, which is caught in the manner mentioned, is enough to hear by. Trowbridge suggests that if two points in Europe, say in Spain and England, were connected by a wire going to earth at the ends, and if a powerful current in this wire were closed and interrupted, as in telegraphing, then an observer in the United States might hear the signals by means of a telephone inserted in a line extending from Maine to Florida and "grounded" at its extremities. Certainly, this is theoretically possible, however it might turn out in practice.

## Selection.

### PRINCE BISMARCK \*

—o—  
(Progress.)

OTTO EDWARD LEOPOLD VON BISMARCK, Chancellor of the German Empire, and one of the greatest statesmen of modern times, was born on the paternal estate in Prussia in 1815. He belongs to an old family, of which various members have gained a reputation as soldiers and statesmen. When six years old, he was sent to school at Berlin. In 1827, he entered the Frederick William Gymnasium to pursue classical studies. As a boy he had a pleasant face, with bright eyes. His talents were so considerable, that he was able to perform his required tasks without great exertion. He resided in the house of Dr. Bennell, one of the teachers. When a powerful minister and great statesman, he remained the friendly and kindly Otto von Bismarck towards Dr. Bennell, and he loved to cast a passing glance at the window of the small chamber which he had occupied while he was his pupil. Bismarck, even as a child, exhibited a love for dumb animals; his large Danish dog, so faithful to him, was well known. Riding and hunting were his favorite pastimes.

In his seventeenth year, Bismarck entered the University of Göttingen. Besides much drinking and smoking, duelling prevailed to a large extent among the students. Nor was duelling confined to them. When a gentleman considered himself "slandered by any one, he called upon him either to make an apology, or to fight him. Sometimes pistols were used in duels; sometimes swords. The students fought with the latter. When blood was drawn, the duel was considered to be ended. During his first three terms, Bismarck fought about twenty duels, all with success. He was wounded only in one instance by the fracture of his adversary's sword blade. The scar of the wound is still to be seen on his cheek.

He passed his examination with credit at the appointed time with the aid of his industry, his great gifts, and by a clever *mnemoria technici*, or system of aiding the memory.

After leaving the University, Bismarck was employed in Berlin in the Police Department. While there, he thus laid a broad basis of punctuality. This man, after many express promises, had neglected him on several occasions. When this again occurred, the shoemaker was roused early in the morning by a messenger with the simple question "Are Herr von Bismarck's boots ready yet?" When the maker said, "No," the messenger retired, but in a few minutes another order, with the same question. So it went on every ten minutes until the boots were ready in the evening.

Bismarck first met Prince William at a court

\* Chiefly abridged from *The Life of Bismarck*, by Hasekuel.

† A duel was fought in Calcutta between Warren Hastings and Sir Philip Francis. Duelling is now penal by the law of England.



ball. He was introduced to the prince at the same time as a certain Herr von Schenk, the latter was as tall as Bismarck, and also a legal official. Looking at the two stately forms of these youths, Prince William said merrily, "Well! Justice seeks her young advocates according to the standard of the guards." Prince William did not then expect ever to wear a crown, and Bismarck never thought that he should be that King's powerful Premier and most faithful servant.

In 1836, Bismarck went to Aix-la-Chapelle to the crown Court. He associated much with Englishmen, Frenchmen, and Belgians. He was especially the favorite of the English, as they were delighted to find in him an amiable gentleman, possessing a perfect mastery over their language.

Meanwhile, the paternal estates had been so mismanaged that utter ruin was threatened. At the age of 25, Bismarck took charge of them, and through his prudence and activity, they soon began to rise in value, and every thing went on smoothly. On the death of his father in 1845, Bismarck became owner of two of the estates. In 1847, he was married. He has three children—two sons and a daughter.

Bismarck's first public appearance was at the United Diet in 1848. His stature was great, his plentiful hair cut short, his ruddy countenance was fringed by a strong light-colored beard, his shining eyes were somewhat prominent. Ascending the tribune, he gazed upon the assembly for a moment, and then spoke simply but with some hesitation. On contradicting a statement made by a previous speaker, he was assailed with such hisses and outcries that he could no longer make himself heard. He quietly drew a newspaper from his pocket, and read it, leaning in an easy attitude, until the President Marshal had restored order; he then concluded, still interrupted by hisses.

For many years, Bismarck was highly unpopular in Prussia on account of his political opinions. He was an ultra-republican, an advocate of absolute power in the Sovereign. One day, when he was taking his seat in a Berlin hotel, a very offensive expression was used at the next table concerning a member of the Royal Family. Bismarck immediately rose to his full height, turned to the speaker, and thundered forth:—"Out of the house! If you are not off, when I have drunk this beer, I will break this glass on your head." At this there ensued a fierce commotion. Without the slightest notice, Bismarck finished his draught and then brought down the glass upon the offender's face with such effect that it flew into fragments, and the man fell down howling with anguish. There was a deep silence, during which Bismarck's voice was heard to say in the quietest tone, as if nothing whatever had taken place:—"Waiter, what is to pay for this broken glass?"

In 1850, he was appointed to the St. Petersburg embassy, when he pleased and astonished the Emperor by speaking to him in Russian. He hunted the elk, the bear and the wolf. Some young bear cubs he kept in his house for amusement. A small one sometimes made its appearance at the dinner table, walking among the plates and glasses on the cloth.

At St. Petersburg, his children every Saturday appeared before him with their exercise books and reported what progress they had made during the week. Then followed a short examination, which evinced his minute accuracy in scholastic teaching. In 1862, he was appointed Ambassador to Paris. In a letter to his wife he writes:—"To-day I was received by the Emperor, and delivered my credentials. He received me in a friendly manner. I am more lonely in great Paris than you are at Reinfeld, and sit here like a rat in an empty house. My only amusement was to send away the cook for cheating me in the accounts."

In a few months, Bismarck was recalled to Berlin to act as President and Minister of Foreign Affairs. The King wished to reorganise the army, but Parliament refused to allow the

great exension. Bismarck closed the chambers announcing to the deputies that the King's government would be obliged to do without their sanction. The same course was pursued for the next four sessions. By many a revolution was expected.

Austria had long held a preponderating voice in the German Diet. For several centuries, the Austrian Sovereign was Emperor of Germany. In 1806, Austria and Prussia jointly took the Elbe Duchies from Denmark. Questions arising out of them, led to war between the two great German powers. The seven days' campaign of 1866, which culminated in the victory of Sadowa, gave to Prussia not only the Elbe Duchies, but the kingdoms of Hanover and Frankfurt, and other large increase of territory and population. This great result crowned the policy of Bismarck, which was the exclusion of Austria from Germany, and the territorial aggrandisement of Prussia.

Previously to the war with Austria, Bismarck had been raised to the rank of a Prussian Count. In 1867, he was appointed Chancellor of the North German Confederation, while still retaining his post as Prussian Prime Minister.

In 1870, Louis Napoleon declared war against Prussia, but after a series of disastrous defeats was compelled to surrender himself. Soon after the battle of Sedan, Bismarck was informed that Louis Napoleon was coming to meet him. The only house near where the Emperor's carriage stopped, was that of a poor weaver, occupied with looms. When he descended he found Napoleon sitting on a stool outside. Two chairs were brought from the cottage. The Emperor sat down on one of them, and the Count took the other after which terms were discussed.

Every Prussian must be a soldier, and Bismarck belongs to a regiment whose white uniform he has rendered famous. Under fire he has displayed fearless courage.

One of Bismarck's sayings is well known. He declared that great questions are not solved by much speaking, but by "Blood and the Sword." Still, he is alive to the terrible evils of a course. Once at dinner he remarked, "Whoever has once looked into the breaking eye of a dying warrior on the battle-field, will pause ere he begins a war."

On the termination of the Franco-Prussian war, Bismarck was created a Prince and Chancellor of the German Empire. Success has now made him hold a very high position throughout Europe. Dr. Russell, the *Times'* correspondent, thus describes the impression produced by his features:—

"One must have actual experience of the peculiar vivacity, or rather penetration of his glance, as it is emitted from under those tremendous shaggy-eyebrows to measure the power of his face to my mind intrepidly—an immense audacious courage, physical and mental, and a will before which every obstacle must yield or be turned." The following account is given of Bismarck's daily life:—

In his study hang pictures of the Great Elector and the Great King, with some portraits of King. William. Otherwise the room is quite without decoration.

Beside the door of the study is a cuckoo clock, which every quarter of an hour reminds those whom Bismarck receives here, in an appealing and unmistakable manner, that they are not to forget they are in the presence of a man whose private time belongs to his King and his country.

When at Berlin, Bismarck is accustomed to breakfast, entirely dressed in a blue uniform overcoat, about ten o'clock. At this time, he opens all the letters which have come in, runs through the telegraphic despatches and the latest news of the morning papers, and then receives his councillors in the study, rides for an hour, and then from the Palace, about five, the family dine; but it is a rare circumstance not to find friends present. The greatest punctuality prevails at his table. He especially delighted in exhorting his sons, while they were young, to sit upright. Conversation is sparkling, open, and almost always illustrated by the humorous manner of the host, and the witty animation of the Countess. After dinner the Minister-Pro-

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ident stays for a short time in his wife's saloon, where he drinks a cup of coffee, and smokes during which he runs over the leading newspapers. He then retires to his study, and receives the ambassadors, or a council of ministers is held, and after that he works by himself. About midnight he returns into the saloon to his wife, and is pleased if he finds any company there.

Though Bismarck is the man whom his King 'delighted to honor,' he has his trials like other men, and his exalted position has its perils.

At the rejoicings after the defeat of Austria in 1866, many an eye followed with grateful admiration and emotion the powerful form of the Minister-President, in the white uniform, with the yellow collar and accoutrements of his regiment, wearing the orange sash of the Exalted Order of the Black Eagle on his broad chest, his flashing helmet being deeply pressed over his forehead, astride of his tall horse, riding along in so stately a manner, and occasionally saluting a friend here and there in a courteous way. Scarcely one of the multitude, whose acclamations met his ear, even suspected that mighty man, in intolerable pain could scarcely keep himself upright in the saddle.

Through overwork, his health has repeatedly given way. Enemies have intrigued against him. His position has at times been openly assailed: at times secretly undermined. The weight of a great Empire has been resting on him. One effect has been nervous sleeplessness. Often at his country house at Varzin, he has restless nocturnal wanderings in the park, his overworked brain rendering sleep impossible.

One afternoon, walking home from an interview with the King, he heard two shots behind him. Turning round he saw a young man who was raising his revolver to fire at him a third time. Bismarck seized him by the arm and throat, but the wretch was able to fire three other shots, one of which struck Bismarck on the rib, leading him at first to believe that he was mortally wounded. One of the balls just grazed his side, another struck the right shoulder. Bismarck recovered, but as some protection against such attempts in future he was often accompanied by a large powerful dog.

No estimate of Bismarck's character will be attempted. It has been well remarked, "That Bismarck should be misunderstood and misrepresented in carrying into action the fixed ideas which govern him is inevitable—that he should resort to doubtful policy in adjusting his complicated schemes is more than likely. We do not, however, here seek to apportion praise or blame. No contemporary judgment of such a man is likely to be strictly just. Facts are not fully known, while passion, armed by actual conflict and by national antipathies, is but a poor guide to truth."

\* The Leisure Hour.

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 The Hon'ble Maharajah Jotindra Mohun Tagore Bahadur, C. S. I.  
 Dr. Rajendralal Mitra, LL.D., C.I.E.  
 The Hon'ble Rai Kristodas Pal Bahadur, C.I.E.  
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*Honorary Secy.*  
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 " Nabin Chunder Mukerji, *Honorary Treasurer.*  
 Gentlemen wishing to read short poems at the Reunion should send in the same to the Assistant Secretary on or before the 15th January next. The Committee of the Reunion reserve to themselves the right of selecting poems sent for perusal. The following will be the programme of the day:—  
 1. Instrumental music. Sarada, Setar, Sur Bahar, Kanna, Nastrang, Flute, (Bengali anis) &c., &c.  
 2. Vocal music. Dhrupada, Tappa, Kheyal, Kirtan &c., &c.  
 3. Plays, Farce, Rasas of the Hindus, with Murti and Vrindaka or Tableau and Dramatic Pieces, illustrating their character.  
 4. Gaibee Chess Play.  
 5. Sajib Chatrang, i. e. to say, living people in proper characters will represent the pieces.  
 6. Various games such as cards, chess, dice, &c., &c.  
 As usual, there will be proper refreshments for the assembled guests. Printed cards of admission to be had at the "Hindu Patriot" Press, the "Indian Mirror" Press, of Babu Khagendra Nath Roy, at No. 6, Juggodish Nath Roy's Lane, Simla, Calcutta, and of Babu Trowlock Nath Bannerji at the Senate House. The value of a ticket is only 1 Re. The proceedings of the day will commence at 11 A. M., and end at 9 1/2 P. M.

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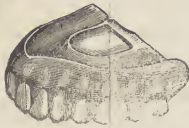
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FAMILY LAXATIVE, A safe, certain and useful purgative, ... " 20

FAMILY APERTENT PILLS (mild, prompt and safe), ... " 1 4

FAMILY ANTIBILIOUS PILLS (stronger than above), ... " 1 4

FAMILY CARMINATIVE (Invaluable for Children), ... " 2 0

FAMILY HAIR TONIC (unrivalled for producing growth of the Hair), ... " 2 0

FAMILY EMBROGATION (for Sprains, Chronic Rheumatism, &c.), ... " 1 8

The above are most strongly recommended to parents, guardians and others residing in Districts where medical aid is not available. Thousands of cases have been cured by their judicious uses:

A printed pamphlet giving full instructions is wrapped round each bottle.

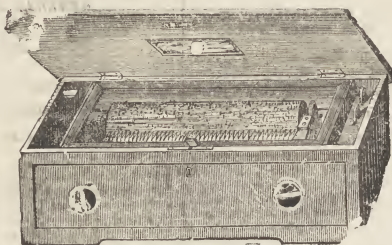
Prepared only by MESSRS. E. J. LAZARUS & Co., at the Medical Hall, Benares, from Dr. LAZARUS's original receipts and sold by all Medicine Vendors.

a-68

## HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.

**MUSICAL BOXES.**  
PLAYING  
BENGALIEE AND HINDUSTANEE TUNES.



### Box, No. 1, playing 8 Bengalee Tunes.

No.		
1.	Ragini Saranga	... Tala Madhyamana
2.	Ragini Lum-Jhihit	... Tala Madhyamana
3.	Ragini Yogina	... Tala Thuri
4.	Ragini Bibhasha	... Tala Madhyamana
5.	Ragini Bibhasha	... Tala Pat-tal
6.	Ragini Ohayanata	... Tala Madhyamana
7.	Ragini Kedara	... Tala Madhyamana
8.	Raga Nala-Naryana	... Tala Madhyamana
<i>Cash Price, Rs. 150.</i>		

### Box, No. 2, playing 8 Bengalee Tunes.

No.		
1.	Ragini Syama	... Tala Pat-tal
2.	Ragini Hamira	... Tala Madhyamana
3.	Ragini Khambaja	... Tala Madhyamana
4.	Ragini Behaga	... Tala Madhyamana
5.	Ragini Ohayanata	... Tala Madhyamana
6.	Ragini Kedara	... Tala Madhyamana
7.	Ragini Iman-Kalyana	... Tala Madhyamana
8.	Ragini Bhupali	... Tala Madhyamana
<i>Cash Price, Rs. 125.</i>		

### Box No 3, playing 8 Bengalee Tunes.

No.		
1.	Ragini Gaura Saranga	... Tala Madhyamana
2.	Ragini Gaura Saranga	... Tala Madhyamana
3.	Ragini Bibhasha	... Tala Madhyamana
4.	Ragini Iman	... Tala Madhyamana
5.	Ragini Sobini	... Tala Thuri
6.	Ragini Megha	... Tala Madhyamana
7.	Ragini Jhihit	... Tala Thuri
8.	Ragini Iman-Kalyana	... Tala Madhyamana
<i>Cash Price, Rs. 125.</i>		

### Box No. 4, playing 8 Bengalee Tunes.

No.		
1.	Ragini Bhupali	... Tala Madhyamana
2.	Ragini Aruna-Mallara	... Tala Druta-trital
3.	Ragini Surata	... Tala Madhyamana
4.	Ragini Bhupali	... Tala Druta-trital
5.	Ragini Bibhasha	... Tala Surphaktal
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Behaga	... Tala Madhyamana
8.	Ragini Iman-Kalyana	... Tala Druta-trital
<i>Cash Price, Rs. 125.</i>		

### Box No. 5, playing 8 Bengalee Tunes.

No.		
1.	Ragini Saranga	... Tala Ekatala
2.	Ragini Purabi	... Tala Madhyamana
3.	Ragini Jangala-Saranga	... Tala Madhyamana
4.	Ragini Iman-Puriya	... Tala Madhyamana
5.	Ragini Behaga	... Tala Chantala
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Yogina	... Tala Madhyamana
8.	Ragini Malasri	... Tala Druta-trital
<i>Cash Price, Rs. 125.</i>		

### Box No. 6, playing 8 Bengalee Tunes.

No.		
1.	Ragini Surata	... Tala Druta trital
2.	Ragini Bibhasha	... Tala Chantala
3.	Ragini Behaga	... Tala Chantala
4.	Ragini Behaga	... Tala Madhyamana
5.	Ragini Bibhasha	... Tala Madhyamana
6.	Ragini Hamira	... Tala Madhyamana
7.	Ragini Maligaura	... Tala Chantala
8.	Ragini Karnati	... Tala Madhyamana
<i>Cash Price, Rs. 125.</i>		

**NEW YEAR'S SUPPLY**  
FROM LONDON PER S.S. "DORANDA."



### Bengalee Homeopathic Books.

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1. Sadrisa Chikitsa-Shar Part I. Each copy Rs. 5-8. Postage As. 3.
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Four copies a lot Rs 50 cash.

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DATTA'S HOMOEOPATHIC LABORATORY.  
No. 312, CHITPORE ROAD; BATTOLAH, CALCUTTA  
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**CIGARS,**  
UNSURPASSED QUALITY,

THREE SIZES,

Rs. 10, Rs. 15, Rs. 25 per mile.

Sample on application.

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**KEROSINE OIL,**  
OF THE BRIGHTEST QUALITY

At Rs. 6 per case, free to Railway

Stations.

Cash to accompany order.

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## WHAT ARE PERFECT WATCHES?

**BLACK & MURRAY'S** patent MACHINE, MADE English Lever WATCH in sterling Silver Hunting Case, gives invariable satisfaction. It is specially manufactured for India by MACHINERY OF THEIR OWN invention, and as only the best material is employed, this Watch will be found both accurate and lasting.

Price, Rs. 55 nett.

Guaranteed for 2 years. Every part is warranted to be English Manufacture, (many so-called English Watches are only Swiss movements, fitted in English cases).  
Silver KEYLESS English Hunting or Guard WATCHES, warranted MACHINE-MADE, from Rs. 100.

The UNIVERSAL KEY to wear on chain, will WIND ANY WATCH, Rs. 3 to 20.  
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SPECIAL ATTENTION TO REPAIRS.

### BLACK & MURRAY.

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### HOUSES FOR SALE.

LIST NO. 1.

		Rs.
ANNES BARBER'S LANE	lower room	... 8,500
	ditto	... 10,000
BOW BAZAAR	ditto	... 5,500
	ditto	... 8,600
BENTINCK ST.	Upper	... 17,000
	ditto	... 60,000
BENTINCK LANE	ditto	... 7,500
BLACKBURN'S LANE	ditto	... 9,000
CHOOKER LANE	ditto	... 4,000
CHITPORE ROAD (Lower)	ditto	... 15,000
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CIRCULAR ROAD (Lower)	ditto	... 10,000
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DIXON'S LANE	lower	... 8,000
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	3 stories	... 34,000
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RENTALLY several 3,000 to 18,000.		

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### Christmas and New Year Cards.

WE have just opened out a large assortment of the above, and respectfully draw attention of our Patrons and Friends.

Prices from 8 annas a dozen to Rs. 2-8 each.

Our Indian Series is also a great attraction — prices As. 8 each, or Rs. 2-8 a set of 6.

Toy Books, Birthday Books, Prayer Books, Church Services, and Hymn Books, in great variety. Photo and Scrap Albums, Work Books Desks and various other Fancy Goods.

INSPECTION SOLICITED.

Terms Cash.

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## SPECIALITIES IN WATCHES.

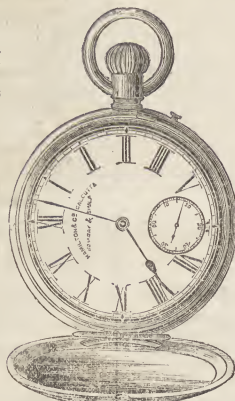
THE undernoted Watches are specially adapted for persons who, having costly watches, are reluctant to use them for rough purposes, such as travelling, sporting, &c. They have been manufactured by Hamilton & Co. expressly to supply the demand for a fairly finished and accurate time-keeper at a moderate cost.

### The Railway Watch.

The Railway Watch, as supplied to the Indian Railway Companies, has an English lever movement of the finest quality and strongest possible construction. Hamilton & Co. confidently recommend it as a Watch not easily disarranged by rough usage. The apparent disadvantage of the large size is amply compensated for in wear by the increased excellence of its performance as a time-keeper. Recommended by the Royal Geographical Society for the use of Travellers and Explorers.

Cash.

In German Silver case...Rs. 95  
In Sterling Silver case... 135  
In Silver case, Keyless... 180



### The "Exhibition" English Lever Watch.

This Watch, which is guaranteed to be entirely ENGLISH-MADE throughout, has a substantial fine Silver double-bottomed engine-turned HUNTING CASE, with movement on the English Full Plate System! with Jewelled LEVER ESCAPEMENT, Fusee and Chain, and with maintaining power to go while being wound. The Dial is of hard white enamel, and with Seconds Hand. Great attention has been paid to the shape of the Watch, which is compact and of medium size.

Cash.

Silver, best quality ... Rs. 85  
Second quality ... 75

### THE STANDARD LEVER WATCH.

In London Hall-marked Silver Hunting Case, 3 Plate, Capped, Lever movement, English Escape-ment, Compensation Balance, White Enamelled Dials, Sunk Seconds Dial, &c.

Price, Rs. 75 cash. In GOLD

With KEYLESS movement, Hunter Half-hunter, Silver, Rs. 100 cash.

### The Aluminium or Silver Keyless Crystal Watch.

Being Keyless it is not necessary to open it for winding or for setting the hands. This in India is a great advantage, dust and damp being kept out.

Jewelled in many holes, with Crystal back. Works visible.

Silver case, Rs. 45. Aluminium case, Rs. 40.

### Ladies' Gold Watches.

Substantial 18-Carat Gold cases, engraved Hunter or Half-hunter, good sound movements, thoroughly timed and tested. Fitted in Morocco case. Gold Key supplied.

Price, for cash, Rs. 100 to 200.

### Gold Guard and Albert Chains

Of every fashionable pattern now worn, and of the usual lengths, manufactured of the best rich colored Gold. We solicit inspection of our large and varied stock, but a sheet of patterns with prices will be forwarded per post to up-country applicants not able to visit Calcutta.

**Silver Guard and Albert Chains**, a large assortment always in Stock, Prices on application.

**Locketts, Seals, and Watch Keys, charms and Trinkets, &c.**

### HAMILTON AND COMPANY,

Jewellers, Watch and Clock Makers in ordinary to H. E. the Viceroy and to H. B. H. the Prince of Wales, CALCUTTA.

### DUNN AND CO.

CABINET-MAKERS, UPHOLSTERERS, AND

BILLIARD TABLE MANUFACTURERS

BY APPOINTMENT TO

His Excellency the Viceroy and Governor General of India.

Nos. 46 & 47, Bentinck Street, CALCUTTA.

Every requisite in Household Furniture supplied at the shortest notice.

A large collection of ready-made Furniture available for selection.

Designs furnished for Furniture of special make. The entire furnishing of houses undertaken at the most moderate rates of charge.

Orders executed for Billiard Tables of all sizes and Billiard Table Requisites of all kinds; a large stock of both being always kept on hand.

M. DAY AND CO.,  
MANUFACTURERS, DEALERS,  
AND REPAIRERS

OF

EVERY DESCRIPTION OF LAMPS,  
Tinsmiths, Electroplaters, Bronzers,  
Lacquers and Railway Con-  
tractors, &c., &c.

No. 27, LOLL BAZAR, CALCUTTA.

BLOCK Tinmade Deed and Despatch Boxes;  
Baths of sizes, Sugar, Coffee, Tea and Hot-  
water Cans; Garden Watering Pots; Tea, House,  
Street, Portico, Lobby and Ornamental Church  
Lamps; Railway Lamps of every description,  
&c., &c.

Always in hand and made to order.

Also  
Portable Cooking Stoves of single and double  
1½, 3, and 4 inch burner with ovens.  
Terms very moderate. a-33

[ESTABLISHED 1881.]

PAWLITT & CO.,

SURGEONS, CHEMISTS, DRUGGISTS,  
GENERAL AGENTS,

AND

Dealers in Musical instruments and fit-  
tings, Cigars, Stationery, Books, Oil-  
manstors, &c., &c., &c.

BEG to announce to the Public in general, that they have opened business at No. 4, Bechn Chatterjee's Street. They can undertake to supply medicines and other goods, imported direct from Europe, both wholesale and retail, at moderate prices. They are ready to open accounts with approved customers, in town and at Mofussil stations. They beg to assure the public that all orders will be punctually attended to, and everything shall be prepared carefully and with the best materials. The medicine and the chemical departments are under the supervision of the best and most experienced hands.

They also beg to state that owing to the large capital with which they have started business, they are able to indent their goods direct from some of the respectable Agents and Merchants of London, New York and the Continent. By each mail, they expect consignments of medicines, Books, Chemical and Surgical Appliances, Musical Instruments, Cigars, &c., &c., &c. They can undertake to bring goods on order from any place for other parties at moderate rates of commission.

Huntley Palmers Biscuits at Rs. 13 per dozen  
2½ tins: Cigars Burnah No. 1. at 15 annas;  
No. 2. at 12 annas; No. 3. at 8 annas per 100.  
Gua Powder 4 annas per phial; Lemon Syrup (our  
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### Wilson's Anglo-Sanskrit Dic- tionary

Complete in one vol; at Rs. 15 per vol. Packing and postage included.

### Medicines.

Oilmanstors, Stationery, etc. indented direct from London Rates moderate.

### Musical Instruments.

And fittings direct from Europe, price less than other shops

Inspection and order solicited. Price list on application.

### Specific for Hydrocele.

Prepared from Native Herbs, and free from Mercury, or other injurious drugs. Cure guaranteed. Generally cures long-standing cases within 3 months, by internally absorbing the water.

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Cure Guaranteed. Thousands of Testimonials to prove the efficacy of this medicine. In phials Rs. 2 and 4. Packing As. 8.

Apply to Pawlitt and Co., Chemists, Druggists, and General Agents at 4, Bechn Chatterjee's Street, Calcutta.  
Required one qualified Compounder.

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Guns, Rifles, Pistols, Ammunitions,  
Shooting & Fishing Tackles, Fencing, Archery,  
Cricketing & Badminton; &c.,  
Also Mathematical Instruments, Bengali surveying  
compasses, and Pebble Spectacles.  
For sale at unprecedented low prices. a-7

# COOKE & KELVEY.

MANUFACTURING & IMPORTING CLOCK MAKERS,  
20, OLD COURT HOUSE STREET, CALCUTTA.

THEIR show rooms will be found to contain the newest and most varied stock of clocks of every description in gilt, bronze, marble and woods of the choicest kind.

## EARLY ENGLISH AND CABINET CLOCKS.

In Ebonised and Block-wood cases, with Enamelled and Porcelain Dials and Plaques, superior movements, &c., from Rs. 40, 50, 60 to 100.

MARBLE CLOCKS,  
CARRIAGE CLOCKS,  
BISQUE CLOCKS,  
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CLOCK'S, TRAVEL-  
LER'S CLOCKS,  
BRASS CLOCKS,  
BRONZE CLOCKS,  
NIGHT-LAMP  
CLOCKS, GILT  
CLOCKS, ALABASTER  
CLOCKS.



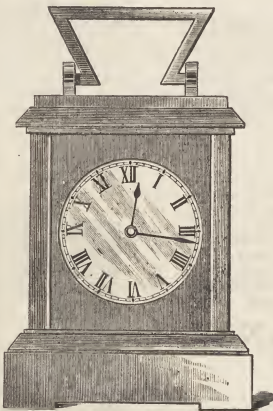
## CARRIAGE OR TRAVELLING CLOCKS.

EIGHT-DAY LEVER CARRIAGE CLOCKS, striking hours and half-hours, in Ormolu and Plate Glass Cases Rs. 110, 120, &c.

EIGHT-DAY LEVER CARRIAGE CLOCKS, in handsomely engraved cases, Rs. 140 to 180.

EIGHT-DAY LEVER CARRIAGE CLOCKS, with beautifully illuminated porcelain sides and dial, Rs. 200 to 300.

EIGHT-DAY LEVER CARRIAGE CLOCKS, striking hours and quarters, "Cathedral-toned" gong, repetition, &c. Rs. 300, 350, &c.



These very useful Clocks are especially in demand for India, from the fact that they go in any position, and are not affected by changes of climate. They can be had with or without striking movement, repetition or alarm, and are warranted accurate Time-keepers. Each Clock is furnished with an external case of the best Morocco leather, lined with velvet, and fitted with lock spring and leather strap handle.

COOKE & KELVEY,  
CALCUTTA.

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## NATIONAL BANK OF INDIA, LIMITED.

The Bank's present rates of interest are,  
On Twelve Months' Deposits 5%  
Six Months' Deposits 4%  
Special rates are allowed on Deposits for short periods.  
On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

J. CAMPBELL,  
Manager.

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## NOTICE.

THE Press at No. 2, British Indian Street, at which the *Indian Mirror* has been printed since the 1st January, 1878, being distinct from the Press at No. 6, College Square, where the Paper before that date was printed, it is hereby announced for public information that the Press in British Indian Street, where the *Mirror* is now, and will hereafter be printed, is henceforward to be called the "Sen Press." All communications for the *Indian Mirror* Newspaper and the Sen Press to be addressed accordingly.



C. LAZARUS & CO.,  
AGENTS, SINGER MANUFACTURING  
COMPANY,  
2, DALHOUSIE SQUARE,  
CALCUTTA.

SINGER'S  
LOCK-STITCH  
Sewing Machines. Gold Medal.  
Paris Exhibition  
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SINGER'S  
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Sewing Machines. 356, 432  
Machines.  
Sold in 1878.

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LOCK-STITCH  
Sewing Machines. New Family Hand Machine  
without cover,  
Rs. 65.

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with polished cover and  
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Sewing Machines. New Family Treadle Machine  
on polished Table,  
Rs. 85.

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Sewing Machines. New Family Treadle Machine  
on polished Table, with  
Hand Accessory,  
Rs. 95.

SINGER'S  
LOCK-STITCH  
Sewing Machines. New Family Treadle Machine  
in polished Table, with  
polished cover,  
Rs. 95.

SINGER'S  
LOCK-STITCH  
Sewing Machines. New Family Treadle Machine  
on polished Table with do.  
cover and Hand Accessory,  
Rs. 105.

SINGER'S  
LOCK-STITCH  
Sewing Machines. The Medium Machine on po-  
lished Table,  
Rs. 100.

SINGER'S  
LOCK-STITCH  
Sewing Machines. The Medium Machine  
For Milliners & Dressmakers,  
Tailors and Shoemakers,  
with cover,  
Rs. 115.

SINGER'S  
LOCK-STITCH  
Sewing Machines. The Arm Machine with mov-  
able feed for Shoemakers,  
Rs. 120.

SINGER'S  
LOCK-STITCH  
Sewing Machines. Packing for  
Hand Machines, Rs. 2-8.  
Treadle ditto, Rs. 5.

Up-country orders with remittances promptly  
executed.  
Price Lists free on application. a-3

## NOTICE.

THE Manager of the Sen Press will be prepared to undertake any agency business, with which he may be entrusted, promptly and satisfactorily. Remittances to accompany orders. Commission will be charged according to the value of the order on a sliding scale of rates which can be ascertained by application to the Manager.





THE

## CALCUTTA AUCTION MART,

1, LALL BAZAR.

A. J. PARKER &amp; CO.

**B**EG to draw the attention of those about to furnish to their fine range of *Commission Sale Rooms*

where there is Furniture on view of all descriptions at lowest prices.

Those desirous of Selling their Furniture privately, can place it on Commission Sale at our valuation.

tion. Cash advances made.

a-21

*Provision for Old Age combined with a Provision for the Widow and Orphan.*

## EXAMPLE.

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

*The Same Provision, if commenced*

at age 25, would cost	about FIFTEEN RUPEES a month;
at age 30, " "	about EIGHTEEN RUPEES a month;
at age 35, " "	about TWENTY-ONE RUPEES a month;
at age 40, " "	about TWENTY-THREE RUPEES a month;
at age 45, " "	about TWENTY-FOUR RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information, may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

There is an obvious advantage in effecting Investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

## ORIENTAL LIFE COMPANY.

Head Office: Elphinstone Circle, Bombay,

Manager and Actuary:

D. McLAUGHLAN SLATER, F.I.A.,

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7, Wellesley Place, Calcutta.

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## For Sale.

ADDRESS delivered by Colonel O'cott, President of the New York Theosophical Society on the 23rd March 1879, at the Framji Cowasji Institute, Bombay. Price two annas a copy. Apply to the Indian Mirror Office.

NATIVE Princes, Chiefs, Noblemen and Gentlemen, wishing political and other petitions and papers to be drawn up, are respectfully solicited address to themselves in writing to X, care of the Printer,

NO MORE PAINS!!

## DARLINGTON'S

## PAIN-CURER.

**W**ARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diphtheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colics, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

Many of the best Physicians of the day prescribe Darlington's Pain-Curer, in the very worst forms of these ailments, with success.

Pains of every description have been cured by the use of Darlington's Pain-Curer alone when all other medicines have been tried without effect.

\* \* The words Pain-Curer and No More Pains!! are our trade marks.

Per bottle Re. 1, Large size Rs. 2, packing As. 8  
**DARLINGTON & CO.**

Beware of a base worthless fraudulent imitation of Darlington's celebrated Pain-Curer.

**CAUTION TO THE PUBLIC.** Beware of imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

The Lady Superior of St. Joseph's Convent, Bandora, writes:—"We find Darlington's PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE, Superioress P de la Croix."

Mr. Edward Brown, an influential Zemindar, & Vice-Chairman of the Municipality of Burisal, has from time to time taken over 2 dozen large bottles of Darlington's Pain-Curer, & writes:—"Please send me 2 bottles more (large size) of DARLINGTON'S PAIN-CURER. I am happy to observe that I have witnessed beneficial results from its application. Some of my friends used it, & I also gave to some of my servants: I was pleasantly surprised to see that in every instance it kept true to its name."

His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 and again for 12 more large bottles of Darlington's Pain-Curer through Major Percy Gough, his Private Secretary.

Mr. E. C. Kemp, Editor & Proprietor of the *Bengal Times*, writes from Dacca:—"I have lately witnessed a speedy and complete cure of a swollen foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in at not 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

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THE Bridge will be closed for traffic on Tuesday, the 18th January, 1881, from 11-30 A.M. to 2-30 P.M.

G. H. SIMMONS.

a-53 Secretary to the Bridge Commissioners.

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THE Str. *Lakore* will leave Goalundo for Assam on Sunday, the 23rd instant.

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4, FAIRLIE PLACE, G. J. SCOTT,  
Calcutta, 15th January, 1881. Secretary.

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Printed and published for the Proprietor by W. C. SOOR, at the Press, at No. 2, British India Street, Calcutta.

# The Sunday Mirror.

[EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, JANUARY 23, 1881.

NO. 19.

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## Telegraphic Intelligence.

### REUTERS' TELEGRAMS.

#### SOUTH AMERICA.

LONDON, 22ND JANUARY.

Later advices from South America state that the victorious Chilian army has advanced from Lima on Callao which port they have taken aided by the operations of their fleet in the Bay.

#### CHINA AND RUSSIA.

ST. PETERSBURG, 21ST JANUARY.

The negotiations for a treaty between China and Russia which were concluded by Marquis Tseng, Chinese Ambassador here, have been approved of by the Chinese Government, and the Treaty will be drawn up in accordance therewith.

#### OBITUARY.

Edward Askew Sothorn, Actor.  
General Tergukassow.

## Editorial Notes.

THE Flag of the New Dispensation will be unfurled in the Brahma Mandir, this evening after Kirtan, when the *Arati* will be chanted.

Our Minister's lectures in England are being collected, and the first volume has already made its appearance. It is entitled "Keshub Chunder Sen in England." The price per volume is Rs. 2.

WE regret to say that our narrative of the Anniversary is interrupted this week. The proceedings of the Missionary Conference will be found elsewhere. We hope to resume our account next time.

THE missing link between the monkey and the man has turned up at last. There is now being exhibited at Saigon a young Cambodian seven years old, the possessor of a most undoubted tail ten inches long and an

inch in diameter. The evolutionists are requested to send representatives forthwith.

ADVERTING to our paragraph on the introduction of sceptical text-books in the Calcutta University, the *Indo-European Correspondence* says:—"We quite agree that a vigorous protest should be made against the use of such books by the Syndicate. The University is unhappily godless, but it has no right to be a propaganda of atheism."

WE read that at one of the Sonthal villages the women chased away the Government officials and servants with hatchets and spades, and the men are fully prepared for an outbreak. This is quite consoling. What with lady undergraduates of the Calcutta University and Southalini warriors, the prospect for the men is becoming rather gloomy.

THE "Thieves' Supper," which has now become an annual institution at the Union Chapel, London, took place a few weeks ago under the Presidency of the Bow Street Magistrate. About 200 persons who are or have been "known to the Police" partook of the meal and were afterwards addressed by the Chairman and other gentlemen interested in the movement. Mr. G. Hatton, the Secretary to the Mission, stated that during the past year 5,383 persons had been provided with breakfast on the mornings of their discharge, 1,659 had been induced to sign the pledge, employment had been found for 185, and many others had been relieved, while only ten had been expelled or had absconded from the Mission Home. Sympathetic letters were also read from the Home Secretary, Lord Kinnaird, Lord Aberdeen, Mr. Howard Vincent and others.

THE following is the programme of the *Utah* to be held to-day in the Brahma Mandir:—

Hymns	... 7 A.M.
Morning Service	... 8 "
Midday Service	... 1 P.M.
Readings	... 2 "
Meditation and Yoga	... 4 "
Prayers and Hymns	... 5 "
Sankirtan	... 6 "
Arati	... 7 "
Evening Service	... 7-30 "

THERE will be an open-air gathering to-morrow at Beaden Park, at 5 p.m., when Babu Keshub Chunder Sen will give an address. The Procession is expected to start from the Lily Cottage at 4 p.m. On the return of the Procession the Brahma ladies will assemble to do homage to the Flag of the New Dispensation and perform the ceremony of *Baran*.

THE Church of England establishment in Ceylon is to be disendowed, as will be seen by the subjoined cutting from the *Ceylon Times*:—"It will scarcely be matter for surprise to many of our readers, to learn that a semi-official communication has been received by this Government from the Secretary of State, conveying the intimation of the impending disestablishment of the Church in Ceylon, and that henceforward no more Colonial Chaplains will be appointed, and of course no more Bishops. That this would be so, our Diocesan, it seems, has been for some time aware, having had such an intimation from the Premier when last in London. It is contemplated, we understand, to put an end to all grants for religious purposes five years from the present date, which delay, it is supposed, will enable the Bishop to make arrangements for meeting the spiritual wants of the members of the Church of England, other Churches having to take similar steps. Of course, compensation will be awarded to the holders of present appointments." Is this a prelude to the coming change in India?

LITTLE incidents in the lives of eminent men are oftentimes more instructive than their most brilliant achievements. The following story is told of Mr. Gladstone:—In Mr. Gladstone's household at Hawarden was an old woman servant who had a son inclined to go wrong. The mother remonstrated and advised her boy, but all to no purpose; he seemed determined on a headlong course to ruin. At last the mother in her desperation caught the idea that if she could persuade the Premier to take him in hand, perhaps the prodigal might be reclaimed. "Screwing her courage to the sticking point"—for what will a mother not do for her child?—she approached her master, and in trembling tones preferred her request. Mr. Gladstone responded at once, and though the affairs of the greatest kingdom in the world pressed heavily upon him, with genuine simplicity of character he had the lad sent to his study, when he spoke words of tender advice and remonstrance, and eventually knelt down and prayed a Higher Power to help him in the work of redemption. This kindly action was effectual, and the lad became a reformed character. Fortune is the country whose affairs are guided by a man like William Ewart Gladstone.

WOULD our readers believe it? A ghost was actually seen in Government House, Calcutta, when the members of the Supreme Council were in solemn conclave assembled. The incident is a remarkable one, and it is related in the Rev. B. W. Saville's work on Apparitions just issued. We reproduce it here:—

I am indebted to the kindness of George Sparkes, Esq., of Bromley, Kent, for the following very singular incident connected with that eminent statesman, Warren Hastings, who together with Lord Clive and the recently deceased Lord



Lawrence have done more than any other of our great men to found and preserve to our descendants the finest empire in British India, which the world has ever seen. Mr. Sparkes informs me that one evening, when his great uncle, Joseph Carter, Esq., then Secretary to Warren Hastings, was sitting with the Supreme Council of India in the Council Chamber of Calcutta, Mr. Shakespeare, one of the members, suddenly looked up, exclaiming, "Good God, there is my father!" The whole Council then saw a figure of an unknown person glide through the chamber into another room which had no outlet, and disappear. What particularly attracted the attention of the Council was the fact that the figure appeared with a hat of unusual shape, commonly known in our day by the name of "chimney-pot." The Governor-General was so struck with the occurrence that he ordered a minute to be made of the matter, and placed in the record-chest; and where it may possibly still remain. In course of time a ship from England arrived, bringing the news of the death of Mr. Shakespeare's father; and likewise a cargo of "chimney-pot hats," the first ever brought to India.

—10—

How far the ancient Hindus dealt with people of the Western countries, is a question interesting to all scholars. Well authenticated facts are not available, and hence many deeply important problems of comparative history lie unsolved. The *Indian Antiquary* reviews Dr. Germann's work on early Christian missions, and publishes dates which we believe are somewhat valuable to those scholars who are bent upon proving that the Hindus had borrowed their religion from the West. The work referred to gives the following chronological table:—

- B.C. 150. Hindus visit the valley of the Euphrates.  
 „ 31. Alexandria taken by the Romans, a centre of communication.  
 „ 20. Nikolaus of Damascus met with an Indian embassy at Daphne of Antioch.  
 „ 30 to A.D. 14. Embassies of the Tamil Pandys of Madura and of the ruler of Malabar to Augustus.  
 —Hippalus discovers the south-west monsoon.  
 „ Jewish trading colonies in India. The Black Jews, The Beni-Israel.  
 A.D. 40. King Endoherres in the Indus valley.  
 cir. 52. The Apostle Thomas in India.  
 „ 55. King Gundapherres or Gundaphorus.  
 41—54. Claudius receives an embassy from Ceylon.  
 ? Brahman pilgrims to the Island of the Whites (Svetadvipa).  
 cir. 69. Emigrant white Jews build Mahadevapatnam (Kodagalur).  
 „ 200. Pantenus in north-western India.  
 „ 233. Request of the Edessans for the transfer of the bones of the apostle Thomas from India.  
 —Thomas the Manichean sent to India; he returns back.  
 cir. 302. Controversy on religion between Hindus and Christians in the Euphrates Valley.

—10—

BABU KESHU CHUNDER SEN's anniversary lecture in the Town Hall yesterday was more numerously and enthusiastically attended than ever. About three thousand people were present, there being a large element of Europeans in the audience. The proceedings began with a short service. The Brahmo Minister boldly began by announcing the New Dispensation as "the orient sun gladdening the world, and dispelling the folds of darkness." He once more defined his position in regard to his church, and associated all his colleagues with him as appointed to carry out the Dispensation. He claimed the Oriental's right to indulge in metaphors which are so often misunderstood. He made very touching allusions to the sufferings and persecutions heaped upon his head for the last quarter of a century. He also made a passing reference to the honors paid to him. If the

one thing, he said, had turned his head in one way, the other thing turned his head the other way; and between the two "Providence managed to keep his head erect and in equilibrium." He singled out for his remarks the imputation that he wanted to be an equal of Christ. He made the humblest professions of adherence and loyalty to the spirit of Jesus. He then proved the continuity of divine inspiration through various dispensations, Moses necessitating the advent of Christ, Christ making Paul a logical necessity, and the Christian dispensation necessitating the present Dispensation. Two principles concerned in the New Dispensation were then elucidated, one was the principle of synthesis, and the other was the principle of subjectivity. By the former God became the centre of all systems and truths, and all religions ranged round a source of perpetual light and salvation. By the principle of subjectivity was meant the absorbent powers of the soul, by which it projects itself into every circle of circumstances and sympathies, and converted itself by sacramental love into other personalities and types of character. Thus Paul became Christ, and Christ became the flesh and blood of Christians. The peroration grandly pointed out the Pantheism by which not God and man, but all men became one humanity, represented by the New Dispensation. After the lecture the song of the New Dispensation was enthusiastically sung, and the flag held up with the accompaniment of *khole*, *kurtal*, and gong.

#### OUR INDIAN ECLECTICISM.

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THE Theism of the Brahmo Somaj of India is eclecticism tinged with inspiration. This definition, we believe, sets the final line of demarcation between our own Theism and that preached hitherto both in India and in England. Eclecticism is a term which has been much abused in the philosophical world. It denotes a singularly weak condition of the mind which has accepted it, arguing a want of courage or true manhood. One who says that he sees truth in every system of religion, thereby gives it to be understood that he has no real power of discernment, and has not strength to hold by a definite principle. Hence it is that the eclectic form of philosophy represented by such thinkers as Victor Cousin and others, is heartily disliked by those who have definite opinions of their own. The recently discovered science of religion has shared in the same fate, though its assertions, based upon scientific principles, are not so vague or undecided. What is true of philosophy holds with greater force when applied to religion. Theism is said to be the sum total of the truths found in all religions, and the same objection has been advanced against it with perhaps greater force. To say that Theism is eclectic is to remove the very pillars upon which human hopes of salvation are based. For humanity requires not an eternal "I think" in matters connected with next world and God, not the weak assertions advanced by reason, it requires emphatic testimonies to unrealised truths, to things not seen. Hence it is that the power of Theism over human character had been found to be extremely inadequate. The emphasis was wanting to make its assertions felt. In the face of a growing disposition to ask for positive testimony, and in the face of the general spread of science, man does require a strong proof of the existence of God, and it is to meet the scepticism of the day that the New Dispensation has appeared in our midst. The old

faiths are grown too old to receive ready credence. They were meant for a bygone age, and they were mixed up with a great deal of extraneous matter. The present age is tired of supernaturalism; it will have none of miracles or grandmother's tales. God it must have—but a God standing as the supreme "I am," unhampered by superstitions and not disabled by scepticism, a spiritual reality, entirely unmaterialistic in conception, working upon the mind and not through matter, and working moral, not physical miracles. Such a God, the same as the Jews, Christians, Mahomedans and Hindus worshipped, the same God, though rehabilitated in the garb of science and true philosophy, is what the nineteenth century wants, and such a God has come down to us. We say it is the eclectic's God—the God of the New Dispensation; not a weak Being hitherto set up by eclectics or Theists. For our eclecticism is not the product of reason; we do not build our philosophy upon the ground marked out by Cousin, or our religion upon that chosen by Theodore Parker, Miss Cobbe or Voysey. We attach no importance to the reasoning faculty in a matter like this. When eclecticism is claimed by inspiration, it becomes a definite school of thought—it becomes a faith. Reason is often astray in its search after truth, and when it pronounces a doctrine to be true, it carries no in fallible authority with it; at any rate, it cannot force conviction. When it says that this much of Christianity or that much of Hinduism is true, the assertion is liable to be challenged, and its standard of criticism may be always changing. But when inspiration comes in, eclecticism puts on a lovelier garb. How do you know that this truth of Christianity is true? Because God has said so. Why is eclecticism to be depended upon as a guide in faith and conduct? Because it is God that pointeth out to us the ways and means. Our religion is thus a Heaven-made religion, and depends upon no human recommendation for its success or influence. Fellow Brahmos of the New Dispensation, prove by your example and life that the religion which you have accepted is the true one, and that in accepting it men of all nations and creeds find their wants removed, their hopes fulfilled, and their faith enkindled. The *utsah* that we are going to celebrate to-day ought to bring out the startling truths of our Dispensation in a newer and more striking garb. God give us the power to realise His mercies and feel the force of His mighty revelations!

#### OCCULT PHENOMENA.

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OCCULT phenomena form, perhaps, the very groundwork of the Indian systems of religion. The state of *yoga* is supposed to be favorable to all sorts of supernatural manifestations, and the man once plunged in contemplation, sees forms and figures not observed with the eyes wide open. The prevalent belief is that there is a state of mind which may be arrived at by a process of intense contemplation, in which the soul, by its contact with the Infinite, acquires powers which do not belong to it, and sees things through the future and the past with the same facility with which an ordinary individual observes objects around him. This belief pervades all Hindustan. The educated and the uneducated all alike bow to this supernaturalism. That there is something beyond us which we cannot see, that there is some power latent in us, which may be born any time, that there is

some other tongue hidden within this tongue which may begin to foretell—that seems to be the belief of every Native of India. It is useless to conceal it; the fact regulates the life of every educated Hindu. Whether in performing ceremonies or removing to places, in all acts he is guided by astrological calculations. It would be interesting to ascertain the process by means of which a belief so universal came to take root in the Indian mind. A writer in the *Indian Antiquary* states that the belief in occult phenomena is found among Hindus, Buddhists, Mussulmans and even Roman Catholics. "The annals of the Roman Catholic Church contain the evidence of eye-witnesses that SS. Philip Neri, Ignatius Loyola, Dominic, Teresa, and several others, when in prayer and ecstatic adoration, were at times lifted up from the ground and suspended in air without support for longer or shorter periods." It is in Hindu and Buddhist books that supernaturalism is elevated to the status of an art. The Buddhist stories are full of miracles. In fact, some of them are for this reason found to be too tiresome to the general reader. The power generally ascribed to holy men is that they could move in the air from place to place. This was the result of *samadhi* and a deep and difficult course of religious austerities. Fa Hian observes that Rakkats continually fly, and that the men of India "frequently see persons come flying to the temple, (some rock temple), the religious men occupying the upper chambers are constantly on the wing." The acquisition of this power, as we have said, is made with great difficulty, but when once made, it is not difficult to utilise it in the cause of religion. The flying feat depends upon a simple energy of the will. The following conversation between Milinda, the King of Sagal, and the Buddhist sage Nagasena, explains this briefly:—

"Can any one who has the fleshy body of a man pass instantly to other continents, or to the Uturn-kurn, or to the Deva and Brahmaloeka?"

*Nagasena*: "It is possible for one who has a body composed of the four elements to visit the places you have named."

*Milinda*: "In what way can this be done?"

*Nagasena*: "Can you, at your will, leap from the ground, say, to the height of a span or a cubit?"

*Milinda*: "With ease I can leap eight cubits high."

*Nagasena*: "How do you do this?"

*Milinda*: "I determine to leap; through this determination my body becomes as it were buoyant and I rise from the ground."

*Nagasena*: "Just as the priest who has the power of *Iraki* determines to go to such a place; by the determination of his mind, his body becomes as it were impetuous, and he is enabled thereby to pass through the air."

Other ascetics possessed similar powers.

Old Ibn Batuta of Fez, who travelled from Morocco to China in A. D. 1324-54, relates that in the presence of the Emperor of Hindustan where two Jogis wrapped up in a cloak, with their heads covered (for they take out all their hair with powder) came in. The Emperor caressed them, and said, pointing to me, "This is a stranger; show him what he has never seen." They said, "We will." One of them then assumed the form of a cube, and arose from the earth, and in this (cubic) shape he occupied a place in the air over our heads. I was so much astonished and terrified at this that I fainted and fell to the earth. The Emperor then ordered me some medicine, on tasting which I recovered and sat up, the cubic figure still remaining in the air. I then asked as it had been. (L'e's Translation, p. 161.) Ibn Batuta, a learned and devout Moslem, would have had no object in inventing such an account, especially when the power belonged to a hostile faith. These were Jogis, a class always distinguished for magical power. Apollonia<sup>2</sup> of Tyana and his companion Damis, who took notes of his travels, affirm that at the Hill of the Wind Men, they saw Brahmans who walked in the air, not to excite wonder, for

they hated ostentation, but in imitation of, and in service to, the sun.

The Theosophists who are now in India profess to bring back those days of *yoga* in which holiness was combined with the power of doing supernatural things. We were a little amused to hear the other day of their strong belief that the leader of our movement, whether he will confess it or not, does really possess the occult powers, being a man of *yoga* himself. Fortunately for India those days are "past recall." The world will survive supernaturalism of all sorts, and the only miracles which will be believed in are those which result from the extraordinary moral forces and strong resolves of the human will, directed by injunctions from the Divine spirit above. Occultism belongs to the region of physical and mental sciences; it can be explained by laws, though what those laws are, has not been discovered yet. We are not of those that deny the possibility of those phenomena; but we hold that they have nothing to do with religion, the only condition of their manifestations being that the attention should be deeply fixed, the body placed in a state of artificial preparation and the will concentrated upon a single point. With forced respiration and a strong nervous constitution, phenomena may be reproduced in these days very much resembling those that took place in ancient days. The science of occultism is thus an untried field of human observation and research. It has attracted the notice of the scientists, but we are afraid yet without definite results. Those eminent European thinkers, whose attention has been directed to it by the wonderful phenomena of spiritualism, are not aware of the existence of a vast mass of literature on the subject existing in India at the present day. There are books, rules, formulae, charms and incantations which remain to be exposed to the full daylight of scientific investigation. We are sorry to say that European scientists have treated them with a contempt which they do not deserve. Their ridicule was no doubt directed against the superstition and prejudice which they implied. But, mind, there is deep science underneath the phenomena, the evolution of which will virtually revolutionise the world of thought. Onto<sup>2</sup>zy or mental philosophy has not been successful in tracing accurately the relations between the body and the mind. Such phenomena as dreams, somnambulism, insanity, and for the matter of that occultism have been left totally unexplained. If these could be explained, as we hope they will be by the help of psychology and physiology both, they would virtually banish superstition from the world, and prepare the human mind for the reception of those higher spiritual truths which, alloyed as they are with material things, it is now so difficult to attain. The establishment of the true science of mental physiology is yet a question of time, depending for its fulfilment upon a still wider basis of generalisations, including among these the facts revealed by the whole mass of supernaturalism contained in the religious literature of the Hindus.

behind the *purda*,—needs her brother's help in the management of her property. One of the good things she has done, is to open a "Sanskrit School" with already 130 pupils. For it she has already given twelve thousand rupees. I find Coimbatore a town of 40,000—a sort of Chota Bangalore, and am taking it this year instead of my old love Bangalore, as a new place of visitation, conversation and public appeal. My topic of address to-night in the Girls' School Hall, which can seat 400, is "Life." All religion is Life. I find the South Indian nature one of great kindness, but rather timid and slow; not un-intelligent; but somewhat deficient in martyr stuff. Most Brahmans here continue the sect-mark on their foreheads. To be in Calcutta by the 31st December.

DALL,  
Coimbatore, 21st December 1880,—  
at the Dak Bungalow.

## GENERAL CONFERENCE OF THE BRAHMO SOMAJ OF INDIA.

The Annual Conference of the Brahma Somaj of India was held on Thursday, the 20th instant, at the Albert Hall, Babu Keshub Chunder Sen in the chair.

The proceedings began with a short prayer and hymn.

A report of the last year was read. The following is a summary of the leading events of that period:—

### THE ANNIVERSARY.

The year began with the Fiftieth Anniversary of the Brahma Somaj. The festival lasted for fifteen days, and drew to it several thousands of persons from all classes of the community. On the 25th January, the *utsav* was held, in the course of which the minister announced the birth of the New Dispensation. On the 24th the minister delivered his Town Hall lecture on "God Vision in the Nineteenth Century", and on the 26th there was a monster gathering at the Beadon Park. Babu Protap Chunder Mozumbar answered the question "Will the Brahma Somaj last?" in a sermon delivered in the Brahma Mandir. There were two other open-air meetings—one held on the maidan on the 17th, and the other at Mullik's Ghat on the 21st. The Theological Institution formally opened its session on the 15th, when Babu Keshub Chunder Sen, Protap Chunder Mozumbar, Rev. C. H. A. Dall and Babu Krishna Bihari Sen spoke. In all these gatherings the attendance might be reckoned on the whole at a figure ranging between ten to twelve thousand persons.

### THE COMMUNION WITH SAINTS.

The Anniversary definitely prepared our minds for the great enterprise which made this year remarkable in the history of the Brahma Somaj. The year began with the announcement of the beginning of the year necessitated the systematic study of the great leaders who had left their stamp upon the world of thought and a respectful attempt to imitate the spirit which had rendered them immortal. It was imperative on our part that this study and this attempt should be conducted with the fervour and solemnity which belonged to a religious undertaking, and thus the enterprise in question truly became a pilgrimage. These pilgrimages, which were eight in number, were held in the minister's residence, and were taken part in by all the missionaries and those Brahmans who were closely identified with their work. They were held mostly in the worship-room, and on one occasion in his study were surrounded by book-shelves, loaded with the wisdom of ages, and in the midst of literary associations they communed with Socrates. The following saints were visited on the dates specified against their names:—

Moses,—22nd February  
Socrates,—7th March  
Sakyam,—14th March  
The Rishis,—21st March  
Christ,—8th August  
Mahomed,—19th September  
Chaitanya,—26th September  
Scientific men,—3rd October

### OPEN-AIR GATHERINGS.

Public demonstrations of the New Dispensation took a variety of forms during the last year. Twice did the minister address thousands at the Beadon Park. On the first occasion the attendance numbered about five thousand persons.

Another meeting, held at the same place, was attended with still greater results. The success attained on these two occasions proved the irresistible nature of the charms

## Brahmo Somaj.

### NEWS FROM THE CHURCHES.

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I FIND here six Brahmans by open profession holding a weekly service. The editor of the *Salen Patriot* now resides here. Tarasimulu, whose sister, widow of the late Tehsildar,—of course



which the New Dispensation began already to exercise upon the minds of our countrymen. With a better system and a still more effective organisation, these meetings might achieve wonders. Another open-air meeting was held on the *maidan*, and here the scene presented was striking. With the flags of the New Dispensation streaming in the air on all sides and the curious admixture of Native with English modes of procedure, the gathering seemed to be an attempt to sit on the very heart of civilization and force it to throbb in unison with the will of the Almighty. A fourth meeting was held at the house of Babu Nunda Lal Bose of Bagbazar, at which several hundreds were present.

#### MISSIONARY EXPEDITIONS.

Two expeditions were undertaken in the course of the last year. One was on the occasion of the anniversary and the other shortly afterwards far as Burdwan. On the 25th of January the expedition started in a steam launch, the party consisting of above fifty people, besides ladies and children. It reached Utoparrah after dusk. There the *sankirtan* at the houses of the well-known Zemindars Babu Mukerji, Rajkissen Mukerji, Harihar Mukerji, and Bijakissen Mukerji. The *kirtan* was over by 9-30 p. m., and the party returned to town at midnight.

On the 16th February last there was an expedition to Burdwan. The party in this instance consisted of twenty-three soldiers. As soon as they reached the station, the flags of the Dispensation and the Singing Missionary commenced *sankirtan*. On the way a number of Hindus came and prostrated themselves before the procession and applied the dust of the street to their heads with the greatest reverence. The next day the expeditionary force consisted with flags, trumpets, *maidans* and cymbals, and a large following. Upwards of fifteen hundred people were gathered to hear the address of the Minister. The party returned to Calcutta the next morning. There was *kirtan* singing in the railway from Burdwan to the metropolis for nearly three years and a half. There was great excitement among the passengers in the carriage, some of whom actually joined the chorus.

#### THEOLOGICAL INSTITUTION.

The following lectures, beside those delivered by the minister, were delivered:—

##### Subjects.

1. Comparative Method as applied to Religion ... K. B. Sen,
2. New Dispensation ... P. C. M.
3. Fine Arts ... P. C. M.
4. Christ ... C. H. A. D.
5. Sakya Muni ... P. C. M.
6. Nature and attributes of God ... P. C. M.
7. Nature of Man ... P. C. M.

The average attendance was a hundred. If greater regularity were ensured, the institution would be a source of great good. In connection with this may be mentioned the establishment of a select class consisting of the most prominent pupils of the Theological Institution, who receive a systematic training on all subjects bearing upon Theistic philosophy. Several groups have been formed, each of which is entrusted with a special branch of study. The pupils are not encouraged to read at random; in fact, they read only such books or passages as are pointed out to them, the object being to develop in them a habit of thinking. As each pupil has his own subject to study, the speciality in each case may be productive of the best results. The minister gave them a number of questions, and these have been fairly answered by many of them.

#### THE BRAHMO TRACT SOCIETY.

This Society was organised to bring the utterances and writings of the minister more regularly and systematically before the public. Since its establishment, it has brought out 5 English tracts, 27 monthly and 3 monthly numbers of the *Sabak's Nyāsan*, being the Bengali sermons preached in the Brahma Mandir. It has many other works in the press which will most probably be issued before the anniversary day. Among these may be mentioned the 1st vol. of "Keshub Chunder Sen in England." The total receipts up to date amounted to Rs. 658, and the expenditure to Rs. 245, leaving a surplus of Rs. 410.

#### BIDHAN BHARAT AND OTHER PUBLICATIONS.

The most important and by far the most interesting publication of the year was the "Bidhan Bharat" or the Epic of the New Dispensation. The sterling merits of this work have been noticed in the press. It is a large, uncompleted epic detailing with all the elegance and eloquence of language which the sublimity of the subject demanded, the various modes of

God's manifestations in this world, those modes culminating in the New Dispensation. The gifted author has done much to enrich the theistic literature of the day; but if all his other works were destroyed, and the "Bidhan Bharat" remained even in its uncompleted state, there would be enough to make his name dear and popular to the Theists of Bengal.

The most popular of our works seems to be the *Brahma Sangit*. It has already passed through four editions, there being also extra numbers and supplements published from time to time. The *Brahma Sangit* is never in lack of purchasers.

#### THE MISSION.

There were 15 gentlemen in Calcutta and 6 at Dacca regularly employed in and living entirely upon Mission work.

#### SADHAKS.

This order was instituted to enable a number of souls to engage themselves in mission work without renouncing secular work. 14 gentlemen were ordained last year, of whom 4 assisted in the Mission work.

#### MISSIONARY WORK.

The greatest amount of missionary activity was manifested during the period under review. All round India our Missionaries carried the flag of the New Dispensation. On the 16th April, the minister and our brethren, Babu Protap Chunder Mozumdar, Kanti Chunder Miller, and W. N. Gupta went to Nanyi Tai, where open-air meetings were held with the greatest success. Bhai Protap Chunder Mozumdar delivered one or two important lectures in English, and the minister delivered one in Hindi and another in English. The way in which they were received by the residents of Nanyi Tai and the *Paharis* affords another proof of the growing popularity of our movement. Our friends were publicly entertained, and cordial addresses of welcome were given. On that occasion the minister and Bhai Protap Chunder Mozumdar entertained their audiences with readings from Shakespeare and Tennyson. On the 16th April, Bhai Chunder Roy led his forlorn hope with more than the expected amount of success. Through the blessings of God, a nucleus has been formed for the future Church of the New Dispensation in Eastern Bengal, a number of earnest devotees having organised themselves into a community and affiliated it to the Brahma Samaj of India. The small church is still without a local habitation, and it is hoped this want will be removed ere long. The Eastern Bengal party never lacked in zeal or earnestness. It organised expeditions to the Mofussil, and carried on missionary operations with a vigour which needs no comment. Its monthly organ, the *Banga Bandhu*, is well conducted, and the ability with which one of its leading members discusses questions connected with the present day controversies shows that there is no lack of intellect in the movement.

Bhai Trailokya Nath Sanjal visited Muddapore, Girid, Hazaribagh, Ranchi and Purniah, and on the course of his tour held open-air meetings, and delivered lectures. At one of these places, he introduced the system of *Kathakata* or recitation of well-known stories which he has since carried out with signal success. In Calcutta, he gave one on the Asceticism of Chaitanya, and the way in which he acquitted himself so well on that with a little more steady effort these recitations might introduce a powerful element in the system of our military operations.

Bhai Agbore Nath Gupta visited Kontai and Balasore, and his work may be judged of from the report received from him.\*

Bhai Dina Nath Mozumdar travelled over

Bengal. Another most indefatigable worker on the mission field was Bhai Amrita Lal Bose. Beginning his operations near town, he carried a small expedition through the Sonthal districts. Unfortunately his ignorance of the Sonthal dialect stood as an obstacle in the way, and the attempt to infuse into them had to be given up for the time. He then visited Barwan, Tirhut, Parkpore, Buxar, and Ghazipore, and turned his steps to the south where he visited Bangalore and Madras. Returning to Calcutta he set out again for Simla, from whence he paid a round of visits to the Murri Hills, Umballa Cantonments, Lahore, Rawalpindi, Meer Mir, Amritsar, Jalandhar, Ludiana, Umballa city, Secunderabad, Arga and Allahabad. He thus travelled in his last tour only over 7,500 miles of railway, and over hundreds of miles of roads by bullock carts,

\* We hope to publish this report in another issue. — Ed. S. M.

† Ditto.

horse back, tonga or ekkai. He spoke in Hindi, Bengali, and English, and addressed Banazis, Beharis, Hindustis, Panjabis, and Madrasis. Wherever he went his reception was cordial, the most respectable inhabitants of some places vying with each other in according him welcome. He has been able to establish a Brahma Samaj at Simla, and most probably there will be one at Umballa.

The last gentleman whose missionary operations require notice is Bhai Protap Chunder Mozumdar. It will be seen from the above that all the Presidencies and principal provinces of the Empire were visited last year; and that more people have heard of the New Dispensation than was possible by any other means of missionary activity.

It may be asked what has been the reception of the tidings of the New Dispensation among those whom our Missionaries have visited. It would be wrong to say that all those who heard them understood their utterances. But it would be no exaggeration if we maintained a y that wherever they went they were received with respect, and their words heard with attention. In most places, no declivity was visible in the influence or prestige enjoyed by the most advanced of India. Those which were most backward in our movement, were found to have relaxed their severity, and many have since formally admitted our Missionaries into their places of worship.

The following Samajes were established last year:—Rasra, Contai, Danton, Dacca Branch of the Brahma Samaj of India, Dhulib, Kunalah, Kalia, Dowltpore, Senbati, Purniah, Rangoon, Simla, Dinapore.

#### PUBLIC OPINION.

In India there has been some improvement in the tone in which our movement is spoken of. The utterances of the Press have lost much of their sting, and the lamentable indulgence in personality and abuse has also declined a little. But it cannot be said that we have got enough friends in the Press. The *Statesman* has done much to elevate public tone in this respect. Its articles on the Brahma Samaj are marked with a liberality that challenges admiration. The thanks of the Brahma Samaj are due to that journal for the friendliness it has so often manifested to the cause of liberal thought. It is a matter of rejoicing that the first tone of haughty and ridicule which welcomed the announcement of the New Dispensation is now disappearing, and there is a disposition if not to acquiesce in what we say, at any rate to hear everything regarding our movement with respect and attention.

Proposed by Babu Bisoo Nath Roy of Lucknow, and seconded by Babu Gopi Krishna Sen—"That the Report just read be adopted."

Passed.

The Chairman submitted the following letter received from Bombay, and signed by some of the most influential members of the local Prarthana Samaj:—

"To—Babu Keshub Chunder Sen, Minister Brahma Samaj of India, Calcutta.

"Venerable Acharya,—Permit us brethren in faith to congratulate you and the fellow Theists of all the Samajes on your side on the advent of the new year which you will shortly commemorate by the celebrations of the anniversary Sankrantis, and devotional gatherings next week. It is a matter of sincere regret with us all that owing to various difficulties none of us can participate with you in person in the joys and edifying discipline of this solemn week of prayer and devotion. We may assure you, however, that we are fully conscious of the responsibilities of our position as humble representatives on this side of India of the great religious movement which the Pradhan Acharya, Ram Mohun Roy, commenced on your side of the country fifty years ago, and which was further successfully carried on under God's Providence by his successor, the Venerable Debendranath Thakur, and now by Raj Narain Bose in the Adji Samaj, and which derived new life and vigor from your own great exertions in the establishment and progressive development of the Brahma Samaj of India nearly fourteen years ago. The whole movement has been fostered by your great gifts and greater sacrifices, and we are always regard it as a privilege that owing to your visits to this part of the country and the subsequent missionary exertions of Babu Protap Chunder Mozumdar the movement received a great impetus on our side of the country and in several of our large towns the infant Samajes are seeking under God's grace to attain spiritual life.

"The first principle of our faith is based on the independence of individual conscience, but our allegiance to the movement is none the less thorough and sincere, because we have not been able to subscribe to every phase and development of the theistic doctrine in your part of the country.

We all regard you (so far as human agency in such matters can be accounted for) as effectual in the soul and the leader of the faithful few, who, weak in numbers and organised strength, seek God's help to place before the people of this vast country the eternal truths of religion in an unadulterated form and to effect our national regeneration on the lines of the best traditions of past days, enlightened with the help of the teachings of all other religious teachers and faiths. We feel in our struggle with the opposing forces that we must draw more closely together, and that we cannot afford to split up our little strength in divisions and schisms.

"Acharya Mahasaya, the differences which have unabapily existed for the last two years have tested severely the strength of the movement, but now that the first bitterness of feeling has abated, it is time that efforts should be made to reunite the servants of the Lord to carry on his work with greater vigour and efficacy. We trust that the devotions of the next week will be a prelude to a mutual reconciliation with all who agree with you and with us in thinking that union with reasonable differences is quite possible, if there is mutual confidence in one another and in the guidance of Providence. Some late phases of the movement have been objected to in India and England as being too intimately associated with your own great personality. This is the great rock, against which all similar movements have been too often jeopardised. We can never hope to be so privileged as to have this personal connection of the church with you continued during all times, and it behoves you, venerable Acharya, so to secure the moorings of the great vessel of faith entrusted to your watchful care that no personal matter will shipwreck and that the torch of faith shall burn with as firm a light as ever it burned in this land in our best days.

"We have ventured to make the above suggestion at this time, because we believe the bitterness of the strife which raged sometime ago is now past, and that on both sides the rage of bitterness and animosity which our common faith incalculates has re-established itself. May our prayers and intercessions bear fruit and restore union to the separated church. Such a union of the three Somajes on your side of India will soon embrace within its circle of love every movement throughout the country. Our prayer to the leaders of the earth, Christians, Mohammedans, Buddhists, Hindus and Parsis, to come within the common fold of the Great One of ancient days will bear fruit, if we show on this auspicious occasion that we have learned to outgrow our own small differences. May the spirit of God bless the movement of which you are such a gifted leader, and may all Theists in India, Europe and America, be gladdened with the welcome tidings of the united Theistic Church in India. Permit us to remain

Yours in faith and spirit,

"Bholanath Sarabhai, Gopal Kuo Harry, Atmaram Paudurang, M. G. Ranade, R. G. Bhanderkar, Shankar P. D. Sakharekar, Pandurang Kalkar, N. M. Parmanand, Moroba Vinoba, Govind Narayan K. B. M. Wagle, B. H. Bhagwat, K. N. Raue, G. B. Gadre, Chinaya Linga, Vishnu Vinayak Saffre, G. K. Siw arekar, Paudurang Vinayak."

"Bombay, 16th January 1881."

Babu Protap Chunder Mozumdar points out that the gentlemen who had signed the letter were some of the most influential and estimable members of Bombay society. He expressed his unalloyed gratification at the fact of such a letter having been received, and indicated a notable change in the attitude of the Prarthana Somaj towards their cause, and the letter, therefore, deserved the careful attention of his brethren.

The letter was recorded, and will be replied to shortly.

In the course of the conversation which followed, it was resolved that—

"A paper containing the essential doctrines of the New Dispensation should be published in the following languages, and distributed widely all over the country, namely, English, Bengali, Hindi, Urdu, Sindhi, Marathi, Sanskrit, Urya, Tamil and Telugu."

Proposed by Babu Protap Chunder Mozumdar, and seconded by Mr. Naval Rao—

"That this meeting rejoices in the progress of science and liberal thought in different parts of the civilised world, and trusts that it may conduce to the consolidation of God's Church."

The mover said that he owed all his intellectual progress to the Brahmo Somaj. He believed the intellect to be sacred, because it was a helmsman

of religion. To all principles of sound intellectual progress, our church had never been an enemy, but always a friend, while on the other hand, the progress of liberal thought had helped our movement to a great deal.

Proposed by Mr. Kasbiram of Lahore, and seconded by Babu Kanti Chunder Mitter—

"That this meeting sincerely thanks those in Calcutta and in the provinces who have contributed to the Mission Fund, or otherwise helped the missionaries of the Brahmo Somaj of India and their families."

Proposed by Mr. Naval Rao of Hyderabad, and seconded by Babu Bhagwan Chunder Das of Balasore—

"That this meeting regrets the many divisions and sub-divisions in the Brahmo community, and trusts and prays that all may unite in the fulness of time under the banners of the New Dispensation."

Mr. Naval Rao and Mr. Kasbiram delivered excellent speeches in Hindustani in support of this resolution.

Proposed by Babu Krishna Bihari Sen, and seconded by Babu Banga Chunder Roy of Dacca—

"That this meeting offers its thanks to all antecedents of the Brahmo Somaj of India, who have tried in various ways to hinder its work, persecute its members, and misrepresent and malign its works, as they have thereby indirectly promoted the zeal and intensified the devotion of God's true believers in India."

The Chairman called the attention of the meeting to the great interest which the Brahmo Somaj movement had excited in England. He referred especially to what had appeared in the columns of the *Times* from the pens of Professors Monier Williams and Mac Muller. The Missionary Conference had sent replies to these gentlemen which might have made public in course of time. But his object in drawing their attention to the matter was to attempt to remove a misconception. People were under the impression that Professor Monier Williams was trying to damage the Brahmo Somaj of India. He was in a position to say that the one was not such. He had received a letter from him in which he said:—

"The 18th October 1880.

"I dare say you may have heard that I have delivered two lectures on the Brahmo Somaj at Oxford and elsewhere. Should you have seen any of these lectures, please to understand that they have never yet been accurately reported. Of course I have expressed myself grieved by the schism in your church, but I have always said that I would refrain from publishing my lectures till I was in full possession of the facts on both sides. Be assured that my only desire is to state the truth."

"MONIER WILLIAMS."

Babu Protap Chunder Mozumdar said that the time had come when a serious effort should be made to dispel the numerous misrepresentations which had been made against the Brahmo Somaj. There were many subjects, such as the late marriage, the minister's personality, &c., full of confusion regarding which had not been placed before the public. He spoke from his own experience that whenever an attempt was made to place people in possession of the right information, it had a wholesome effect upon his hearers. He would, therefore, suggest that steps should immediately be taken to publish all the facts regarding those matters which had not yet been made public.

Mr. Tarachand, who had come from Sindhi, said that this duty had become an urgent one, and should receive immediate attention. He alluded to the appearance of an annual publication in England, edited by a lady, which contained statements that were very misleading and should, therefore, be contradicted.

Proposed by Mr. Naval Rao, and seconded by Babu Raj Mohan Bose—

"That Babu Protap Chunder Mozumdar be requested to undertake the duty of contradicting the misstatements referred to, and remove misconception from the public mind."

Proposed by Babu Trailokya Nath Sanyal and carried by acclamation—

"That the warmest thanks of all loyal Brahmos should be tendered to Her Most Gracious Majesty the Empress Victoria for the many blessings enjoyed under her benign rule."

At the conclusion of the meeting the Chairman rose to suggest that henceforth the missionaries of the Brahmo Somaj of India should have a distinctive expression added before their names. The word *Bhai* had been in use for some time, and he would stick to it, for this reason that any other title would be misleading and inadequate. He objected to the word "father," though "Baba Nank" might well answer the purpose. What he wanted to say was that the missionaries

of the Brahmo Somaj should not go beyond the simple word *Bhai*, first as denoting equality with all men, involving at the same time the idea of a common Fatherhood, and secondly because such a title would be truly indicative of humility. He would, therefore, suggest that a missionary should henceforth have the title of "Reverend Brother" or *Sraddehaya Bhai*.

The meeting then dissolved

## Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed., S. M.]

## A RESPOND.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—Permit me, Sir, to draw most respectfully and earnestly the attention of all Brahmos of the New Dispensation to the article "*The Is or not Is*," which appeared in the *Sunday Mirror* of the 16th January 1881. It very clearly and distinctly points out to us our present position. There is nothing left for us to rely upon than *direct light from God*. We must see Him, we must hear Him; there is no middle course for us. If the *Interpreter* of the present Dispensation had set himself up as a Guru, whose teachings must be accepted, however intellectually or spiritually unintelligible they may be to his followers, the task would have been easy for us; but then the mistake of *mediation* would have been repeated. Every one must have direct relations with God, and must have light from Him and Him alone to receive a truth. We cannot receive anything "second hand."

Now, beloved brethren, take these thoughts into your serious consideration, and speak out your experiences manfully. I don't stultify the position of your minister, who has been serving you with all his heart and all his soul, by your silence. Most humbly and yet distinctly I say that the merciful God in His supreme mercy has vouchsafed unto me a Heavenly light to guide me. Pray with me, dear brethren, that that *blessed light* grow more and more clear, and that my wicked will submit, to its guidance unconditionally.

Yours &c.,  
R. M. B.

Calcutta, 21st January 1881.

## AN ANSWER TO "W. T."

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—The *Sunday Mirror* of October 24th has just reached me, containing a letter signed "J. D. M.", in which the following passage occurs:—

"St. Paul says, I am going to write concerning His (God's) son Jesus Christ, our Lord, which was made of the seed of David, according to the flesh, and declared (to be) the Son of God with power according to a (English version wrongly 'the') Spirit of Holiness, by the resurrection from the dead, Rom. 1, 3, 4. I have underlined the word 'the,' because many may suppose that St. Paul only intended to say 'declared to be a good man.' I consider the definite article to preclude this, without considering other more direct proof. St. Paul frequently urges his converts to be good men, by reminding them that they are now in a particular sense sons of God. The title 'The Son of God' is applied to none but Jesus Christ. Your correspondent would, doubtless, being a Theist, call himself 'a son of God.' I do not think he would call himself, or suffer others to call him 'the son of God.'"

Here observe that "J. D. M." corrects the English version for inserting a definite article before the word 'spirit,' and knows that no definite article should be inserted in English where there is none to be Greek. Now I am sure that your readers will be surprised to find about who I am about, but it is nevertheless perfectly true. It is no less than this. There is no definite article in the original Greek before the word 'Son' in the text cited. The definite article, on which "J. D. M." bases his whole argument, is simply a wrongful insertion in the English version. It ought to be 'declared to be a son of God' or 'declared to be son of God.' The whole of "J. D. M.'s" argument falls to the ground. We must not, however, be indignant at this. "J. D. M." tells us that his eyesight is failing,



and that he is forbidden to read or write. He has, therefore, to depend on memory, or on getting others to read to him. He will, no doubt, acknowledge the slip he has made, or having his attention called to it.

Every Theist will agree with "J. D. M." that humble prayerful study of God's word will bring a man to the full knowledge of the one true God, as He reveals Himself to men. But we must not confine our study to one old book, or collection of writings, but seek the word of God everywhere, in history, science and human nature. We must make pilgrimages to many moral heroes to seek the word of God.

May I add my testimony that "V. T." appears to have studied the word of God well, and that with the heart as well as the intellect.

Your Theistic brother,  
AMHERST D. TYSSÉN,  
40, Chancery Lane, London, Nov. 18, 1880.

## Literary, Scientific, &c.

SIXTY-EIGHT Political Daily Journals are now published in Paris.

LORD BEACONSFIELD'S "Endymion" has aroused remarkable interest in France, and over 130 proposals to translate the novel into French have been sent to the author.

AN interesting paper on the color of flowers has recently been read before the Vaudois Society of Natural History by Prof. Schuetzler. His conclusions are that green in the matter of chlorophyll is the only color that the plant derives through the agency of life. This color is the direct result of original action. After this mere chemical forces act on the chlorophyll and modify the color. Acid, alkalies, tannin, and various other products of plants here come into play, and I furnish a reason for their existence which has not before been thought of.

THE number of *Banga Darshan* to hand contains articles above the average merit. The reply to the *Calcutta Review* on the Rent Bill is ably written, and takes the side of the ryots with exemplary warmth. The writer very truly says that English education has aristocratic tendencies in this country. Educated Natives do not prove to be the best friends of the ryots; on the contrary they side with the Zemindars. The Life of Chandragupta will repay perusal. The present number concludes with a well-written story, one among the many which have made the *Banga Darshan* famous.

## LIFE.

Why all this toil for triumphs of an hour?—*You-g.*  
Life's a short summer; man a flower.—*D. Johnson.*  
By turns we catch the vital breath and die.—*Pope.*  
The cradle and the tomb, alas! so nigh.—*P. Tor.*  
To be is better than not to be.—*Senell.*  
Though all man's life may seem a tragedy;—

But light cares speak when mighty griefs are dumb.—*Daniel.*  
The bottom is but shallow whence they come.—*Raleigh.*

Your fate is but the common fate of all.—*Longfellow.*  
Unmingled joys here to no man befall.—*Southwell.*

Nature to each allots his proper sphere;—*Congreve.*  
Fortune makes folly her peculiar care;—*Church II.*  
Custom does often reason overrule.—*Rochester.*  
And throw a cool sunshine on a fool.—*Tristram.*

Live well; how long or short, permit to heaven;—*Milton.*

They who forgive most shall be most forgiven.—*Bailey.*  
Sin may be clasped so close we cannot see its face.—*Trench.*

Vile intercourse where virtue has no place.—*Somerville.*  
Then keep each passion down, however dear.—*Thomson.*

Thou pendulum betwixt a smile and tear.—*Baron.*  
Her sensual snarls let faithless pleasure lay.—*Smollett.*

With craft and skill to ruin and betray.—*Græbe.*  
Soar not too high to fall, but stoop to rise;—*Messenger.*

We masters grow of all that we despise.—*Cowley.*  
Then I renounce that impious self-esteem;—*Beattie.*  
Riches have wings, and grandeur is a dream.—*Conger.*  
Think not ambition wise because 'tis brave.—*Davenant.*

The paths of glory lead but to the grave.—*Gray.*  
What is ambition? 'Tis a glorious cheat!—*Willis.*  
Only destructive to the brave and great.—*Addio.*  
What's all the gaudy glitter of a crown?—*Dryden.*  
Theway to bliss lies not on beds of down.—*Quar es.*  
How long we live, not years but actions tell.—*Wackins.*

That man lives twice who lives the first life.—*Terrick.*

Make then, while yet you may, your God your friend.—*Mason.*  
Whom Christians worship, yet not comprehend.—*Hill.*

The trust that's given guard, and to yourself be just.—*Dana.*

For, live we how we can, yet die we must.—*Shakespeare.*

The above remarkable compilation is a contribution to the *San Francisco Times* from the pen of Mrs. H. A. Deming. The reader will notice that each line is a quotation from some of the standard authors of England and America. This is the result of a year's laborious search among the leading poets of the past and present time.

## Selections.

### LORD BEACONSFIELD ON THE JEWISH RACE.

(*Endymion.*)

No man will treat with indifference the principle of race. It is the key of history, and why history is often so confused, is that it has been written by men who were ignorant of this principle and all the knowledge it involves. As one who may become a statesman, and assist in governing mankind, it is necessary that you should not be insensible to it; whether you encounter its influence in communities or in individuals, its qualities must ever be taken into account. But there is no subject which more requires discriminating knowledge, or where your illustrating principle, if you are not deeply founded, may not chance to turn out a Will-o'-the-Wisp. Now this great question of the Latin race, by which M. de Vallombrosa may succeed in disturbing the world—it might be well to inquire whether the Latin race is to be found. In the north of Italy, peopled by Germans and named after Germans, or in the south of Italy, swarming with the descendants of Normans and Arabs? Shall we find the Latin race in Spain, stocked by Gotths, and Moors, and Jews? Or in France, where there is a great Celtic nation, occasionally mingled with Franks? Now, I do not want to go into the origin of man and nations—I am essentially practical, and only endeavor to comprehend that with which I have personally to deal, and that is sufficiently difficult. In Europe I find three great races with distinct qualities—the Teutons, the Scelvies, and the Celts; and their conduct will be influenced by those distinct qualities. There is another great race which influences the world—the Semites. Certainly, when I was at the Congress of Vienna, I did not believe that the Araie were more likely to become a conquering race again than the Tartars, and yet it is a question at this moment, whether Mehmet will ever be able to found a new Empire in the Mediterranean. The Semites are, unquestionably, a great race, for among the few things in this world which appear to be certain nothing is more sure than that they invented the alphabet. But the Semites now exercise a vast influence over affairs by their smallest, though most powerful family, the Jews. There is no race gifted with so much tenacity, and such skill in organisation. The qualities have given them an unprecedented hold over property and illimitable credit. As you advance in life, and get experience in affairs, the Jews will cross you everywhere. They have long been stealing into our secret diplomacy, which they have almost appropriated; in another quarter of a century they will claim their share of open government. Well these are races, men and bodies of men influenced in their conduct by their particular organisation, and which must enter into all the calculations of a statesman. But what do they mean by the Latin race? Language and religion do not make a race—there is only one thing which makes a race, and that is blood.

### THE STONE-CUTTER'S SIX WISHES.

(*Progress.*)

ONCE upon a time there was in Japan a poor stone-cutter, a simple workman in the quarries. His life was rude, he worked much, gained little, and was not at all contented with his fate.

"Oh, if I could only be rich enough to rest, to sleep on thick matting, wrapped in a mantle of soft silk!" Such was the sigh he breathed to heaven. An angel interrupted it.

"It shall be according to thy desire," said the angel to him. And he at once became rich, and he rested, slept upon thick matting, and wrapped himself in a mantle of soft silk.

It happened that the emperor passed by. He was preceded by heralds on horseback, followed by a brilliant escort of cavaliers, and surrounded by persons who held over his head an immense parasol resplendent with gold.

"What good does it do me to be rich?" murmured the man, "as long as I have not the right to go out with an escort, and my head protected by a golden parasol? Why am I not the emperor?"

"Thou shalt be," said the angel. And indeed, he became emperor. He had an escort of cavaliers before and behind him, and people who held above his head an immense parasol resplendent with gold.

However, the sun with its ardent beams dried up the country, and the dusty road, quivering with its brightness, fatigued the eyes.

"It is no great advantage to the emperor," cried the man, "when the heat of the day exhausts you, and the sun never ceases to make you feel his power! But if one could to the sun!"

"Rehold! I are you satisfied?" the angel asked. For he had become the sun, and he darted his beams up, down, right, and left, and all around him. And he scorched the herbage of the earth and the face of the princes upon the earth.

But now a cloud thrust itself between the earth and him; it held back the rays of the sun and prevented them from falling upon the earth's surface.

"There is strength," cried the sun, "a cloud capable of resisting my power. It would be better if I were a cloud."

"Very well," said the angel. And the transformation was at once accomplished. The new cloud placed itself haughtily between the sun and the earth, and as he thoroughly intercepted the rays of the sun, that it soon saw the earth covered with its shadow. Then it caused big drops of rain, and pouring showers and water-spouts to fall on the lands, so that the torrents burst their bounds, and the rivers spread over and devastated the fields.

Nothing resisted the force of the inundation; only a rock defied it, perfectly motionless. In vain, the howling waters heat it in their fury—the rock yielded not, but the foaming waves died at his foot.

"A rock, then, is my superior," said the cloud; "I would rather be in its place."

"You shall be," said the angel.

And he was transformed into a steep, unshaken rock, insensible to the rays of the sun, indifferent to the torrents of rain and the shock of the tumultuous waves.

Nevertheless, he distinguished at his feet a man of poor appearance badly clothed, but armed with a chisel and a hammer; and the man, with the help of these instruments, struck off pieces of the rock, which he dressed into stones proper for cutting.

"What is that?" cried the rock; "has a man the power of rending pieces of stone from my breast? Shall I be weaker than he? Then it is absolutely necessary that I should be that man!"

"Have your will," said the angel; and he became again what he had been—a poor stone-cutter, a simple workman in the quarries. His life was rude, he worked much and gained little, but he was contented with his lot.

Japanese Fable.

### THE FUTURE RELIGION OF INDIA.

(*Hindu, Madras.*)

THERE was a crowded meeting of the Native gentlemen of Madras on Sunday last to hear the address of Babu Protap Chunder Mazumdar on the Brahmo Somaj of India on the above subject. Among those that were present, we observed Rajah Sir T. Madhava Rao, K. C. S. I., the Honorable Gajapathi Rao, Mr. F. Chensal Rao, Mr. T.



Venkassami Rao, Mr. T. Gopal Rao, V. Bashyam Iyengar, the Honorable C. V. Rangasundari Sastriar, Dr. D. Duncan, Mr. A. Ramachandra Aiyar, R. Ragunadha Rao; Dewan Bahadur and many others. The last named gentleman occupied the chair. The lecturer began by saying that religion had been and would continue to be a power among nations, and an address on religion had always attracted the respectful attention of all people in all ages, though the lecturer might be despised by the audience. It was a powerful cement holding races and nations together. There was a time when the people of India were perfectly unanimous in point of religious belief, while they were distracted by the wildest antagonism amongst themselves for political ascendancy. Our country presented quite a different aspect at the present time. In the midst of the attempted uniformity in respect to external appearance and of the various reforms that the western civilization had introduced in the land, and with a greater political unity among the people, there existed a lamentable misunderstanding and disunion among the various people of our country. Our ancestors were discussing the subtleties of metaphysical questions, and calculating the distance among the various planets of the universe, while the sages of our present honored rulers were leading an externally easy life. How was it that Europe from that condition had risen to the greatest power in the world, whereas India had sunk so low? The Babu attributed this difference to the fact of Christianity being to religion of Europe. He said that he did not yield to any in his reverence to the religion of India and in his admiration for the ancient writers of this country, but while he respected the Hindu religion, he equally respected the other religions of the world also. He had no belief in the allegation that Hinduism is an exploded religion, on the other hand he was convinced that so long as Hindus lasted as a nation, the religion would continue in tact. The Vedas and Upanishads, the Gita and Bhagavat could never be rolled away into the ocean or trampled upon. A foreigner could never gauge the depth of the feeling which Hindu religion worked on the heart of the Hindu, and it had been rightly remarked that the Hindu thinks, feels, acts and even commits crimes in a religious spirit. It was not the Hindus alone that were thus open to the constant impulses of religion, but the nations of Europe also were subject to the same. The best portions of the fine arts of a nation, its poetry, its music, its architecture, were all the outcome of the religious feelings of that nation. Our Babu friend was anxious that he should not be misunderstood. He was not a Hindu among the Hindus, and as an Indian among Indians. He was for the common cause and for the common religion of this great land. It was quite immaterial, if there was a defect here and there in the system of the Hindu Theology, or if there was a blunder in the ceremonies of this Province or that. If that critical and cold analysis were taken as the test of merit, no religious system could stand that test. But times were changing. Every day brought with it its own changes in the social aspect of the country, though slowly and imperceptibly. The lecturer was understood to say that to suit the spirit of the age and the changes which civilization was unavoidably causing, the Hindu religion would have to modify itself by choosing from the great religion of the world. It was possible that each religion had its own merits as each nation interpreted God and His powers according to the conditions of its existence and wants. The Babu asked who could have the temerity to name this eclectic religion which was to be the future religion of India? No man, not even a nation, but the Omnipotent alone, could do it.

The above is an abstract of the eloquent address of Babu Protap Chunder Muzumdar, as we remember it. The address took one full hour in delivery,

**Holloway's Ointment and Pills.**—Notable Fact.—Intense heat augments the annoyances of skin-disease and encourages the development of febrile disorders; therefore they should, as they can be, removed by these detergent and purifying preparations. In stomach complaints, liver affections, pains and spasms of the bowels, Holloway's Ointment well rubbed over the affected part immediately gives the greatest ease, prevents congestion and inflammation, checks the threatening diarrhoea and averts incipient cholera. The poorer inhabitants of large cities will find these remedies to be their best friend when they are afflicted with eruptions, or when from unknown cause eruptions, boils, abscesses, or ulcerations point out the presence of taints or impurities within the system, and call for instant and effective curative medicines.

and the audience was greatly delighted at the ability and eloquence of the Brahmo Missionary. Indeed, his earnestness, enthusiasm and fluency which a heart full of feelings and convictions could alone command, were highly edifying.

## THE SAME.

(Madras Mail.)

THE large and intelligent Native audience to hear Babu Protap Chunder Muzumdar, of the Brahmo Somaj of Calcutta, expound his views on the future religion of India, which met in Patcheppah's Hall last Sunday evening, may, perhaps, be looked upon as a sign that the educated classes of this Presidency are not so indifferent to religious questions as is commonly supposed. From the report of the lecture which appears in another column, it will be seen that the Babu began by directing attention to the dominant part played by religion all the world over in past times, and to the enormous influence wielded everywhere by the followers of new religions. Adverting to that remarkable future of Hindu society—its disunion in language, customs, politics, race and caste—the lecturer reminded his hearers that one bond had always remained in the past—the bond of a common religion, enshrined in a common literature, and having as handmaid a common philosophy. On this ground alone were the Hindus in former ages able to be called a nation. And as it had been so it would be. Not the imitation of Europeans in food, dress, and household arrangements; not by the adoption of an uniform mode of external religious observances; but by a return to the primeval sources of religious thought, and life, would the millions of India come to feel that their external differences, as they were united by the most sacred ties.

In enforcing the strength and permanence of the religious bond the Babu, we think, under estimated, if he did not ignore, the other elements that go to unite men, such as social and political insinuations, the development of commerce through increased means of communication, and the facilities for the interchange of ideas and sentiments afforded by the printed books, and the Press. The narrowness of view on the part of the Babu is not, however, to be greatly wondered at, it being an error into which the clergy of every creed and denomination are prone to fall. The fears expressed by the spread of education and Western civilization are decomposing the religious faith of the people without furnishing a sufficient substitute do not appear to be shared by the lecturer. His countrymen have ever been above all things a religious people, and such, he believes, they will continue. But of what nature is the religion of the future? Every one who has seen the lecturer confessed he could not give any reply which the audience would deem perfectly satisfactory. But of one thing he felt sure: the religion of the future must have its deepest roots in the ancient religion of the country, which Hindus could no more cast aside than they could ignore the fact that they were Hindus. While thus reverencing, above all things, the natural religion, they must, however, look with a friendly eye on other faiths, and draw inspiration, thoughts and guidance from all the great historical religions. As to the manner in which this synthesis of creeds is to be brought about, and the means by which the contributions from various sources are to be welded into a homogeneous whole, which will satisfy the religious cravings of the people of this country, the programme of the Brahmo Somaj yet remains to be made out. The religion of the future will, we are assured, be a ready-made "paper" creed, as Carlyle describes the French constitutions of modern times; but a living faith. Every contribution from foreign sources that can blend itself with the traditional religious life of the Hindu people is to be welcomed; and every element that cannot thus be amalgamated will, from its very unfitness, form no part of the coming creed. Though the lineaments of the future faith cannot yet be discerned in detail, some of the chief features which present themselves in dim outline to the adherents of the Brahmo Somaj.

**Darlington's Pain-Curer** has been found to be a certain cure for Pains in the Backs, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Headache, Toothache, Neuralgia, Colic, Rheumatism, Paralysis, Pains in Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Piles, Ring Worms, Pimples, Freckles, & Eruptions on the skin

While the attitude of the Brahmo Somaj to the ancient and still living faith of India is the point with which Hindus are most concerned, its bearing on Christianity is not less important. It will most engage the attention of those who profess to have it seeks to satisfy the former by professing to be founded on, and to be the genuine development of the religion of the Vedas. But will the ready welcome it professes to give to Christianity suffice to attract Christians towards it? We hardly think so. No eclectic religion like what the Brahmo Somaj professes, will satisfy the Christian, who claims for his religion the supreme place and power. The right to pick and choose from the field of Christian faith and practice only those principles and observances which are supposed to harmonize with Vedic tradition and common religious aspirations of mankind as understood by the Brahmo Somaj, can hardly be concurred to by one who believes that his religion, as an integral body of truth is the only true faith, the faith which is destined to cover the whole earth. Nor would such a liberty be granted by the adherents of any of the other historical faiths, such as Buddhism and Mahomedanism, towards which the Brahmo Somaj has the same eclectic attitude towards Christianity. This does not, of course, prevent the Christian from sympathizing with the reforming spirit of the Somaj as a sign of healthy vitality.

The strength of the Brahmo Somaj movement, depends on its being able to justify the profession, it makes of being the genuine development of the ancient faith of India—the faith which underlies the vast overgrown superstitution and idolatry of the present day. For, be the religion of the future in India what it may, of one thing we feel sure: it must be greatly colored by the habits of thought, feeling, and action which two or three thousand years have stamped upon every fibre of Hindu social organization. From this point of view the Brahmo Somaj has the first claim to be heard. On the other hand, the weakness of the claim of Christianity to become the religion of this country is due to its having grown up, and been systematized in conditions so different from those of India as to render it alien to the habits of Hindu thought and life. If it is to become the religion, either profoundly modify those deeply engrained habits, or be itself profoundly modified by them. The danger in the former case is that Hindus may become Hindus only in name, and in the latter that Christianity may lose its distinctive character. That Hinduism, loaded as it is at present with a mass of superstitions, will continue to be the faith of India in spite of the spread of knowledge and civilization, we cannot believe. Equally improbable is it that Christianity in its present form will become the national creed. The future phases of theological beliefs throughout the world, may be inferred from the past. The "articles" of all religions that possess vitality can even now be seen gradually undergoing two changes; becoming fewer in number, and more general and abstract in character. So will it be with the religion of the future in India, and elsewhere. Through processes like these, rather than by a conscious eclecticism, the great historical faiths will gradually assimilate with the progressive assimilation in character and circumstances of the races among whom they have respectively grown up. That the outlook is altogether pleasing, we are not optimists enough to pretend. It may be, as many think it must be, that the more religious conceptions increase in abstractness, the more will they diminish in the power of imparting moral strength and spiritual consolation.

## Advertisements.

## Fifty-first Anniversary of the Brahmo Somaj.

SUNDAY,	23 JANUAR...	Utah in the Brahma Manir, from 7 A.M. to 10 P.M.
MONDAY,	24 " "	Procession: Open Air Gathering, Beadon Park, from 4.30 to 6 P.M.
TUESDAY,	25 " "	Railway Excursion.
WEDNESDAY,	26 " "	Expedition.
THURSDAY,	27 " "	Solitary Communion round the Kama, Sarobar, Lily Cottage, 4.30 P.M. Concluding prayer and Kirtan. Peace, peace, peace.



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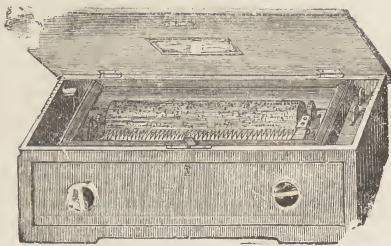


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CLOCKS, GILT  
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CLOCKS,



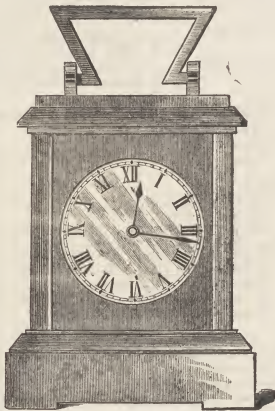
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EIGHT-DAY LEVER CARRIAGE CLOCKS, striking hours and half-hours, in Ormolu and Plate Glass Cases Rs. 110, 120, &c.

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EIGHT-DAY MINIATURE TIMEPIECES, in Ormolu and Plate Glass Cases, 2 to 3 inches high, Rs. 80, 100, &c.

EIGHT-DAY MINIATURE TIMEPIECES, Lever Escapement, illuminated Cases, Rs. 120 to 180.

These very useful Clocks are especially in demand for India, from the fact that they go in any position, and are not affected by changes of climate. They can be had with or without striking movement, repetition or alarm, and are warranted accurate Time-keepers. Each Clock is furnished with an external case of the best Morocco leather, lined with velvet, and fitted with lock spring and leather strap handle.

COOKE & KELVEY,  
CALCUTTA.

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### NOTICE.

THE Press at No. 2, British Indian Street, at which the *Indian Mirror* has been printed since the 1st January, 1878, being distinct from the Press at No. 6, College Square, where the Paper before that date was printed, it is hereby announced for public information that the Press in British Indian Street, where the *Mirror* is now, and will hereafter be printed, is henceforward to be called the "*Sen Press*." All communications for the *Indian Mirror* Newspaper and the *Sen Press* to be addressed accordingly,

### NATIONAL BANK OF INDIA, LIMITED

THE Bank's present rates of interest are.

On Twelve Months' Deposits 5%

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Manager,

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### PAIN-CURER.

WARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diptheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

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CAUTION TO THE PUBLIC. Beware of imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

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The Lady Superior of St. Joseph's Convent, Banda, writes:—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE, Superioress F de la Croix."

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Manager, *Calcutta Magazine*, 49, Dhurumtollah Street, Calcutta, Remit postpaid stamps.

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**Hooghly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 25th January, 1881, from 9.30 A.M. to 12.30 P.M.

G. H. SIMMONS.

a-53 Secretary to the Bridge Commissioners.

**INDIA GENERAL STEAM NAVIGATION COMPANY, "L.D."**  
 SCHOENE, KILBURN & Co.,—Managing Agents.  
 ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debraughar downward every Thursday.



THE *Simla* will leave Calcutta for Assam, on Friday, the 25th instant.

Cargo will be received at the Company's Godown 19, Nimtollah Ghat, up till noon of Thursday, the 27th instant.



THE *Teepore* will leave Goalundo for Assam on Sunday, the 30th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 28th instant.

Passengers should leave for Goalundo by Train of Saturday, the 29th instant.

**CACHAR LINE NOTICE.****REGULAR WEEKLY SERVICE.**

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.



THE *Str. Silchar* will leave Calcutta for Cachar on Tuesday, the 25th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 24th instant.

For further information regarding rates of freight or passage money, apply to  
4, FAIRLIE PLACE, G. J. SCOTT,  
Calcutta, 22nd January, 1881. Secretary. a-1

**RIVERS STEAM NAVIGATION CO., "LIMITED."**

The Steamers of this Company will run weekly from Calcutta and Goalundo to Assam and back.



THE Steamer *Punjab* will leave Calcutta for Assam on Friday, the 21st January 1881.



THE *Str. Scinde* will leave Goalundo for Assam on Thursday, the 20th January 1881.

For further information regarding rates of freights or passage, apply to  
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189, BOW BAZAR STREET, CALCUTTA.

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- (6.) Both books bound together, Rs. 6 per copy.

The following are the prices of Dr. Khastgir's Patent Medicines.

- (1.) For recent, or acute Fevers First med. 8 annas, 2nd and 3rd med. Re. 1 each.
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- (6.) For cough, (7) looseness of bowels, (8) or dysentery, Re. 1 each.
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Medicine bearing Patentee's Seal and Signature only genuine.

Additional Banghy charge for Mofussil delivery.

**Notice.**

ALL private communications for the Editor and Proprietor of the *Indian Mirror* should be addressed to him at No. 24, Moti's Lane, Dhurumtollah Street.

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Propelled entirely by Electricity,

WILL RUN

IN THE ZOOLOGICAL GARDENS.

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Admittance to Engine and State Carriage ... As. 8  
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**DR. R. L. SET'S****Asthma Elixir**

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In calf leather blocked thin soles	8	0
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Kid and Calf leather thick soles	9	8
Do. patent leather caps thin soles	9	8
Kid and patent leather Button thin soles	10	0
Russian Leather Blacked clumps sole, superior	12	0
Black cloth and Russian Leather cuff, double sole	12	0
Kid and Russian leather mock lace caps, clump sole	15	0
Youths' Boots Mock Kid and Patent leather, thin and thick soles, Rs. 7-8 and	8	8
Shoes patent leather caps, thin soles	9	0
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Do. Kid leather, glove Kid, bronze of all descriptions and Patterns P Louis XV heels from Rs. 10 to Rs. 15.

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Hand Travelling Bags and Portmanteaus in strong Bull hide and other leathers and American cloth, Iron frames, yet light and extremely portable. These articles are just landed, and are second to none in point of durability, finish, and Price.

Inspection only solicited.

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For further particulars apply to Babu Abhaya Charaz Ghosh, Solicitor, No. 12, Old Post Office Street. 510

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**THOMPSON & COONDoo,**

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Merchants,

33-36, New China Bazaar,

Are prepared to execute any orders entrusted to them; and care should be taken when directing letters that this Firm is not misconstrued into

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**ASHBY & CO.,**

DENTISTS.

HAVE an efficient female dentist to attend the Zenanas. Guarantee comfort in the wearing of artificial teeth, at a reduced rate.

Have a successful and infallible way of curing ocular diseases.

Various patent medicines are to be had at a moderate price.

No. 14, College Street, Calcutta.

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**HINDU ASRAM & CALCUTTA SERAI.**

14, UPPER CIRCULAR ROAD, SEALDAH.

Opposite E. B. Ry. Station.

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For One Month	...
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Foreign.

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" (via Brindisi)	64	10	0
" Sunday Edition.			
(Both for Town and Mofussil.)			
For One Month	...	1	0 0
" Three Months	...	2	8 0
" Six Months	...	5	0 0
" Twelve Months	...	10	0 0

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Foreign.

For Twelve Months (via Southampton)	12	7	0
" (via Brindisi)	14	14	0

**ADVERTISEMENT RATES.**

For casual Advertisements 2 annas per line.

No Advertisement charged for less than a Rupee.

For special contract rates apply to the Manager.

N. B.—All remittances should be made payable to Babu Narendranath Sen, Proprietor.

Printed and published for the Proprietor by W. C. SORR, at the Sun Press, at No. 2, British Indian Street, Calcutta.

# The Sunday Mirror.

[EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, JANUARY 30, 1881.

NO. 25.

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#### ANOTHER BRITISH DEFEAT.

LONDON, 28TH JANUARY.

An official despatch received from the Transvaal, states that a British force, chiefly composed of mounted men of the 58th Regiment, made an attack on the Boers' position at Langsnek, which was repulsed with heavy loss to the British. Sir G. Colley's force is encamped three miles distant from the place where the Boers have taken up their position. He is awaiting the arrival of reinforcements before attacking.

#### THE OCCUPATION OF CANDAHAR.

LONDON, 29TH JANUARY.

The Secretary of State for India replying to a question in the House of Commons said that the Candahar railway has been suspended pending a decision as to extent of the country to be permanently occupied. Lord Waverley introduced a resolution in the House of Lords urging permanent occupation of Candahar. Lord Enfield defended the policy of the Government. After a short discussion the resolution was withdrawn.

Consols, yesterday 98½.

## Editorial Notes.

THE new President of the United States, Mr. Garfield, is a Campbellite, and it is said that this sect is gaining many adherents in consequence of the recent Presidential election. The Campbellites call themselves “Disciples of Christ.” They hold that the creeds and rules of the churches are a bar to the conversion of the world. They deny the authority of all human creeds, and rely on a personal faith in a personal Christ, and govern their lives by the teachings of

the apostles. Mr. Garfield ought to be a man of faith and great spiritual experiences.

OF George Eliot the *Daily News* says:—“Her personality was fully as great and remarkable as her books. In every line of her face there was power, and the massiveness of her jaw and mouth might well have inspired awe but for the extreme graciousness of her smile. Her voice also was exquisitely melodious, but often raised not above a whisper. Her sensibility on the subject of her own works was so exquisite that she would not tolerate the faintest allusion to them in general society. An extraordinary delicacy pervaded her whole being. She seemed to live upon air, and the rest of her body was light and fragile as her countenance and intellect were massive. She possessed to a marvellous degree the Divine gift of charity, and, whatever her religious opinions, the ‘Imitation of Christ,’ was one of her favorite books found by the writer lying on her table by her empty chair after her death.”

THE Marquis of Hartington is said to have assured a Manchester deputation that the import duties on cotton must be abolished sooner or later, and that the policy begun by Lord Salisbury was to be continued. Thus the Liberal Government is as anxious to satisfy Lancashire as its predecessor, while the just needs of India seem to be cared for by neither. There is at the present moment a vast opium revenue at the disposal of Government which is wrung from the soil to the detriment of the health and morals of an entire people, and our rulers might well have abolished the traffic which yielded this revenue without being selfish. But the outturn is too great to justify an extreme moral policy, and hence this desire to begin at the wrong end, which is the Manchester end, of Indian politics. Is Manchester to be satisfied, or is the opium traffic to be abolished? The Liberal Government has decided for the former course, and this is Liberal Christian conscience!

THE Lieutenant-Governor of Bengal is of opinion that the leading Native newspapers of Calcutta are wanting in originality, depending for their food upon what their European contemporaries supply them with. His Honor has not evidently forgotten the Vernacular Press Act, as his constant harping upon the tone of that Press plainly shows. Though he observes some improvement in its policy, yet he complains that it attacks Government and imputes motives to Government officials. Well, we do not know how far this is a fault. For circumstanced as the people are, their cry must always be raised against oppression or other blunders and misdeeds that take place in the ordinary

administration of the country, and even Sir Ashley Eden will not maintain that of injustice or wrongheadedness there is none on the part of Government officials in India. We despair of an improvement in this respect, unless the Lieutenant-Governor condescends from his high position a little, and by editing a newspaper himself, shows to the people how a newspaper ought to be conducted.

A THOUGHTFUL French writer, M. Naville, whose work on Chirist we have just received, maintains that science is indebted for all its triumphs to the monotheistic spirit of its founders. It is faith in God alone that has hitherto inspired scientists with the genius of discovery—with that fine sense of harmony, order, law and unity, in short, which precedes every great discovery. M. Naville is even bold enough to maintain that no atheistic savants have yet been able to discover a new truth. “All the founders of science,” he says, “have reasoned thus: the world is harmonious, for there is but one God; the laws of the world are simple, for God is sovereignly wise. Thus reasoned Copernicus, Kepler, Newton, Galileo. Thus reason in our day three physicists who, more than any others, deserve the title of inventors or initiators: Fresnel, Ampere, and Faraday. They have all repeated, ‘I believe in God the Father Almighty,’ and this belief has fortified their reason. There are atheistic savants, I know, there are but too many such; but they are not initiators. Up to the present (let us not involve the future,) Providence has not permitted that any of the great secrets of nature be revealed to a man without faith.”

OUR anniversary festival came to a close on Thursday last. What a blessed fortnight we have passed!—a fortnight spent in prayers, vigils, adoration and preaching. Those of our opponents who are always saying that we have lost strength and virtue ought to have been present with us for a few days, and seen what enthusiasm the New Dispensation created in the bosoms of thousands of our countrymen. The number of those that attended our meetings far exceeded any during the last fifty years, while there was everywhere a disposition to hear us, if not actually to join in the movement. At the Town Hall lecture about three thousand persons attended. The *utab* in the Mandir drew nearly a thousand persons, while the Beadon Park gathering must have numbered more than five thousand. Besides these there were other occasions, such as the open-air meeting at the Mullio's Ghat, which drew their hundreds and thousands. In all we



believe some fifteen thousand people heard is during this anniversary. In the Brahma Mandir about 70 persons, ladies and gentlemen, formally declared their faith in the New Dispensation. May this number grow and swell into thousands and millions in the course of time.

PUNDIT DAYANAND SARASWATI is giving more trouble to the orthodox than we or any of us might imagine. A Madras Pundit, named Ram Sumbu Shastri, smarting under the well-directed blows inflicted by the radical reformer, came all the way over to Calcutta to collect the opinions of his confreres of Northern India as to the soundness of Pundit Dayanand's teachings. A meeting was held at the Senate House, strange to say, where 300 of the most distinguished Pundits of Calcutta, Nuddea and Benares were present. The questions submitted by the Madras Shastri were these :—

Question I.—Whether or not the Brahman Bhag of the Vedas is as valid and authoritative as the Mantra Bhag or Sanhita Bhag is? And whether the other Smritis are as valid and authoritative as Manu Smritis?

Answer.—Both valid and authoritative.

Question II.—Whether or not the worship of Vishnu, Siva, Durga, the performance of *shradd* ceremonies, birth ceremonies and pilgrimages to holy places are sanctioned by the Sastras?

Answer.—Yes, they are all sanctioned by the Sastras.

Question III.—Whether the words *agni mela purohitam* in the *Rig Veda Sanhita* mean fire or god?

Answer.—fire.

Question IV.—Whether *Jajnas* are performed for purifying air and water, or for securing Heaven?

Answer.—Heaven.

The answers were as might be expected. At any rate, it was not a wonder that the most orthodox of our countrymen should without any dissent come to an unanimous opinion about Dayanand Saraswati's teachings. But we ask, *cui bono*? What does it matter if the Vedas or the Puranas inculcate certain sacrifices or ceremonies or if one portion of the Vedas be as valid as the other? The spirit of the age calls for the immediate renunciation of superstition and idolatry. If the Pandits had gathered to consult about the best mode of reconciling the spirit of the times, we could have sympathised with them. But as they wanted to take us some thousand centuries backward, we may afford to remain indifferent as to what they might do or say. This is an age in which Hinduism should compromise and not fight, and we regret that this was not understood by the learned scholars who met in the Senate House yesterday week.

A NASTY case has just been tried in the Court of our Northern Division Magistrate. It may be easily inferred that it related to

the working of the Contagious Diseases Act. Three Police officers, one of them an Inspector of well-known merit, and tried ability were charged with having forcibly arrested and registered two women living under the protection of two men. The Magistrate has convicted all the defendants, and sentenced the Inspector among the rest to a fine of Rs. 200. We need not enter here into the details of the case. Legally, perhaps, the defendants were guilty in as much as they had outrun their discretion by confounding the distinction between a public woman and one under the special protection of some man. In this respect they may have erred. There can be no question, however, that the women arrested were prostitutes and led immoral lives. If so, we may remain perfectly indifferent, seeing that it was only a legal quibble for which the Inspector was punished, and not exactly a moral one. If an innocent woman had been arrested, that would have been something to complain of. But as it is, we may simply overlook the part taken by the official in question, and express our abhorrence of the entire law which has rendered such an espionage possible. The Contagious Diseases Act is a crying disgrace to civilization. It is a law which an enlightened Government has passed to render prostitution legal and enable lascivious men to practise their wicked trade safely in private. We do not know how much of the growing immorality of our society is due to the temptations held out by this Act; we suspect a great deal of it may be attributed to the working of it. If so, how much has Government to answer for the morality of an entire people! We hope our rulers will get all that reward in another world for their sedulous endeavours to corrupt public morals which they may safely count upon in this. But the indignant protest of outraged humanity may be heard, though a corrupt science may pooh-pooch it for its own ends. We wonder when morality will again assert itself and shame those philanthropists who maintain that the health of the body is a matter of greater importance to the body politic than the health of the soul, and that the rights of the weaker sex may be safely overlooked in ministering to the lust of the other. How long, how long, we ask, will God continue to be insulted and blasphemed by earthly governments in this fashion?

#### THE FIFTY-FIRST ANNIVERSARY OF THE BRAHMO SOMAJ.

OUR minds are full of the Anniversary. We think, feel and talk of nothing but the New Dispensation. Our readers will, therefore, excuse us if we abstain from offering

them the usual food this week and lay before them the proceedings of the past fortnight.

#### THE TOWN HALL LECTURE.

WE regret that circumstances prevent us from giving a regular, consecutive report of the proceedings of the various days of our anniversary festival. The reports have not yet reached us, and hence we are obliged to publish those which are already available. We shall here speak of the three days that properly constituted the period of our festivities, we mean Saturday, Sunday and Monday. The fortnight ending the 27th was mostly occupied in the mornings with services in the minister's house, and in the afternoons with the various meetings indicated in the programme printed in our last. The members of the provincial Brahma Somajes were all of them present on these occasions, and many of them took an active part in the proceedings. The foremost among these were Rao Bahadur Naval Rai Sakhiram Advani, Huzur Deputy Collector, Hyderabad, Sind, and Mr. Kashiram, an active member of the Panjab Brahma Somaj. Two of the speeches delivered by the latter we publish elsewhere. On Saturday, the 22nd instant, the minister delivered his anniversary address at the Town Hall. The gathering this year was larger by far than that witnessed on any former occasion. At three o'clock, an hour and a half before the lecture began, all available space had been filled up, and at four the demand for seats was so great that the authorities experienced great difficulty in receiving the gentlemen who had been invited. We are afraid great inconvenience was felt by many of the ladies and gentlemen who were present on the occasion. A larger number of European gentlemen attended than on similar previous occasions, and there was also a fair sprinkling of ladies. The gathering occupied the whole extent of the Town Hall from the east to the west, and numbered above three thousand souls. Among those present we noticed the Maharajah of Cooh Behar, Major White, Military Secretary to the Viceroy, Colonel Chesney, Mr. Brookes, Revs. Willis, Browne and Hornby, of the Oxford Mission, Colonel Parker, Mr. Riach, Mr. Harvey Mr. Cummins, Mr. Dall, Mr. May, Babus Surendra Nath Pal Chowdhry, Rajendro Nath Mitter and many others. The proceedings were a little delayed as some time was occupied in accommodating the visitors with seats. The proceedings began with the solemn chant of the *Satyam Jnanamanantam*, after which the Singing Missionary sang a hymn, the purport of which may be given in the following words:—

What a wonderful sight do I behold in the New Dispensation!

The joyful Mother is seated surrounded by Her holy children.

Gour, Goutama, Jesus, all the children of heaven, are there in their glory, looking at the Mother's face.

Some deep immersed in *yoga* smile on their Mother's lap. Some intoxicated with love and *bhakti*, dance and sing in sweet melody.

I wish I could mix with that juvenile band and, melted in love and with hearts united, cry, Victory to the Mother!

The lecture that followed lasted about two hours. A portion of it will be found elsewhere.

#### THE UTSAB.

It is usual for Mr. Sen's friends to assemble at his house after his anniversary lectures when he takes the occasion to recapitulate what he has said. Questions are also put to him which he answers, and in this way a good deal of time was spent on Saturday night. On Sunday morning the *utsab* began. The Mandir was full; plantain trees and evergreens were found before the *vedi* and other portions of the hall. The smell of the incense was felt everywhere. There was a deep solemnity pervading the entire proceedings. The cool morning breeze delighted the worshippers, while the Singing Missionary warbled on, pouring down floods of sweet music upon the congregation. The minister took his seat on the *vedi* at about 9 A. M., when one of those services took place which many a Brahmo vividly remembers, but which he cannot adequately portray. It is on these occasions that he gets time to look before and behind, to examine his past experiences and correct them by the light of the truth which is unfolded. The food gathered on this day is carefully treasured up and serves as nourishment for another year. It is in this lies the value to us of a devotional festival. The heart opens itself to God, and by prayer, *yoga* and chanting refreshes itself with new life. The only valuable part of the *utsab* consists in the reality of everything that is done. For more than twelve hours the mind refuses to do any thing else; the soul rises up and in contact with Heaven enjoys the serene repose of communion. The devotees do not return home. In a distant corner of the Mandir a number of devout ladies undertake to prepare their food. A few *puris* and sweetmeats fall to the share of each, and thus nourished the worshippers resume their day's devotional exercises. They do not partake of heavy meals this day, for light food serves them well. It keeps the body and mind both fresh and active. The service ended at about half-past twelve, when the congregation dispersed for half-an-hour. We are not in a position to publish a summary of the sermon delivered on this occasion, but we hope to give a full report in a future issue. The minister descended on the nature of the New Dispensation. In the old dispensations, he said, only gifted and great souls had the privilege of seeing God. Poor sinners like us might exclaim—"That holy and great souls should see the Most High is not wonderful. They are entitled to that privilege, and it is quite natural that they should be. But what are we? Where is the religion that could give us the sight of that most benign face?" That religion, said the Minister, was given by the New Dispensation. The tidings that it brings to the world is that the gate of heaven is open to all poor souls, and that the Supreme Ruler of the universe is visible to all without distinction. It is here that its glory chiefly lies. One can see Him

face to face and hear His words from His own lips.

At one o'clock Bhai Banga Chunder Roy conducted service in Bengali, and at 2 there was a Hindustani service conducted by Rev. Brother Protap Chander Mozumdar, in which our up-country friends joined. After this Bhai Grish Chunder Sen read an essay in Urdu, and Bhai Gour Gobind Roy another in Sanskrit on the New Dispensation. After a few hymns there was *yoga* and contemplation for an hour. For half-an-hour the Minister gave instructions as to the way in which the mind was to be fixed and the Infinite realised in the soul, and for another half-hour the congregation remained in breathless suspense. Though upwards of five hundred persons took part in it, yet the silence was complete; not a pinfall could be heard during the interval. And then when *sankirtan* began, all this silence was broken and the deathlike calm of the large congregation was suddenly followed by chanting as solemn, enthusiastic and impressive as it was real. By this time the crowd in the Mandir became inconveniently large, but the deep attention with which every one was watching the events, showed that the congregation did not feel the least inconvenience thereby. After an hour and a-half's hearty *sankirtan*, the *arati* or praise-giving began. The most important and interesting event of the evening then took place. The ceremony of unfurling the flag of the New Dispensation began at 7 P. M.

#### THE FLAG OF THE NEW DISPENSATION.

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ONE remarkable feature of the present anniversary was the importance attached to the banner bearing the inscription of the New Dispensation. A silver banner has been subscribed for by the ladies, and fixed upon the top of the steeple of the Mandir. The minister gave a sermon on the banner of the Dispensation on the 16th instant, that is the Sunday preceding the anniversary *utsab*. The banner was explained as indicating renewed enthusiasm in the propagation of the new faith, in the conquest of untruth, in the conversion of sinners. The banner indicates the new spirit of union, the spiritual brotherhood in which all the prophets of the world had their part, the spiritual army going to vanquish selfishness, discord, false individuality, and to create an organization which will embrace all mankind. Every faithful Brahmo and member of the New Dispensation was exhorted to vow their allegiance to this banner of regenerated and saving Theism. Accordingly on the evening of the annual festival, held on Sunday last, the prominent object noticed by the congregation was a handsome crimson silk banner mounted upon a silver pole, fixed on the open space of marble pavement in front of the pulpit. After the *sankirtan* at sunset, began the ceremony, announced before, of unfurling the flag of the New Dispensation. A new form of evening worship, called *Arati*, was first gone through. The *Arati* is chiefly celebrated by Sikhs at night-fall with hymns, and the accompaniment of many lights. The Brahmos had composed a grand hymn\* for the occasion glorifying the many attributes of the Supreme Mother in profound language and sentiment. The worshippers held each a lighted candle in his hand, creating a brilliant and picturesque effect. Dozens of musical instruments

from the English bugle and going to the traditional conchshell were loudly, loudly, and simultaneously performed upon. The varied and deafening peals issuing from these instruments, combined with the voice of scores of men, who stood up and went round in a circle with the burning tapers in their hands, heartily chanting the *Arati* hymn, produced upon the immense crowd present an effect which must be felt to be described. When this evening adoration was over, the minister solemnly unfurled the dispensation banner. He then addressed the assembled apostles to the following effect:—"Apostles of the New Dispensation! You are chosen by the Lord of heaven to preach His saving truth to the world. Behold the flag of the New Dispensation before you, under the shadow of which is the reconciliation of all things. There are under it reconciled the four scriptures of four great religions, Hinduism, Buddhism, Christianity and Mahomedanism. The East, West, North and South are reconciled under it. Asia, Europe, Africa and America are reconciled under it. Men, women, the old and the young are cherished and reconciled under it. Wisdom (*Gyan*), Love (*Bhakti*), Communion (*Yoga*) and good works (*Karma*) are reconciled under it. Apostles of the New Dispensation, go, preach, spread the spirit of universal union which the flag before you represents. You hold in your hands candles which are giving out bright light. I charge you, brethren, to hold up before men's eyes the brighter light of your character and devotion. Hold in your hands the bright light of purity, spirituality, meekness, *yoga*, *bhakti*, and *gyan*; preach and propagate the New Dispensation each and all of you, far and near, and everywhere, according to your light and faith. For the maintenance of your life and health some of your apostolical brethren will serve you as your servants. Be true to the flag of the New Dispensation, and God be with you. In token of your vow of allegiance touch the banner, and bow down before God to give you strength and the light of faith." The apostles then each and all touched the banner, and bowed their head to God. Those among the congregation who accepted the New Dispensation were asked to come forward and touch the banner, while their names were being taken down. This they were told to do, because it would be too long for each of them to come and sign a form of declaration. But some of them also made a low bow by way of supplicating God for help and guidance. On the day following, that is Monday, the ladies performed a similar ceremony before the flag. They had composed and sweetly sang a new hymn, they walked round with dishevelled hair, and great plates of illuminated lamps. The sight was a beautiful and blessed one. The flag of the New Dispensation has created a great deal of enthusiasm this year.

#### THE PROCESSION AND THE OPEN-MEETING.

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THE Brahmos gathered in great crowds on the compound of the minister's house on Monday afternoon. The forest of flags reared their many colored heads, and flew aloft in the favorable breeze. The Sindhis and Punjabs present held a banner of their own inscribed in Arabic and English characters. The Uria's held their banner inscribed in the Uria character. A vast number of boys accompanied the procession. A man on horseback bore the huge banner of the

\* A translation of this hymn will appear in our next issue.



New Dispensation. The procession numbering about three hundred men then slowly walked through the streets singing in the direction of Beadon Park, a distance of about two miles. The gathering in the Park was indescribable. Over five thousand people were present. The procession struggled its way through the vast multitude to the pavilion in the middle of the grounds. The Police arrangements in disposing of the immense audience and keeping order were excellent. The minister with some difficulty took his stand upon the top of the stairs. The sea of human heads below him was dreadfully compact, extensive, and simply bewildering to look at. All eyes were directed to the speaker when he began with his loud voice, echoing from the mass of buildings around the square. He commenced with the metaphor of the forced removal of Sita by the fabled monster Ravana, the King of Lanka, who had ever so many hands and heads. Sita as the feminine figure represented purity, devotion and the spirit of virtue. Ravana was the hydra-headed monster of scepticism, atheism, sensuality, and conceit, in short the spirit of modern materialism, which is doing such nameless mischief to the rising communities in India. The genius of Aryan purity and tender piety has been violated by the cruel atheism of the times. Who will deliver the outraged angel of godness and devotion from the unrighteous grasp of a corrupt age? Who will bring back to India the chastity, the virtue, the goodness, the devotion which have been all but removed? It is said that a race of pigmy animals, such as squirrels, were effectual in bridging over the sea that great heroes might cross over the land where the outraged Sita was imprisoned, and deliver her from the hands of her violent persecutor. Great ends are possible to small men. And if the present generation would make strenuous attempts to bring back and re-establish that holiness and loveliness of character which have so nearly left India, they would immortalize themselves as their forefathers had done. The address was most popular and listened to with rapt attention. It lasted about an hour, and the great crowd stood still and spell-bound, not moving or showing the least sign of impatience, though the darkness of night speedily fell upon the gathering. The speaker showed as little inclination to leave off his address, as the audience to go away from the grounds. But the time of separation came at last. The minister stopped, and the Brahmo missionaries and others began to sing hymns. Still the crowd did not move. But the procession formed itself again, the minister came down the steps, and the whole body of men gradually moved out of the Park. The singing, while the procession returned, was exceedingly enthusiastic. Great crowds joined on the way, and while the procession was passing through the public road, the minister silently and slowly made his way to the newly-built premises of the Sadharan Brahmo Samaj. In the most humble mood he knelt down before the building, while his friends surrounded him and sang. He remained kneeling and praying for a few minutes, with bended head, and then as silently rose and walked away with his friends. Many who were sitting in the prayer hall of the Sadharan Samaj stood up to see the spectacle, and then the procession moved homewards. They returned to the minister's at nine o'clock in the evening. The party though on foot for five hours, did not seem at all to be tired. The singing was kept up with vigour, and in the midst of various amenities they sat up till three o'clock in the morning. Thus

ended the procession and open-air meeting of Monday last.

### THE ANNIVERSARY LECTURE.— "WE APOSTLES OF THE NEW DISPENSATION".

FELLOW-COUNTRYMEN AND FRIENDS,—Once more has the orient sun roused and gladdened a slumbering world, and rolled away the thick folds of darkness in which it lay enveloped. Once more has the East spoken peace and hope to benighted and despairing nations. How dismal the night we have just passed! How bright the morning we now behold! What an appalling spectacle did we see last night! Verily it was Ezekiel's vision over again. We were in the midst of the Valley of Dry Bones. On all sides, as far as the eye could reach, there were scattered heaps of dry bones. There were exhausted systems of theology, dead doctrines, lifeless dogmas denuded of flesh and blood, creeds which once lived and moved but were now mere dry bones. How distressing the sight, alas! It told the sad tale of the havoc which sectarianism had perpetrated in the religious world, slaying truth and love, and filling the valley of the earth with dead and dry bones. And lo, they were very dry, and they said, Our bones are dried and our hope is lost. But no, their hope was not lost for ever. For the morning star soon heralded the dawn of day. And anon the great luminary shone forth, and its myriad rays scattered joy and light in all directions. The exhilarating morning breeze—the very breath of the Living God, entered into those bones; and behold a shaking, and the bones came together, bone to his bone, and they lived and stood up upon their feet, an exceeding great army. Scriptures and dispensations, prophets, saints and martyrs of all ages and climes stood revived, danced in joy and blessed the light that made them live. And thus the valley of death was converted into a new world of life and light. Yes, we have seen the light of a New Dispensation. Asia! mother of many dispensations, thou hast given birth to another child, and its birth festival shall be celebrated amid great rejoicing. Sweet angel of the East, Heaven's evangelist, sent from above with a New Gospel, thou hast come to us, clad in the most gorgeous and shining raiment and decked in the most magnificent jewellery which the East alone can boast. Thou comest amid the ringing of bells and the sound of the conch shell. Holy light, we hail thee, we kiss thee, desire humbly to proclaim to-day among my assembled brethren the glad tidings which thou hast brought from heaven. Lord of the New Dispensation, touch my lips with the live coal of inspiration that I may speak boldly of the new light Thou hast revealed unto us. Glory, glory, glory be unto Thee, Great Spirit.

But why should I of all others be selected as the spokesman of the New Dispensation? Yet it is not I that speak, but we. Behind the visible I there is an invisible 'We.' It is my Church that speaks through me. There are others who are working with me in God's vineyard. Behind and around me are brother apostles who think and feel and live as I do, united with me in spirit, whose only vocation on earth is to preach the New Dispensation. Yes, there is a church—a body, whereof I am but a limb. Can I alone represent that church? I am but a part of it. I can no more constitute the church of God than can a single

soldier compose an entire regiment. Accept me then as one among many. Do you see an individual before you? You are sadly mistaken. Behold a band of apostles entrusted with the New Dispensation. As I speak their voices speak through me. For we are an undivided and organized church. Everything here is in its proper place, and all the requisites of apostolical faith and fellowship are to be found here. Here you see God's special Providence working out the redemption of the land through the instrumentality of a complete dispensation with its full complement of apostles, scripture and inspiration. Rest assured, my friends, when we are dead and gone, all the events that are transpiring around us in these days shall be written and embodied in history, and shall be unto future generations a new Gospel of God's saving grace. The Lord is in our midst, not as a dead Deity, but as the Living God of Providence. He has gathered around him not a handful of men, but a vast army of believing souls from every corner of India, from Sind and Burmah, from Lahore and Madras. And these are all marching under His guidance to the promised land. In the forefront are the ordained few, the delegates of Heaven, a complete band of apostles, with diverse gifts and talent suited to their respective vocation. Who feeds these men? The Lord. Who leads them? The Lord. Know ye not, brethren, that there are a number of souls in India who under Divine command have come out of the world and whom the world disowns, who feed not upon earthly food, but upon the food supplied by heaven? Look at these helpless souls with their families—men, women and children, living from day to day upon mere alms and precarious contributions. They have no fixed adequate income whereby to support themselves. They have taken the vow of poverty, which interdicts money-making and self-support. They take no thought for the morrow, what they shall eat or what they shall put on. The Lord gives to each his daily bread. Each day bringeth the bare necessities of life. The morrow is entirely dark. Indeed it is a mystery and a marvel how so many months are fed daily. And yet for fifteen years we have managed to go on, not stumbling, not starving. He who feedeth the sparrow gives to this band of ascetic brothers their food and raiment. The spirit of Moses leads modern Israel through the wilderness of the world. And when they are hungry the Lord showers manna from above, and when they feel thirsty the barren rocks send forth gushing streams of water. Verily it is the living Jehovah who feeds us, His poor but trusting apostles, with the bread of life. He sustains the body; inspires the soul. Our strength is He the Lord, and our light too. We try to live in a truly humble and apostolical spirit, relying solely upon the guidance and inspiration of Providence.

Is this new gospel a Dispensation, or is it simply a new system of religion, which human understanding has evolved? I say it stands upon the same level with the Jewish dispensation, the Christian dispensation and the Vaishnava dispensation through Chaitanya. It is a divine Dispensation fully entitled to a place among the various dispensations and revelations of the world. But is it equally divine, equally authoritative? Christ's Dispensation is said to be divine. I say that this Dispensation is equally divine. Assuredly the Lord of Heaven has sent this new gospel unto the world. The same living God who has in sundry different ages sent sundry dispensations of His

grace, has vouchsafed unto us this new gospel, in order that we may preach its saving truths in the world. But is there not conceit and vaingloriousness in our proclamation of the New Dispensation? Surely, people would say that in including our new creed in the category of the world's dispensations we are trying to arrogate to ourselves honors which are due to Moses and Jesus. Does it not argue the height of presumption—they would say—that a number of striplings on the banks of the Ganges should venture to stand on the same level with Jesus and rob him of his crown? What! Are we to accept these men as Heaven-sent apostles! Compare the short-lived glory which man gives to man to the eternal glory which the Lord gave to His beloved son Jesus. Am I ambitious of prophetic honor and authority? They say I am. I say I am not. Again and again have I said I seek not the prophet's glory. I contend not for prophetic honors. Yet am I not ashamed of what I have said regarding my exalted office as an apostle of the New Dispensation. In spite of reiterated remonstrances it has been whispered already that we are trying not to glorify the Dispensation, but to glorify ourselves. If Christ was the centre of his Dispensation, am I not the centre of this? Ungerous and untruthful critics have insinuated that as Jesus claimed to be the King of the Jews, for which offence his enemies crucified him, so am I ambitious of being honored as king of the Indians, of the Bengalis, at any rate. Ah! It is certainly not fair or kind of our critics to say so. Shall a sinner vie with Christ for honors? God forbid. Jesus was a born saint, and I a great sinner. Blessed Jesus! Holy Spirit, my honored master! If India will revile and persecute me and take my life-blood out of me, drop by drop, still Jesus, thou shalt continue to have my homage. I have taken the vow of loyalty before thee, and I will not swerve from it, God help me! These lips are thine for praise, and these hands are thine in service. Son of God, I love thee truly. And, though scorned and hated for thy sake I will love thee always, and remain an humble servant at thy blessed feet. However, I must tell you, gentlemen, that I am connected with Jesus' Gospel and occupy a prominent place in it. I am the Prodigal son of whom Christ spoke, and I am trying to return to my Father in a penitent spirit. Nay, I will say more for the delectation and edification of my opponents. I am not Jesus, but I am Judas, that vile man who betrayed Jesus into the hands of his infuriated persecutors. That man's spirit is in me. The veritable Judas who sinned against truth and Jesus is in my heart. If I honor Jesus and like to sit among his disciples, is there not another side of my life which is carnal and worldly and sinful? I am Judas-like so far as I love sin. Then tell me not I am trying to exalt myself. No! A prophet's crown sits not on my head. My place is at Jesus' feet. Fear not then, my friends, that a man of conscious sin, one so vile in his own estimation, will covet high prophetic honors. I can assure you that I have done and will do all in my power to prevent my exaltation to the rank of Jesus and other sainted prophets. If I really meant to be a prophet, I would try another Dispensation where I would find scope for my ambition, another Church where I could establish my mediatorial position and authority. Believe me, every inch of this man is real, tremendously, &c., &c.

(To be continued.)

## Brahmo Somaj.

REPRESENTATIVES from the following places were present during the Anniversary Festival:—Hyderabad (Sind), Lahore, Lucknow, Arrah, Chinmura, Monghyr, Berhampore, Burdwan, Rungpoor, Chundernagore, Chittagong, Dacca, Bankipore, Javulbhari, Amnagar, Keldapore, Bunkipore, Tanail, Balaore, Sultangacha, Gazipore, and Shaugar (Sylihet).

THAT spiritually dark and dreary place, Agra, has, we are glad to see, not been slow to celebrate the anniversary of the Brahmo Somaj, which was observed there on Sunday last. Divine service was held both in the morning and evening, and an address was delivered in Hindustani. The proceedings were held in the House of Babu Bireswar Sanyal. We hope the local Brahmos will be up this time, and work with renewed vigour.

AT the open-air meeting at Mullie's Ghat held on the 22nd inst., the full proceedings of which will appear in a subsequent issue, Mr. Kashiram of Lahore, delivered a speech in Hindi the substance of which will be found below:—

After offering a short prayer, Mr. Kashiram spoke to the audience to the following effect:—"Bengali brethren, you see before you a man who belongs to a nationality different from yours. You would naturally ask me whence I have come. Well, I have come from the land in which thousands of centuries ago, our ancient Aryan forefathers, the *Rishis* and *Maharishis*, sitting on the banks of its sacred streams, used to chant the sweet name of the ever-living and Merciful God. I have come from the Punjab, the land of Prashad and Nanak, men with whose names most of you must be familiar. Four hundred years ago Nanak spoke as follows:—"Aa sach, *gungad sach hai bhi sach, Nanak, ho si bhi sach.*" That is—"At the beginning is the True One at the beginning of the *yug* is the True One. The True One is, O Nanak, and the True One also will be." What Nanak said was proclaimed by all the prophets of the world in different ages and in different climes, many of them having testified to it with their very blood. The Brahmo Somaj to-day bears witness to the same truth. All of us, Hindus, Mahomedans, Christians, Brahmos, &c., say there is one True God; but to say is one thing and to do Him as a stern Reality is quite another thing. Let us then all save some time from our earthly avocations and try to realize His presence in our hearts, and bring Heaven on earth. As we know we are God's, let us not forget Him. The sun of our life is about to set, death is at hand, and let us at once throw ourselves at His Merciful feet. Sinners though we are, we need not hesitate for the Lord our God is ever ready to receive back His prodigal children."

THE following speech was delivered by Mr. Kashiram in Hindi at the meeting of the General Conference of the Brahmo Somaj of India, the proceedings of which appeared in our last issue:—

"The living God of the faithful Brahmo has, in His mercy, dispensed in different climes and in different times in the history of mankind, certain grand ideas for their redemption. Thus the Unity of Godhead, the 'Allah-i-Millah' was the one prevailing idea in the teachings of Mohammed. The idea of the 'Fatherhood of God and Brotherhood of man' characterised in a most marked manner the teachings of the Prophet of Nazareth. In like manner, the teachings of other great men—the benefactors of mankind—point out to certain particular ideas suited to the wants of mankind in the different ages in which they lived, but men—sinful and unthinking men—have upset the machinery employed by the Merciful Providence for their salvation, and have created numberless creeds. Consequently men fight with men nations with nations. Christians with Hindus, Hindus with Mahomedans, and so on, apparently losing sight entirely of those heavenly ideas that marked the teachings of the great founders of the systems which they respectively profess."

"The New Dispensation of the Brahmo Somaj, the heavenly and not the earthly Brahmo Somaj, is similarly a necessity of the times. That it is so may be clearly seen from the great sensation that

prevails amongst men of different sects and religions at the present day—the Unitarian movement amongst Christians—the 'Wahibism' amongst Mahomedans, the eclectic systems propounded by Nanak, Kabir, &c., &c., are the unmistakable precursors of the advent of the Dispensation of the Brahmo Somaj in which all the past Dispensations are united in one harmonious whole. Its newness consists in seeing God, the Living and Personal Second Person, and not the dead third person with which we sinners are apt to content ourselves, face to face, and in hearing His Heavenly Voice and not that of our own deluded minds. Its newness consists in requiring its devotees to enter into the sanctuary of truth from within, and not from without, and hence it confounds all those who float merely upon its vast and unfathomable surface without diving deep into it. Hence it is that it has mystified all superficial persons who take the mere shadow for the substance. Hence it is that irresponsible Theists both here and elsewhere do not hesitate to term the ideas such as the 'primogeniture to saints, &c.,' as the mere raveries of the leaders of the Brahmo Somaj of India."

## THE NAGAR SANKIRTAN.

[TRANSLATED.]

Now sing, brother, joyfully sing victory to the Joyful Mother.

Sing, sing, with deep, recurring tones, with arms upraised as a face upturned—Victory to Jesus, Moses, Sri Gauranga—Victory to Jesus, Nanak, Mahomed—Victory to Sakya, Dhruva, Prhlada—Victory to Shiva Shuka, Narada;—Sing, sing with full mouth, Victory to the Supreme Empress.

Madden all with new ideas, by the triumphant cry of the New Dispensation. Say, Oh! Say—Victory to the band of believers.

God hath created the New Dispensation for the salvation of the world. Stringing a garland of prophets, He made a love's gift of it unto us, abjuring all distinctions. Hari gave it unto us, Oh! The ocean of love and excellence and the Friend of the poor.

Mingling in a new spirit, with saintly natures and partaking of their character, a new race of devotees, by the mercy of Providence has appeared on the horizon of India.

Descended with sparks of Divinity, and drinking of the nectar of love, say Hari, all ye, eschewing fear and shame, sing Victory to the Mother. In the New Dispensation all religions have been harmonised.

Victory! Victory! strengthened with the strength of the Mother of the world and with the force of *yog*, let us on to the abode of love.

Ye shall realise heaven in this earthly frame and your desires shall be fulfilled.

Unfurling the flag of the New Dispensation, sing the Name of the Mother—the nectarful name of the joyful Mother—heart united with heart.

O Mother, Merciful to the poor, if Thou hast once come to these wretches with Thy children, do Thou abide with them in these hearts for ever.

O Mother, by becoming mad with Thy love, uniting faith with love and dedicating our lives to Thee may we conquer death.

## STATEMENT OF RECEIPTS AND EXPENDITURE OF THE BRAHMO SOMAJ OF INDIA DURING THE YEAR 1880.

[Read at the General Conference on Thursday last.]

	Rs.	As.	P.
Monthly Subscriptions ...	...	811	12 0
Donations ...	...	344	2 0
Do. on auspicious occasions ...	...	68	0 0
<i>Sulabha Samachar</i> Office ...	...	797	11 6
From the Albert School ...	...	20	0 0
Metropolitan Female School ...	...	126	6 0
Sale of Books ...	...	1,290	8 3
Gift of clothes ...	...	74	3 0
Missionary Travelling Expenses ...	...	615	0 0
Repayment of old debts ...	...	26	11 0
<i>Dharmya Talava</i> ...	...	1,194	12 0
Utah ...	...	61	8 0



Towards the expenses of the family of the late Bhubun Krishna Siug	...	3	0	0
Special collections	...	8	8	0
Brahma Mandir	...	667	8	0
Sale of "Bidhan Bharat"	...	134	13	0
Small receipts	...	22	12	6
Contingencies	...	76	5	3
From the family of Brother Grish Chunder Sen	...	84	0	0
Missionary Home Building Fund...	...	210	0	0
Brahma Tract Society	...	685	0	0
Dacca Branch of the Brahmo Samaj of India	...	600	0	0
		8,002	9	0

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Brahmo Tract Society ... ..	685	0	0
Dacca Branch of the Brahmo Somaj of India ... ..	000	0	0
<b>Total Rs. ....</b>	<b>7,999</b>	<b>4</b>	<b>3</b>

## MISSIONARY REPORTS.

I must first of all thank the Lord that in spite of the strong opposition of educated people in general and the protesting Brahmo brethren in particular, it pleased Him to enable His small band of believers to form themselves into a society under the name of the "The Association for the preservation of the New Dispensation in East Bengal" at the beginning of the year. The Association began its career with the firm resolution of making endeavours under the direct command of the Divine Master for establishing a fresh Church of the New Dispensation in Dacca, as well as for propagating its life-giving Religion throughout East Bengal.

First of all the Association deputed a singing party to chant the Holy Name from door to door in the town as well as in some villages of Bikram-pore, and now and then to preach and glorify the New Dispensation in market places. This mode of evangelism was successful and the people greatly encouraged the working body. In the meantime the Association had to fight a hard battle with the protesting party who never failed to find out some means or other to persecute us. At this time they brought forward a petition to the Government to deprive us of the privilege of holding weekly prayer meetings in the East Bengal Brahmo Somaj Hall. Although the plea they brought forward had been proved by us to be futile, they succeeded in obtaining the Government's order. Right then we might have given up, but in short time the Association held a large open-air meeting on the banks of the river Buriganga in the spacious compound of the local Medical School, which was attended by the educated and uneducated alike. Thereafter we held a public lecture at the Dacca Museum and passed through Narayngunge, Panchdosa, Nutra and Kaligunge in the Dacca District; Kishoregunge, Jangal Bari, Hosen-pore, Muktagacha and town Nasirabad in the Mymensingh District. In all these places the thousands of people meeting us were of public discourse delivered, and *Nagar Sankirtan* chanted. These were heard by all classes with interest and enthusiasm. Some individual members of the Association paid missionary visits to Chittagong, Itna, Jangsalbar and Kishoregunge. On these visits the Association went to the Association stopped for months together. In this way, some five hundred miles were travelled on foot, on elephant and in boats, carriages and carts. There were some other public lectures delivered in Dacca on the occasion of the *Shikhar* festival at the Government Museum. The Association went to the well-known Barani Fair in Munshingh. Altogether about ten thousand people were addressed

during the year. The men of position paid visits to, were Rajah Surja Kanta Acharjya Chowdhry, Babus Amritia Narayan Acharjya Chowdhry, Jogen-  
dara Narayan Acharjya Chowdhry, Sridhar and  
Durga Dass Acharjya Chowdhry Zemindars in  
Muktaganj; Dewan Halim Dad Khan and  
Abdul Hakim Khan, Zemindars in Jangalbari;  
Babu Abhya Prasad Chakravarty, Zemindar  
in Guazada; Dewan Absurdin Khan and Reza  
Zuddin Hider Khan, Zemindars in Itna and  
Ghaagra in the District of Mymensingh.

At last of the 12th September there was a Church established in Dacca under the name of "The Branch Brahmo Samaj of India," which was inaugurated with great eclat. Under the auspices of the Samaj four publications were issued, namely, *Shabdan Titumashar*, Part II, "Brahmic Doctrine of Inspiration," "Is God hidden or revealed?" and "Doing the works God loveth." There are also a periodical, *Bangabandhu*, a quarterly vernacular journal, and the *Pilgrim's Journal*, a weekly Anglo-Vernacular piece paper. In conclusion I must gratefully mention the names of my co-workers Bhai Durga Nath Roy, Ishan Chunder Sen, Bykunta Nath Ghosh, Dinn Nath Karmakar and Chunder Nath Karmakar, who have for some years past devoted their lives to the holy work, as well as Babu Durga Dass Roy, and Bhai Kailas Chunder Pandey, Secretary and Assistant Secretary of the Samaj.

May the Branch Brahmo Samaj of India be soon blessed with a Mandir of its own, is my earnest prayer.

BUNGO CHUNDER FOY  
Branch B. S. India Office, 10th January 1881.

## MISSIONARY REPORTS.

[UNDERSTOOD AS READ AT THE GENERAL CONFERENCE OF THE BRAHMO SOMAJ OF INDIA ON THURSDAY, THE 20TH JANUARY.]

BESIDES my usual work in the metropolis, I spent about five months during the last year, *viz.*, about three weeks in Krishnagpur, three weeks in Jersam, nine weeks in Assam and Rungpore, and four weeks in the province of Behar. The number of people I served is small in comparison with the number of miles travelled, owing to my journey to Central Assam having been over a considerable tract of country giving in return only a very small number of people to receive my humble services. Thus the number of people was about five thousand against the considerable dis-

The Mahadevan Sub-Divisional Officer Munshi Abidulla as well as the Hindu Munshi of Kolina in Je sare, received me very cordially. The former convened a *conversazione* in a tent in the compound pitched for the purpose, and the latter gathered a large gathering of his friends. Both were helping our movement with great zeal. The Zemindars of Maheshwarpasha and Naihatty and the gentlemen of Senhatty, Dowlapore and Kalea, villages within twenty miles from Kolina, invited me and got up public meetings to hear me. I was also invited to the residence of the Vishnu Mehal of the Nuddea Maharajah's Palace at the request of the Maharani, and at the Raj-Mahata Babu Agbore Nath Mukerji's, at the Khan family house, at my liberal host Babu Karieek Chunder Roy's, the late friend Babu Ramtanu Labry's, and at the ancient Aitya family house of Ghurni; besides lectures and *kirtans* in the bazaars of Krishnagar and Gowary and an open-air address in the old college compound, &c., and an address on the occasion of the celebration on hearing of our movement.

I met a very cordial reception both from the Natives as well as the Bengali residents of the province. All the principal inhabitants of the chief town Gowlaty or Prayag, who recognized me, and the members of the *congregations* and the *Sama* society, viz., Maharajah Kandarpaswer Singh, Babu Hem Chandra Barua, Superintendent of the Judge's Court, to whose literary ability the province owes the improvement of its language, were present in preparing a large volume of a dictionary in the vernacular which is in the press; Babu Gobind Ram Chowdhury, the chief Mozdar and Honorary Magistrate; Babu Ram Gopal Chakravarty, M.A., Government Engineer; Babu Dinkar Chandra Ghosh, Shoshi Bhumihar, Deputy Inspector of Schools, and several others holding position in society. Beside this the Maharajah arranged for a Divine service at his place, Tezpur in Central Assam, and even gave a symposium in the morning, the move- ment of the headquarters station in connection with the anniversary of the local Brahma Samaj.

Rahn Sakhiyar Chowdhury, the Chief Munsdar of the District, engaged a phelon, an elephant and horses, &c., to take me with party to his village Madhup, some six miles from the town, and got us meetings to address his villagers and hold divine service and conversation at his residence, providing accommodation for the inmates of a forest fire behind the screen.

Chowdhury appeared to take an interest in our movement, also received me very kindly at his bungalow on the hill, and held conversation for a length of time. Gowhaty presents a beautiful and picturesque scenery with its surrounding hills. I have been to the shrine of Kamakhya, which is but a spring of water in the bow of the Kamrupi, a nice place of retreat.

At Dhubri, an ancient place mentioned in the Mahabharata as Shorapora, where Usha, the daughter of Raja Bn, was married and settled by her father. Well-wrought black stone pillars and statues are found in abundance here, which are said to be the remnants of Usha's house.

At Dhubri, in Lower Assam, my party was being inhibited by Assamese proper. The anniversary services of the local Somaj Were also conducted by me. A good soul lost in the protest movement has found his error and regained his ways by the mercy of Providence. Earthquake is a very frequent occurrence in the province, and cracks often result in great damage to buildings. All the Government houses are provided with wooden roofs brought from Burmah in pieces which are fitted up here. The way to Assam is very tiresome; the most powerful steamers have to struggle hard against the mighty current of the Brahmaputra, though the heavy passengers are somewhat comfortable in the distance, but dangerous on the spot, filled, as it is, with wild elephants, big tigers, and other ferocious beasts.

My last visit was in the province of Behar or, properly speaking, Upper Bengal. My visits to Bhagulpore, Monghyr, Mokama, Bankipore, and to the town of Gaya, formed an easy trip, as this journey of 750 miles was made by railway; but the trip I had in the interior of the districts of Gaya and Patna in a *Mojhali* drawn by bullocks was hard enough to bear, though a distance of some thirty miles out of about a hundred and fifty I was carried by paliki-bearers, which agreeably broke the monotony of my journey. The only relief I had in this troublesome journey was the pleasant company of some of my friends and the pleasant sight of a landscape which attracted me more than any else. The beautiful fall of Kakodai from the Vindhya hills in the Nowada Sub-Division of the Gaya District, having no less than seventy successive falls in the same run, the last being from a height of some sixty feet, is by some compared with the Niagara. It is a most retreat or devotional exercise and spiritual culture. The Rajgiri hills, the place of the great Jarasandhu of the Mahabharata, where the ruins of his residence are still lying in the solitary and fortified interior valleys of the Vindhya hills in the Behar Sub-Division of the Patna District, and thirty-four miles from the Lucknow Station of the Great Railway, contain no less than twenty hot springs and a few cold ones within an area of half square mile or so. The prominent feature of the place is that people of various sects, Buddhist, Jaina, Hindu and Mohammedan, all found a retreat here and spent their time in solitude. Pilgrims who come to the place where a *Utsav* is held for a month every third year in which thousands are assembled. The springs are all enclosed by walls and parapets, and they each bear a name after the Hindu deities such as *Saryakud, Ramkund, Goneshkund* and even *Narainkund* and *Vakratund*, *Kunkul*, after the usual names of the Hindu devotees who frequent the place by that spring in the season for their devotional exercises. One of them goes by the name of *Brahmankund*, which may be well appropriated by the Brahmos. I passed through a place called Behar, the head-quarters of a Sub Division of the Patna District, from which the province of Bihar takes its name. The late Sub-Divisional Officer, Babu Binola Churn Bhattacharjee, has left behind him an elegant, rich and commodious building used as a *serai* with suitable quarters for Hindus, Mohammedans, and Europeans, well furnished with a cot, a table, and a chair, and a punka swinging over the head and a small *chhatra* or parasol of which the material can be used on an arrangement of only four copper pieces per night. The front of the house is well laid out with numerous Buddhist statues dug out and



collected from different places in the Behar Sub-Division. That is a scene which amply repays the trouble of a fifteen miles' journey from the Railway Station at Buckle-pore. Nowraaj afforded me an opportunity of addressing about a hundred people of the gentry gathered in the School hall below. They heard me with attention for about an hour.

Bhagulpore has got a beautiful Mandir for the Somaj erected at the expense of a liberal gentleman not of the Brahmo community, who has kindly removed the want of the local Brahmos. The Mandir will be consecrated at the time of the anniversary of the local Somaj, probably in March next. The above instance of liberality is the first of its kind in the Brahmo Somaj, May God shed the true light of the New Dispensation throughout the length and breadth of the country.

DINO NATH MOZUMDER.

### DOMESTIC OCCURRENCE.

[THE CHARGE FOR NOTIFYING A DOMESTIC OCCURRENCE IS ONE RUPEE, AND THE ANNOUNCEMENT MUST BE AUTHENTICATED.]

#### BIRTH.

BOSE.—At Lahore, on Monday, the 10th January 1881, at 2 P.M., the wife of Babu Shoshi Bhanu Bose, S. P. and D. Ry., Agent's Office, of a daughter.

### Selections.

#### BABOO K. C. SEN'S ORATION

AT THE TOWN HALL, CALCUTTA, JANUARY 22,

On the Church of the "New Dispensation."

TO THE EDITOR OF THE "STATESMAN."

SIR,—Those were agreeably surprised, who looked this year for some stirring fanaticism from the lips of Keshub Chunder Sen. Not a few expected it from the form in which he announced his subject, "We Apostles of the New Dispensation." Now that we have heard him deliver his "new" message, the method of which has been, on the whole, quite pleasant in the hearing, we draw a long breath, and are thankful that this able man, who has both in England and in India done honor to his country, has neither made a fool of himself nor shipwreck of his cause. To err is human, and quite enough has been made of his mistakes; particularly by good unoriental Miss Collet in her last Brahmo year-book, who, as you see, has charged him with "undisguised blasphemy," for presuming to speak for "Israel's Mother," as the Hebrew prophets were accustomed to speak, for the first person,—for Israel's God. 'Tis clear that Keshub Babu takes Jesus at his word, when Jesus declares divine inspiration, not miraculous, nor partial, but universal; as when he says, "God gives his Holy Spirit to them that ask Him"—and again, through Peter, says "God gives His Holy Spirit to them that obey Him." I see, in the heat of the moment of Keshub's offending hath this extent—No more. The point on which he laid most emphasis this year (N. B.—Last year it was on one line with R. W. Emerson's "Spiritual Pantheism,"—was Keshub's "God-vision") was St. Paul's repeated affirmation, *e. g.*, in Galatians, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Emerson says "Be not virtuous but *virtue*," and Keshub says "Be not Christ-like, but Christ."

The only quering thing about it was, that this old, old,—much older than Quaker doctrine,—this, in fact, purest distillation of ancient Hinduism,—this salvation by subjective synthesis,—should be "The New Dispensation." Had Keshub told us of money, *i. e.*, "consecrated labor," was the power of God unto salvation, and that by his use of his money-power, every man showed that he was, or was not a child of Almighty Wisdom,—we might have said "Ah! there is something newer than Hinduism." Had Keshub said, "study, education,—the only possible salvation for the mind,—as prayer, the breath of faith,—is the soul's way of salvation"; "learning, intelligence and mental culture are quite as religious as prayer, since God is as wise as He is Holy";—then we should have struck hands with him and his colleagues, and said, Well done, Babu, you've hit it now, the road for Indian and for Hindus,—this is a new doctrine, and if you please so to call it, a new dispensation. But such is not your good old wine of subjective synthesis. It is recorded, more or less clearly, in the *shastras*

of all great religions. "As many as have the spirit of God, they are the sons of God"—and again, "They that have not the spirit of Christ are none of his; and they that have the spirit of Christ are all his." Is this the gospel of a New Dispensation? This was not clearly given, more than eighteen centuries ago by Jesus and by Paul? The fresh zeal with which it is now preached, may entitle it to the good name of New Hinduism; quite as honorable a name as Dr. Dollinger's "Old Catholicism," for men who are with great sacrifices, rising high above the best lead, to a new form of Roman Catholicism. As Christians, we bid you *your adieu* such counsel with others for its justification. It must stand the God-given test of time and experiment, and none can say it is true, till we see how it lives and works.

DALL.

### THE "NEW DISPENSATION."

(Statesman.)

ONCE a year Babu Keshub Chunder Sen presents himself before the public,—steps, as it were, outside his church, outside the sphere of toil, and devotion in which he has passed the twelve months, and proclaims aloud in the ears of all the world what the religious movement, of which he is the exponent and, as far as we can judge, also; the mind and soul, means and does. On these occasions he takes the public into his confidence; he lays his heart bare; he demands for himself, his church, his church, to the judgment of the critical; he makes his confession of shortcomings; he answers charges that have been brought against him; he exhibits the spiritual attainments of his church; he sets forth its claims and his own; he challenges censure, and commands admiration. Among the many remarkable public appearances that he has thus made, that of Saturday last, when he spoke for nearly two hours on the "New Dispensation," should probably be regarded as one of the most important. One thing at least must be said of it. The fire of the orator's genius has not begun to flicker; he shows no symptom of mental decadence; he is as strong as ever. Keshub Chunder Sen stood forth most impressively as a man of unique and commanding mental power. Probably, no one who listened to him would have denied, at least while the spell of his eloquence lasted, that he was a man of genius. Certainly no one who has heard him on former occasions will say that his genius ever showed more strength and brightness than now. There is a widespread impression that his sun has of late been going down, and that the movement which he guides is becoming retrogressive. We do not say that we have never shared in this impression; but, if so, we are at least bound to admit that his speech on Saturday indicated growth rather than declining power in the man, and spiritual progress rather than backsliding in his doctrine.

As the speech will probably be published in full, so that all who choose may obtain and study it, we shall abstain from any attempt to

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examine or comment upon it from mere recollection. We may say, however, that, while he never before claimed less for himself personally as a prophet and leader, he never, perhaps, claimed more, if as much for the church of which he is the most distinguished member. To many no doubt the pretensions of the "New Dispensation" will seem astounding and extravagant; to some they may seem impossible, if not absurd. Keshub Chunder Sen boldly announces that this "New Dispensation" is the rising of a new sun in the East, destined to dispel the darkness of ages. It is comparable with the Jewish and Christian revelations; it is, indeed, the necessary sequel and completion of these; not greater, but yet an onward step—a broader development in the spiritual growth and education of mankind. If he does not equal himself with Moses, Christ, or even Paul, whose feet he is ready to clasp and kiss, he claims them as his spiritual progenitors, and regards his church as the perfect outcome of theirs by a necessary process of evolution. Moses necessitated Christ; Christ necessitated Paul; and Paul necessitated Keshub Chunder Sen. We are aware that in stating his position thus, we are somewhat misrepresenting his own statement of it, inasmuch as he labored to sink his own individuality, and to represent himself merely as one among the apostles of the "New Dispensation." But even if we were "the least of all the apostles" in his own esteem, he should have to confess ourselves unable to think of his church apart from his individuality. Whether we approve or disapprove, admire or condemn it, we are obliged to regard it as the church of Keshub Chunder Sen. But while he claims lineal descent, apostolical succession,—if we may so apply or misapply, the term—from Paul and Paul's predecessors, he has another blood in his veins, the blood of Buddha, the blood of Chaitanya, the blood of all the great religious teachers whose separate systems the universality of modern human knowledge enables him to compare and in some degree to combine. He is the heir of all the ages in the foremost time of time." And so it is that the "New Dispensation" is distinguished from all former dispensations by its universality and comprehensiveness. Other systems were exclusive, destructive of all that lay outside of a certain more or less circumscribed sphere. The "New Dispensation" is distinctively synthetic. It seeks out the truths in that system which are true in the others, and, guided by Divine inspiration, labors to build up of them all one spiritual unity, an all-embracing church of humanity. Not only is it distinguished from Christianity by this wider tolerance of, and declared kinship with, other religious systems; it differs essentially from it in acknowledging no mediator between men and God. It is at this point where Keshub Chunder Sen stands at irreconcilable variance with most Christian Churches. He discards not only the medium of saints and images, but the mediation of Christ. The human soul, according to his teaching, must go direct to God the Father. At the same time, he ascribes to Christ, apparently, an altogether unique position in the Divine revelation. He appears to regard him as perfect, unless, as the highest incarnation and revelation of Deity, as the greatest of religious models and guides, as the elder brother of all men, as the highest, if not the only, Son of God. In the latter part of the speech in which he extended his doctrine to all true religionists, one of the leading principles of the "New Dispensation," he proclaimed Christ as the "eternal life," whom every man ought to receive into himself, striving, as he expressed it, not to be a Christian, not even to be Christlike, but to be Christ. The essential nature of what is called "the higher Christian life" has seldom been so fully and so vividly realized as in this closing part of the speech. The Christians who were present must have felt that if this man were not a Christian, it would be well if many who profess themselves Christians were what he is. We should be stepping beyond our proper sphere in even seeming to discuss these matters here. It is not our object to express opinions on the teaching at which we have glanced, but simply to give some faint idea of the general character of the speech and the impression made by the speaker. Those of our readers who would know more on the subject must get the speech and read and judge for themselves.

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Price, Rs. 55 nett.

Guaranteed for 2 years. Every part is warranted to be English Manufacture, (many so-called English Watches are only Swiss movements, fitted in English cases).

Silver KEYLESS English Hunting or Guard WATCHES, warranted MACHINE-MADE, from Rs. 100.

The UNIVERSAL KEY to wear on chain, will WIND ANY WATCH, Rs. 3 to 20.

MORDAN'S Gold and Silver PENCILS, in variety.

RACING CHRONOMETERS, Rs. 45 nett. ELEC.

TRIC BELLS, with apparatus, Rs. 20 nett.

SETH THOMAS' Lever CLOCKS, Rs. 8 to 30.

SPECIAL ATTENTION TO REPAIRS.

**BLACK & MURRAY.**

6-1, HASTINGS STREET, CALCUTTA: a-3

## THE PAIN SPECIFIC!

THIS Medicine acts as a "Specific" for Pains in the Chest, Pains in the Back, Pains in the upper extremity, Pains in the lower extremity, Pains in the neck, Pains in the Groins, Pains in the Joints, Neuralgic Pains, Gout, Rheumatism, Lumbago (Muscular Rheumatism), Catch in the Breath, Paralysis of every kind, Contracted Joints, Colic, Glandular Swellings, Inflamed Parts Headache, Earache, Deafness of the Ear, Coughs Colds, Bronchitis, Sciatica, Ringworm, &c.

Pains of every kind have been successfully cured by the external application only of this medicine when every other medicine has failed. Price, Rs. 2 per bottle (small size); and Rs. 4 (large size); per dozen, Rs. 20 and Rs. 40.

Packing As. 4.

Thousands of Testimonials of the marvellous cures effected by this medicine.

NOTE.—Care guaranteed in each case. In failure the money will be returned.

Apply—W. Roeder & Co., at No. 1, Shib Narain Doss' Lane, Simla, Calcutta.

Beware of a spurious and worthless imitation.

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**KEROSENE OIL.**  
OF THE BRIGHTEST QUALITY  
At Rs. 6 per case.

**COCOANUT OIL,**

At Rs. 18 0 per case of 1 maund.

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At Rs. 16-0 per case of 1 maund.

FREE TO THE EITHER RAILWAY STATIONS.  
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**NETTROLLOLL DAY & CO.,**  
4 & 5, Hare Street, Calcutta.

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**CIGARS,**

UNSURPASSED QUALITY,  
Strongly Recommended,

THREE SIZES,

At Rs. 25; Rs. 15; Rs. 10 per mille.

**Manilla Cigars, and Cheroots,**  
Cavite, Extra Superior Quality, No. 2.  
At Rs. 60 per mille.

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Bird's Eye, and Shag, each Rs. 2 per lb.

Snuff.

Rose Macouba, Prince's Mixture, and Masulipatam.  
Each at Rs. 3 per bottle.

Cash to accompany order.

**NETTROLLOLL DAY & CO.,**  
4 & 5, Hare Street, Calcutta.

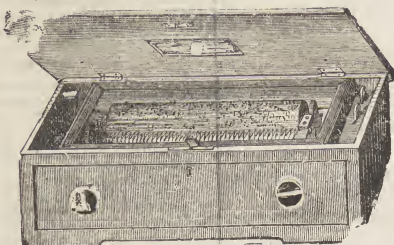
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# HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.

**MUSICAL BOXES.**  
PLAYING  
BENGALIEE AND HINDUSTANEE TUNES.



## Box, No. 1, playing 8 Bengalee Tunes.

- No. 1. Ragini Saranga ... Tala Madhyamana  
2. Ragini Lum-Jijhit ... Tala Madhyamana  
3. Ragini Yogina ... Tala Thunri  
4. Ragini Bibhasha ... Tala Madhyamana  
5. Ragini Bibhasha ... Tala Pat-tal  
6. Ragini Chhayana ... Tala Madhyamana  
7. Ragini Kedara ... Tala Madhyamana  
8. Raga Nata-Narayana ... Tala Madhyamana

Cash Price, Rs. 150.

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- No. 1. Ragini Syama ... Tala Pat-tal  
2. Ragini Hamira ... Tala Madhyamana  
3. Ragini Khambaja ... Tala Madhyamana  
4. Ragini Behaga ... Tala Madhyamana  
5. Ragini Chhayana ... Tala Madhyamana  
6. Ragini Kedara ... Tala Madhyamana  
7. Ragini Iman-Kalyana ... Tala Madhyamana  
8. Ragini Bhupali ... Tala Madhyamana

Cash Price, Rs. 125.

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- No. 1. Ragini Gaura Saranga ... Tala Madhyamana  
2. Ragini Gaura Saranga ... Tala Madhyamana  
3. Ragini Bibhasha ... Tala Madhyamana  
4. Ragini Iman ... Tala Madhyamana  
5. Ragini Sohini ... Tala Thunri  
6. Ragini Megha ... Tala Madhyamana  
7. Ragini Jijhit ... Tala Thunri  
8. Ragini Iman-Kalyana ... Tala Madhyamana

Cash Price, Rs. 125.

## Box No. 4, playing 8 Bengalee Tunes.

- No. 1. Ragini Bhupali ... Tala Madhyamana  
2. Ragini Aruna-Mallara ... Tala Druta-trital  
3. Ragini Surata ... Tala Madhyamana  
4. Ragini Bhupali ... Tala Druta-trital  
5. Ragini Bibhasha ... Tala Surphaktal  
6. Ragini Saranga ... Tala Ekatala  
7. Ragini Behaga ... Tala Madhyamana  
8. Ragini Iman-Kalyana ... Tala Druta-trital

Cash Price, Rs. 125.

## Box No. 5, playing 8 Bengalee Tunes.

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2. Ragini Purabi ... Tala Madhyamana  
3. Ragini Jangala-Saranga ... Tala Madhyamana  
4. Ragini Iman-Puriya ... Tala Madhyamana  
5. Ragini Behaga ... Tala Chautala  
6. Ragini Saranga ... Tala Ekatala  
7. Ragini Yogina ... Tala Madhyamana  
8. Ragini Malasri ... Tala Druta-trital

Cash Price Rs. 125.

## Box No. 6, playing 8 Bengalee Tunes.

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2. Ragini Bibhasha ... Tala Chautala  
3. Ragini Behaga ... Tala Chautala  
4. Ragini Behaga ... Tala Madhyamana  
5. Ragini Bibhasha ... Tala Madhyamana  
6. Ragini Hambira ... Tala Madhyamana  
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- INFANTILE FEVER POWDER (for Fevers, Teething, &c., &c.) ... Rs. 1 4  
Tonic ANTIPERIODIC PILLS (Invaluable in Intermittent Fevers, Ague and Spleen and diseases of a periodic character), ... " 1 0  
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The above are most strongly recommended to parents, guardians and others residing in Districts where medical aid is not available. Thousands of cases have been cured by their judicious uses :  
A printed pamphlet giving full instructions is wrapped round each bottle.

Prepared only by MESSRS. E. J. LAZARUS & Co., at the Medical Hall, Benares, from Dr. LAZARUS's original receipts and sold by all Medicine Vendors. a-58

## The Indian Guarantee and Suretyship Association.

IS the FIRST PUBLIC COMPANY, established in India to provide Security against Losses arising through dishonesty of persons holding situations of trust, and to obviate the inconvenience and defects of Suretyship by Private Bondsmen.

The Security of the Association is now generally adopted for European and Native Officers under Government and Public Companies.

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WONDER OF MODERN TIMES!

**HOLLOWAY'S PILLS**

Long experience has proved these famous remedies to be most effectual in curing either the dangerous maladies or the slightest complaints which are more particularly incidental to the life of a miner, or to those living in the bush.

Occasional doses of these Pills will guard the system against those evils which so often beset the human race, viz.—coughs, colds, and all disorders of the liver and stomach—the frequent forerunners of fever, dysentery, diarrhoea, and cholera.

**HOLLOWAY'S OINTMENT**

Is the most effectual remedy for old sores, wounds, ulcers, rheumatism, and all skin diseases: in fact, when used according to the printed directions, it never fails to cure ails, deep and superficial ailments.

The Pills and Ointment are Manufactured only at  
533, OXFORD STREET, LONDON,

And are sold by all Vendors of Medicines throughout the Civilized World; with directions for use in almost every language.

Beware of counterfeits that may emanate from the United States. Purchasers should look to the Label on the Pots and Boxes. The address is not 533, Oxford Street, London, they are spurious.

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THE

## CALCUTTA AUCTION MART,

1, LALL BAZAR.

A. J. PARKER &amp; CO.

**B**EG to draw the attention of those about to furnish to their fine range of *Commission Sale Rooms*

where there is Furniture on view of all descriptions at lowest prices.

Those desirous of *Selling their Furniture* privately, can place it on *Commission Sale* at our valua-

tion. Cash advances made.

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*Provision for Old Age combined with a Provision for the Widow and Orphan.*

## EXAMPLE.

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

*The Same Provision, if commenced*

at age 25, would cost	about FIFTEEN RUPEES a month;
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at age 35, " "	about TWENTY-ONE RUPEES a month;
at age 40, " "	about TWENTY-THREE RUPEES a month;
at age 45, " "	about TWENTY-FIVE RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information, may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

There is an obvious advantage in effecting investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

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Fresh consignments to hand ex S. S. "Chybesa and "Doranda."  
CASH RATES.

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DEAFNESS CURED!!

ALFRED CROMPTON'S

SPECIFIC FOR DEAFNESS,  
Noises in the Ears, &c.,

Is decidedly the best remedy out for this most annoying Complaint.

A single bottle has, in most instances, effected a speedy and permanent Cure.

Full directions accompany each bottle.

Price Re. 1. Packing 4 annas.

ALLEN'S ANTIFAT

THE GREAT REMEDY FOR

Corpulence.

Composed of purely vegetable ingredients, acting only on the food in the stomach preventing its being converted into fat. It aids digestion and cures Dyspepsia.

Price per bottle Rs. 4-0. Packing As. 4.

## Foreign Mineral Waters.

**Pullna Water.**—A bitter Saline purgative, twice the strength of Selditz useful in obstinate constipation.

Price per bottle As. 1-4. Packing As. 8.

**Vichy Water.**—Useful in Kidney diseases and diabetes, also in gout and hepatic derangement.

Price per bottle As. 12. Packing As. 8.

**Friedrichshall Bitter Water.**—Alterative aperient, acting on the liver and pancreas used in diseases of the stomach, liver and urinary organs. It is made warm and drunk in doses of half a tumblerful in the morning twice a week.

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**Hunyedi Janos** (Buda Pesth or Ofen) used externally, it is efficacious in Chronic Gout, Rheumatism, Eczema and Psoriasis. Internally in Gastric Catarrh, Gouty Diathesis, Ulceration of the Stomach, Obstinate Constipation, &c.

Price per bottle 1-4. Packing As. 8.

## PROPRIETARY MEDICINES.

BLISS'S PER PHOSPHODINE

A Safe and reliable Phosphoric  
Remedy

FOR

Neuritis, Nervousness, Lassitude, Overworked Brain, Nervous and General debility, Failure of Memory, Dimness of Sight, Depression of Spirits, Impoverished Blood, Liver Complaints, &c., &c.

Its action is strikingly rapid; marked improvement having been frequently experienced in the course of twenty-four hours after the commencement of a course.

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**Dr. S. P. Banerjee's Sanjivani** cleanses the blood of all its morbid and effete materials, restores the normal functions of the liver, and keeps the cutaneous system in its proper standard of purity.

It is efficacious in the following diseases:

Chronic fevers, Chronic indigestion, Nervous debility, Piles, Gout, Rheumatism, Baldness, Sterility, Hysteria, Epilepsy, Chronic Ulcers, Diabetes, Leprosy, Dropsy, &c., &c.

Price per bottle Rs. 4. Postage 4c. Re. 1.

## DR. GHOSE'S FEVER PILL.

## A Wonderful New Medicine.

Three or four pills generally cure Malarious, Chronic, and Intermittent Fevers. Where Quinine and other renowned medicines fail, the action of these pills is marvellous. The ingredients of the pills are purely vegetables which do not in the least injure the health or make it delicate.

Price, Re. 1-0 for 1/2 dozen and Re. 1-12 for 1 dozen  
Postage, As. 8 for each packet.

WHOLESALE RATES ON APPLICATION,  
**GOBIND CHUNDER DUTT & CO.**  
WHOLESALE & RETAIL DRUGGISTS.

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THE GREATEST NOVELTIES

EVER IMPORTED.

F. W. BAKER & CO.

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Now on view in their large Showrooms.

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BUILDERS, ENGINEERS, SCIENTIFIC INSTRUMENT MAKERS

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CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION.

No. 63, DHURUMTOLLAH STREET, CALCUTTA.

**Britannia Company's Patent Combined Lathe and Fret Saw.**

It is a Lathe, Drill, Fret Saw, Circular Saw, Emery Grinder and Polisher, in one compact tool with heavy Fly Wheel.

The Fret Saw works with a perpendicular stroke, and requires much less power than any other, while the quality of the work is superior. It will cut the most intricate designs in wood up to 1½ inch thick, and is provided with 1 dozen saws.

The Table is adjustable, and drops to enable the Saw to enter another hole, without loss of time. It has an improved Clip, by which the Saw is instantly fixed, while the introduction of rollers behind the saw prevents breakage.

The adjustable Presser Foot is introduced, and prevents the wood being jerked upwards.

It has a horizontal drill for drilling holes for Fret work.

As a Lathe it is very durable, with planed bed, takes 8 inches by 4 inches between centres, conical Mandri hardened Shaft, 3-inch Face-plate, Diver, 2 Rests, square Thread in Barrel, same as a first-class Engineer's Lathe.

It is provided with an Emery and 2 Buff Wheels fixed on Mandri of Lathe, and by means of which steel, stones, and shells may be polished and tools and knives sharpened.

A Circular Saw with iron table and spindle is fitted to the Lathe.

These Tools are coming into favor for Ladies as well as Gentlemen, and are a most useful and never-ending source of amusement and profit.

Rs. 120

### Treadle Foot Lathe

A splendid second hand turning Treadle Foot Lathe, with planed iron bed, 3 feet 3 inches long, and 5 inch centres; with strong cast iron standards, with 5 speed turned Fly wheel, Head and Tail Stocks, with hand rest, 1 iron turned face-plate. 1 centre piece for wood turning, 1 chuck for fixing drill, and 1 brass chuck fitted with 8 screws for small work. 1 compound Slide Rest, with arrangement for turning taper or conical work to any desired angle, and with 6 suitable steel turning tools complete.

Rs. 150.

### The Photo-Chromosome

Utilises the Magic Lantern slide all the year round. Adds to any glass transparency *Natures* *beauteous tints*. Charming dioranic effects are produced. Never fails to please.

Rs. 25.

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A new and improved form of Magic Lantern, specially suited for Drawing-Room Entertainments, Schools, Exhibitions, &c.

The Scepticon is always ready at a moment's notice, a match is applied to the lamp, and, after a few seconds, the wicks can be turned up to the right height, and all is ready. When the entertainment is concluded, the wicks are turned down, the flame blown out, and the instrument put aside for the next occasion.

Scepticon price... .. Rs. 80,

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C. LAZARUS & CO.,

AGENTS, SINGER MANUFACTURING COMPANY,

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SINGER'S LOCK-STITCH Sewing Machines. Gold Medal. Paris Exhibition 1878.

SINGER'S LOCK-STITCH Sewing Machines. 356, 432 Machines. Sold in 1878.

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SINGER'S LOCK-STITCH Sewing Machines. Packing for Hand Machines, Rs. 2-8. Treadle ditto, Rs. 5.

Up-country orders with remittances promptly executed. Price Lists free on application. a-3

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MANUFACTURING & IMPORTING CLOCK MAKERS,  
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THEIR show rooms will be found to contain the newest and most varied stock of clocks of every description in gilt, bronze, marble and woods of the choicest kind.

## EARLY ENGLISH AND CABINET CLOCKS.

In Ebonised and Block-wood cases, with Enamelled and Porcelain Dials and Plaques, superior movements, &c., from Rs. 40, 50, 60 to 100.

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LER'S CLOCKS,  
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HALL AND BRACK-  
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REGULATOR CLOCKS,  
OFFICE CLOCKS,  
AMERICAN CLOCKS,  
HORIZONTAL DRUM  
CLOCKS, TURRET  
CLOCKS.

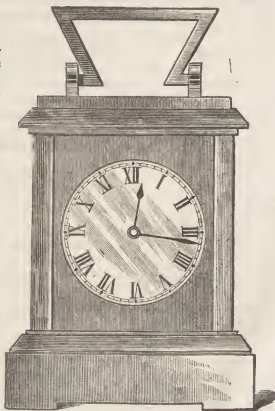
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RIAGE CLOCKS, striking hours  
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RIAGE CLOCKS, in handsomely  
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180.

EIGHT-DAY LEVER CAR-  
RIAGE CLOCKS, with beauti-  
fully illuminated porcelain  
sides and dial, Rs. 200 to  
300.

EIGHT-DAY LEVER CAR-  
RIAGE CLOCKS, striking hours  
and quarters, "Cathedral-  
toned" gong, repetition, &c.  
Rs. 300, 350, &c.



EIGHT-DAY LEVER CAR-  
RIAGE TIMEPIECES, silent, in  
Ormolu and Plate Glass  
Cases, Rs. 60, 70, 80.

EIGHT-DAY CARRIAGE  
TIMEPIECES, HORIZONTAL  
Escapement, &c., Rs. 50, 60.

EIGHT-DAY MINIATURE  
TIMEPIECES, in Ormolu and  
Plate Glass Cases, 2 to 3  
inches high, Rs. 80, 100, &c.

EIGHT-DAY MINIATURE  
TIMEPIECES, Lever Escapement,  
Illuminated Cases,  
Rs. 120 to 180.

These very useful Clocks are especially in demand for India, from the fact that they go in any position, and are not affected by changes of climate. They can be had with or without striking movement, repetition or alarm, and are warranted accurate Time-keepers. Each Clock is furnished with an external case of the best Morocco leather, lined with velvet, and fitted with lock spring and leather strap handle.

COOKE & KELVEY,

CALCUTTA.

## NOTICE.

THE Press at No. 2, British Indian Street, at which the *Indian Mirror* has been printed since the 1st January, 1878, being distinct from the Press at No. 6, College Square, where the Paper before that date was printed, it is hereby announced for public information that the Press in British Indian Street, where the *Mirror* is now, and will hereafter be printed, is henceforward to be called the "Sen Press." All communications for the *Indian Mirror* Newspaper and the *Sen Press* to be addressed accordingly.

## NATIONAL BANK OF INDIA, LIMITED.

The Bank's present rates of interest are,  
On Twelve Months' Deposits 5%  
" Six Months' Deposits 4%  
Special rates are allowed on Deposits for short periods.  
On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

J. CAMPBELL,  
Manager.

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## NO MORE PAINS!!

# DARLINGTON'S

## PAIN-CURER.

WARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diphtheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Brans, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

Many of the best Physicians of the day prescribe Darlington's Pain-Curer, in the very worst forms of these ailments, with success.

Pains of every description have been cured by the use of Darlington's Pain-Curer alone when all other medicines have been tried without effect.

"The words Pain-Curer and No More Pains!! are our trade marks.

Per bottle Re. 1, Large size Rs. 2, packing Rs. 8.

DARLINGTON & CO.  
Beware of a base worthless fraudulent, native imitation of Darlington's celebrated Pain-Curer.

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a-24



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Printed and published for the Proprietor by W. C. Scott, at the Sun Press, at No. 2, Bechoor India Street, Calcutta.

# The Sunday Mirror.

[EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, FEBRUARY 6, 1881.

NO. 31.

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## Telegraphic Intelligence.

### REUTER'S TELEGRAMS.

#### THE CONVICT LAND LEAGUER.

LONDON, 4TH FEBRUARY.  
Mr. Michael Davitt has been sentenced to complete his term of penal servitude.

#### RUSSIA AND MERV.

The Under-Secretary for Foreign Affairs, replying to a question, said that it was not true that Russia had undertaken not to advance on Merv on condition that the British evacuated Candahar. Government has reason to believe that the Russians are not advancing on Merv.

## Editorial Notes.

We publish in this number the first of a series of articles from the pen of our friend, Babu Protap Chunder Mozoomdar, on Miss Collet's *Brahmo Year-Book*. The article ought to be read with attention by every Brahmo in India.

We have received the first number of a magazine entitled *India's Women*, issued by the Church of England Zenana Missionary Society. The get-up of the number is beyond all praise, and much of the matter contained is interesting.

The *Times* of India's special London telegram says that Lord Hartington proposes to limit the area occupied by our troops in Southern Afghanistan, and to form a Government in Candahar and the districts immediately around it. This proposal will, however, be left to the consideration of the Government of India. Here the Liberal Government has again disappointed public expectation.

The *Times*, in reviewing certain sketches of eminent statesmen, observes:—"It may be a question for casuists how far a man of honor is justified in sacrificing his private conscience to the public good. At all events we learn from the lives of these men the practical lesson that statesmen, whatever their reputation, are never absolutely to be trusted." This is the highest ideal of statesmanship arrived at after eighteen centuries' practice of the sublime doctrines of Christianity!

The Pandits, as we said last week, have good reasons to be afraid of Swami Dayanand Saraswati. The influence of this reformer is spreading over Northern India, and he is said

to be gaining his converts by the hundred. At Agra and at Muttra, we are informed, the spell of his eloquence was simply irresistible. Some eighteen Bunnias of the former place carried their family idols to the Jumna and threw them into the river. What wonder that after this the Pandits should assemble in large numbers and talk about Dayanand's heretical teachings?

PROFESSOR MONIER WILLIAMS writes to the Brahmo Missionary Conference to say that it should not be too hasty in forming a judgment of his lecture on the Brahmo Somaj delivered before the Royal Asiatic Society. He says:—"One thing I request is that you will wait till you see the whole lecture in print as revised by me, and not judge by a newspaper report. You think me unfair towards your Society, but surely common fairness towards me requires that you should not judge me by a report, which though in the main accurate, must necessarily omit qualifying sentences."

The *Hindu Patriot* complains that Dr. Hoernle, a Christian Missionary, has been appointed a Professor in the Presidency College. This, according to that journal, is a violation of the policy of religious neutrality. We beg to point out to our contemporary that this is not the first time when a missionary or clergyman has been offered a post in the education department. The late Rev. Loinsworth and the Rev. Lal Behari Day are instances which we may cite. There need be no fear, however, on this score. Government is pledged to see that no particular religion is taught in its colleges, and it cannot be blamed if it rescues and appoints certain persons who have found a strictly religious career uncongenial to them.

A Positivist festival was held in London a month ago. Dr. Richard Congreve delivered a discourse, in the course of which he said:—

Many as were the enemies of Positivism it had only one really formidable competitor. That was the religion of the past, which for practical purposes might be condensed into Roman Catholicism. Seeing that society was honeycombed with unbelief, there could be no doubt that Roman Catholicism was on the wane. What Positivists had to offer in its place was a to the systematic worship of humanity in direct contrast systematic worship of the theological faith, which was the supreme end to which all true followers of Comte must direct their efforts.

It is a wild goose chase which these gentlemen are running. Positivism stands arrayed against religion, and religion will last as long as humanity.

The *Inquirer* has a laudatory notice of Miss Collet's "*Brahmo Year-Book*." It is painful for us to use any harsh expressions. But the following sentences taken at random appear to us to be very wide of the truth:—

(1.) From that time (the marriage) Mr. Sen has steadily got ground as a social religious reformer.

(2.) The confidence of the majority of his supporters was withdrawn for him.

(3.) A period of utter disorganisation ensued.

(4.) The complete collapse of the movement seemed at one time not improbable.

(5.) From this tragical break up it was saved by the founding of a new Somaj.

To each of these assertions we may return a decisive No. But as facts and figures are more important to an impartial observer than mere affirmations, we shall take care to place these allegations steadily in view, and place at the disposal of the public all the facts bearing upon them. In the course of the twelve-month which ensues, it will be our endeavour to dispose of these persistent misrepresentations in the best manner possible.

A COMMUNICATION received from the Government of Bengal states that a rumour was recently spread among the Sonthals in the Govindpore sub-division of the Manbhum district that on the night of the 17th the men would be branded on the shoulder and the women on the forehead with a new medicine specially brought from England for the purpose. The people cannot understand what object Government can have in conducting census operations by night, and their fears that some deed of darkness is intended are confirmed by the time selected for the final tally. There is no doubt that for some time past there has been a real fear prevailing among the Sonthals as to the objects of the census, and in the Sonthal Pergunnahs the wildest reports have been circulated and credited. As, however, the work progresses and no evil results are experienced, the people appear to calm down and to allow themselves to be numbered without opposition. A squadron of the 16th Bengal Cavalry was brought down on Thursday from Allahabad and will be employed in patrolling the country in company with the civil officers engaged in the census operations. The Sonthals have a remarkable dread of horses. We are glad to learn that the temper of the people has become less refractory on account of the rapid distribution of troops all over the disaffected tracts.

The *Christian Life* which may be said to represent the more spiritual among the Unitarian Christians of England, contains the following paragraph on our church:—

We have before referred to the alarm Mr. Sen has produced among a certain class of Theists by his warm praise of Christ and Christianity. He has also received a treatment, from this class, similar to that awarded by them to John Stuart Mill, when Mill's thoughts about God, Christ, and Immortality were published. "Mill," said they, "had got into his dotage." Of Mr. Sen, we have been amused to hear them ascribe his affection for Christ to "softening of the brain." On the whole, we would rather be classed in this category with men like Mr. Sen, whose brains are said to be softening, than with those whose hearts are certainly hardening. We are led to these remarks from the last *Indian Mirror* to hand which has a leader on "Why should we forsake Jesus?" Mr. Sen says:—"The sincere desire of some of our well-wishers seems to be that we should immediately, if we seek to cultivate fellowship and



enter into a common cause with them, give up some of the best friends of our life. They tell us to give up Christ, who has been for years our best friend and guide through the dark mazes of life. We appreciate the good wishes of these gentlemen, but we warmly protest against the unwholesome advice which they offer. English Theists and rationalistic Unitarians have found this a good ground for refusing to extend the right hand of fellowship to us. Many of them have bitterly condemned us for this. But we are ready to sacrifice anything if only by the sacrifice we are enabled to love an earthly Jesus in our hearts. It is useless to argue or bandy words for nothing. The Brahmo Samaj is born to honor and revere Jesus, whatever the result might be.

A VERY handsome edition of the late Miss Toru Dutt's "Sheaf Gleaned from French Fields" has been brought out by Messrs. O. Kegan Paul & Co., of London. We are of opinion that no educated Native of India should be without a copy of this excellent book. The accomplished authoress who was taken away from this life only when she was twenty-one, did wonders while she lived, and we do not know what she would have been capable of doing if providence had given her a longer lease in this world. The extremely favorable notices taken of her works by the press in England, France and India, are sufficient to throw a glow of patriotic pride over the face of every educated Native of India, while to those who have read them and are in a position to judge of their merits, the feeling is one of simple admiration and wonder. Miss Toru Dutt was certainly an extraordinary girl, and it is a matter of great regret to us that the merits of such an authoress should have remained practically unknown to her own countrymen. Now, however, that an English edition is out, we hope it will be brought within the easy reach of those who can read and judge for themselves. The present volume contains two dedicatory stanzas to Mrs. G. C. Dutt, written by a Polish poet, X. Labenski, which Toru rendered into English verse. We quote the lines here:—  
The lake's fair surface is not always clear.  
If but a traveller, or a rash child near,  
At random throw a stone upon its glass,  
A dark ooze rises in a vapoury mass;  
But by degrees more tranquil and serene,  
The wave disturbed gets smooth as it had been,  
And pure, austere, resplendent as before,  
The blue, blue sky reflects itself once more.  
Thus oft alas! the discords of the earth  
Troubling the sweet peace of my thoughts, give  
birth  
To unclean elms, that in dense spirals roll  
To mar thy gracious image in my soul.  
But when the murmuring crowd away has fled,  
And the calm enters in my sense instead,  
The veil is gone; thy loving face again  
Gleams in my heart, as sunlight after rain.  
We are glad to learn that the esteemed father of Toru is thinking of bringing out another volume which will contain some of her Indian ballads.

PROFESSOR MAX MÜLLER has received a representation from a number of Bishops and missionaries engaged in Christian work in China protesting against the use of a certain Chinese word as synonymous with "God". For three hundred years, they contend, the controversy is going on whether the word "Shang-ti" is the same as "Jehovah of the Christian scriptures," or whether it may not be more correctly rendered into such an expression as "Supreme Ruler" or "Supreme Emperor;" or "Ruler (or Emperor) on high." Dr. Legge, who has edited the volume on the Chinese religion, which forms one of the Sacred Books of the East, adopts the former view, and the missionaries blame Professor Max Müller in that he has, by approving the view of the learned editor, given the weight

of his name to one side of a controversy which still taxes the learning and ingenuity of many learned divines. Professor Max Müller's reply, like everything which he writes, is a model of clear and calm reasoning. The question which he puts to his learned critics, is a simple one. "You would not," he asks, "say that the Chinese, alone of all nations on earth, had never any word for God at all, for you yourselves say that they deified the sky, and how could people deify the sky or anything else without possessing an idea and a word for deity?" Again:—

Does it follow that the Chinese, when they formed the name of Shang-ti, did not mean the true God, or that the best among them had never had any idea of the true God? You know far better than I do that there must be in the prayers and creeds of all religions a compromise between the language of the wise and the foolish, the old and the young, and that the sacred texts of no nation, not even of those of Jews and Christians, are entirely free from child-like, helpless, poetical, and what are called mythological expressions. There is, perhaps, no better name for God than Father, and there are few religions in which that name has not been used; yet, in order to render that name applicable to God, we must take out of it almost everything it implies in ordinary usage. Our own word God was borrowed by our ancestors from heathen temples, and the name for God used by the Romanic nations comes from *deus*, Sanskrit *deva*, which *deva* is a mere derivation of *dite*, the sky.

The position taken up here is unanswerable. It is a weak argument to say that none but Christian nations have the true idea of God. Those who say so do not see that by denying to a people its privilege of intuitively knowing God, they undermine the very ground upon which they tread. There would be nothing common between them and the men before whom they preach, if they did not agree at the outset as to the existence of the Supreme Deity. The Bible, it is well known, begins by assuming the existence of such a being, so that we may safely infer that before a revelation is preached as such, there is already an assumption in the mind of the preacher that the existence of the Being who has made that revelation is admitted by the persons who hear him. Otherwise preaching and proselytising are impracticable, not to say impossible. We do not perceive the force of the objection which the protest alluded to implies. Supposing that the Chinese notion of God is not so correct as it is represented to be, it must be admitted that one should begin somewhere, and begin with words that already exist, however imperfect they may be, and then leave them to be improved and elevated in time. But by denying the existence of a notion of divinity, the missionaries create a gulf which may remain impassable to the end of the chapter.

#### A WORD IN REPLY.

WE must confess the *Indian Church Gazette's* criticism of the Town Hall lecture is disappointing. From the high position and acknowledged ability of our Christian brother, we had expected at least a fair and thoughtful verdict. But it seems that this disciple of Christ, like many others, has had his intellect obscured by bigotry, and is, therefore, unable to judge rightly the merits of a non-Christian system of faith. The impression left upon our contemporary's mind by the lecture was "that the speaker consciously felt it to be an effort." We are assured, however, that the *Gazette* was very singular in his impression, the general feeling being that throughout the speech and even subsequently the speaker was wholly unconscious of anything like "effort." All the while he was

speaking from the fulness of his heart, without notes and without straining, and he was evidently carried away by his enthusiasm. After the lecture and the *sankirtan* were over, he was heard to say how much yet remained to be said of the great subject which he would like to say. We agree, however, with our contemporary that there was "a painful amount of special pleading," and in this, we may add, the speaker was not quite successful. He tried to hide himself, but he could not. Surely in this matter he made a great effort, but in vain. He said he was Judas, and all that sort of thing. He said he was lost in his brother apostles. But still every body saw it was impossible for him to hide his individuality. The writer objects to the words "logical necessity," and seems to suggest, though with considerable hesitation, "moral necessity." We will not insult his intellect by saying he ignores the palpable and universally acknowledged distinction between logic and ethics. What our minister repeatedly insisted upon was the "logical sequence" which bound together all the dispensations of the world. He even said that whenever a new dispensation came, it followed as the necessary logical conclusion of the premises laid down by antecedent dispensations. As in ratiocination the conclusion is evolved out of the major and minor premises, so each dispensation is evolved out of previous dispensations in which it was involved. In the Old Testament Christ existed potentially. He was evolved in the New. Moses made Jesus a logical necessity, and Jesus, Paul. The fact is that ideas and prophets come one after another in logical sequence, and when taken together they prove the complete economy and scientific unity of God's dispensations. The lecture was perfectly clear upon this point, and it is a wonder that anybody should have failed to grasp it. Our contemporary's logical faculty seems to be anything but sound, when he draws the monstrous conclusion that the New Dispensation is a logical consequence of the Christian Dispensation simply because Christ came after Moses. Chronological succession is surely not logical sequence. The present dispensation is the inevitable logical result of Christ's teachings. In Divine thought the two are united. The one is evolved out of the other. The Christian dispensation is incomplete without St. Paul, without Luther, without Knox, without the apostles of the New Dispensation. They are all so many ideas and characters evolved out of Christ. Our contemporary asks,—Whence these apostles? We reply,—from God, and we may add, from Christ. Let the *Gazette* prove that they have not been deputed by God and the spirit of Christ. Their credentials, as the minister said, were to be found in their blood to which Christ has been assimilated. Can this be proved? Yes. Let the time come, and the testimony will be produced and their contested apostleship will be demonstrated. It took the apostles of Christ a long time in history to be accepted as such. If these men of the New Dispensation then be of God, time will prove it, and surely they can afford to wait till they are accepted as apostles. If our contemporary is in a "foreign corner," he will of course reject them as "impostors." But if he recognises the Sovereign whose ambassadors they are, and if he can read his seal aright, he will feel no difficulty whatever in recognising them. Will he kindly pray and pray till he receives light from God and the spirit of Christ in Him as to the real character of this new apostolical band? If Christ says they are "impos-



tors" and deceivers, pray let us know. But if Christians say so and can produce no higher authority for their arbitrary and untruthful statement, we shall simply turn away from them. No doubt, Mr. Olundsen Sen is a good prey for the *Shikari Gazette*, and the sight of him must make his mouth water, and we fully appreciate the logic with which our contemporary concludes:—"We can honestly say to him, being such as thou art, we would that we could call you ours." No shop jealousy, we say, let us all unite in the spirit of Christ.

#### MISS COLLET'S YEAR-BOOK FOR 1880.—I.

It is a work of equal delicacy and importance to criticise Miss Collet's statements. Her interest in the Brahmo Somaj has been sincere, and she has for some time past tried to place before the European public "the brief records of our work and life" in her annual publication which is compiled with much care. Her Brahmo Year-Book is the only source from which persons in Europe, who feel concerned to keep themselves informed of our movement, must derive their knowledge and draw their facts. While, therefore, every Brahmo must acknowledge his indebtedness to her for what she has done to draw public notice to the Brahmo Somaj, it becomes earnestly necessary to correct her misstatements when she happens to make any. I am sorry to find her Year-Book for 1880 is full of such misstatements. I say I am sorry, but I am not surprised. Because when three years ago Miss Collet changed her incomprehensible adoration of Keshub into her present violent antipathy against him and his movement, it was most distinctly stated in these columns that she by that very fact lost the position she had hitherto maintained, of being a faithful interpreter of the movements and principles of the Brahmo Somaj of India of which Keshub is the leader. It was said that Miss Collet had "every right to disrobe of her sympathies as she thought best." How she has disposed of her sympathies is known to everyone who has read her Year-Book for the last three years. She is almost an avowed partisan of Mr. Sen's opponents. But our complaint is not that she favors one particular section in the Brahmo Somaj; our complaint is that she has thought proper to try persistently to injure another by statements which shall be proved as perfectly groundless. It is very well known that Miss Collet has no religious sympathy with the Brahmo Somaj. The opinions of the Brahmo Somaj are not her opinions, the devotions of the Brahmo Somaj are not her devotions. She is a Trinitarian Christian. She cannot comprehend or represent the inner workings of the movement from the independent ground of religious communion or theological fellow-feeling. Her sympathy has been always personal and private. Those with whom she lives and corresponds with she can represent well enough from an intellectual standpoint. Those in the Brahmo Somaj from whom her personal sympathy has been completely alienated, with whom she has long ceased to have any correspondence or communication, must necessarily expect to find no faithful representation, but a good deal of the contrary in what she says of them. How far is this unfortunately the case will appear from what is going to be said below.

The quiet though somewhat ill-concealed assumption on which the Year-Book for 1880 proceeds is that all the Brahmo Somajes in the country, numbering 130 according to the

compiler, have deserted Mr. Sen. He is left with "his little coterie" with whose "proceedings and writings" she challenges the public in her preface "to compare the records of the other Somajes" given in the Year-Book. If she had, instead of giving from these metaphorical "writings and proceedings" distorted, disjointed quotations specially calculated to mystify and prejudice European opinion, given a fair number of extracts, showing the principles held and propagated by the Brahmo Somaj; if, instead of kindly complimenting me on "the refined and intellectual" nature of my explanations of Keshub's doctrines, she had been but half as practically just or generous to me as she has been to others, by reproducing at least some of my explanations, a comparison of the kind she courts would have been possible. But it is now impossible, because he fills scores of pages with the smallest type recording the details of the proceedings, and literary productions of Mr. Sen's opponents, which lie before her "in rich superabundance," while a few contemptuous paragraphs are considered enough to dispose of "the undisguised blasphemy" of the Brahmo Somaj of India. But any such comparisons are to me perfectly odious in this connection. Let those who watch the developments and successes of the different branches on the spot, compare and contrast if they can. I will content myself just now with examining the statement made by Miss Collet, and indiscreetly repeated by Mr. Voysey in the *Times*, that Mr. Sen "is almost universally repudiated by Hindu theists," having nobody to back him but "his small coterie." If Professor Max Muller, before writing the generous letter he inserted in the *Times* in reply to Mr. Voysey, had inquired in India, he would have found out that the great majority of the Brahmo Somajes in the country, in spite of the cruel misrepresentations elaborately circulated, have warm and intense confidence in the men and movements of the Brahmo Somaj of India. It is only about three weeks ago I returned from visiting the principal Brahmo Somajes in Behar, N. W. Provinces, Punjab, Sindh, Bombay and Madras. My friend, Aghorenath Gupta, has been to Orissa; my friend Amrita Lal Bose has been to Bangalore, Punjab, and some of the provinces of North-Western Bengal; Bnago Chunder Roy has been in various parts of East Bengal; Dina Nath Moznudhar has been in various parts of Behar; and all the Brahmo Missionaries have been more or less active in the neighbourhood of Calcutta. I for my part can bear warm testimony to the confidence, esteem, and unabated regard with which I have been received, treated, and heard in every part of this great country. And my fellow-workers join me in the same warmth of testimony. Thousands of rupees have been contributed for our passage, accommodation and board. Thousands of rupees have been freely given for building houses for the private residences of our missionaries. Whenever Keshub lectures in the Town Hall or at the ghats and squares of Calcutta, thousands of men crowd and press forward to listen to him. His utterances are criticised with admiration by every section of the Indian public, are quoted with respect in England and America. But Miss Collet who constitutes herself with all her Trinitarian Christianity to be the umpire of "Brahmo teaching" and the feelings of the Brahmo community, says that Mr. Sen's teaching "has ceased to be Brahmic," that "the great majority of Brahmos have ceased to accept it," and that "the twofold

fact is final." Miss Collet who is such an ardent gatherer of facts should have mentioned on what ground she bases this twofold fact. She publishes reports from about eighteen Brahmo Somajes with the tacit assumption that all these are hostile to the Brahmo Somaj of India. Does she know that some of these have scarcely any existence, that with three or four exceptions they would all most gladly welcome the Missionaries of the Brahmo Somaj of India? Let her take note of the facts. All the chief Brahmo Somajes of the three presidencies retain the same attitude towards us that they did before, whatever be the neutrality or independence of their position which we have always recognized. The Punjab Brahmo Somaj is eagerly waiting for a resident missionary. The Prarthana Somaj of Bombay has officially written a most appreciative letter to the minister. The Prarthana Somaj of Ahmedabad has repeatedly requested him to pay them a visit. The members of the Brahmo Somaj of Madras made a most urgent request to send them a resident missionary. The Bangalore Somaj has always given an enthusiastic reception to our missionary worker. In Behar we have been uniformly active and successful. In Dacca our movement has been set up on a satisfactory footing. But if all this is not enough, let Miss Collet know another fact. No less than twenty-one Somajes were represented at our General Conference during the last anniversary. There were representatives from such remote localities as Chittagong, Sindh, Orissa and Behar. Such is in the first place the fact of the "littleness of Mr. Sen's coterie." In the second place in regard to his teaching let us hear what the *Statesman* says:—

The fire of the orator's genius has not begun to flicker; he shows no symptom of mental or spiritual decadence; we doubt if ever Keshub Chunder Sen stood forth more impressively as a man of unique and commanding mental power. Probably, no one who listened to him would have denied, at least while the spell of his eloquence lasted, that he was a man of genius. Certainly no one who has heard him on former occasions, will say that his genius ever showed more strength and brightness than now. There is a widespread impression that his sun has of late been going down, and that the movement which he guides is becoming retrogressive. We do not say that we have never shared in this impression; but, if so, we are at least bound to admit that his speech on Saturday indicated growing rather than declining power in the man, and spiritual progress rather than backsliding in his doctrine.

Now the *Statesman* is an Anglo-Saxon paper quite outside Brahmo Somaj influence. But the *Indian Church Gazette* is still more so. Let us hear what it says:—"We are ready to pay no grudging tribute to the speaker's many excellent qualities. We admire his eloquence, and his really great powers of mind; his earnestness, zeal, and devotion command our respect; his personal influence, especially over the young, is very great, and we believe, well and nobly exercised." Such is the fact of the unpopularity of "Mr. Sen's teaching." The "twofold fact" on a close examination proves to be a twofold fiction. Will Miss Collet like to withdraw it?

P. C. M.

#### RELIGION IN ENGLAND.

[FROM OUR LONDON CORRESPONDENT.]  
LONDON, 20th December 1880.

THERE is a society in London called the Liberal Social Union. It ought to be called the Liberal Religious Union. Its avowed object is to bring together persons of different schools holding liberal religious views, for the discussing of subjects bearing upon religion,



and also of general subjects. On the 16th of December, this Society held a meeting, at which a paper on "the Church of England and Liberalism" was read by a Church of England curate, named the Rev. Stewart Headlam. The Rev. gentleman contended that liberals in all quarters ought to sympathize with those persons within the Church of England who sought to enlarge its borders. He regretted that many liberals approved of the proceedings taken against Mr. Dale, and he thought that most liberals took a wrong view of the teaching of the Church of England. The Revd. gentleman proceeded to say that the inspiration and indeed the truth of the Bible was no necessary part of the teaching of the Church of England; nor was the belief in miracles, which he himself did not hold and did not teach. Most of the members of the Liberal Social Union would no doubt agree with the speaker in discrediting the miraculous stories contained in the Bible, but then they do not profess attachment to the Church of England, and, indeed, many of them belong to some one or other of the Theistic or Unitarian churches in London. It may be imagined, therefore, that the opener's views called forth some adverse remarks from subsequent speakers. They considered that a man who entered the Church of England pledged himself to hold its views, teach its doctrines, and conduct its services; and that if he could not do so, or if he used words in a non-natural sense, he ought to leave the Church. The opener in reply stated that many clergy entered the Church without really knowing the nature of the contract into which they entered, and only found out the anomaly of their position when it was too late. He thought he paid sufficient tribute to honesty in declaring his views, and leaving it to others to turn him out if they could and would. He said that his views were known to his rector and his bishop, either of whom could put an end to his curacy on six weeks' notice, but both were content to let him stop on. He was also on good terms with many of the ritualistic clergy, and they were quite as willing to leave him undisturbed in the Church as he was to leave them.

Now this spectacle certainly indicates a widespread disbelief in the reality of miracles and the authority of the Bible; but we fear that it also shows a widespread laxity in requiring integrity of conduct and sincerity of character. Every clergyman of the Church of England, on being instituted to a benefice, makes a declaration in the following words—"I do solemnly make the following declaration:—I assent to the thirty-nine articles of Religion, and to the book of Common Prayer, and of ordering of Bishops, Priests, and Deacons: I believe the doctrine of the Church of England, as therein set forth, to be agreeable to the word of God; and in public prayer and administration of the sacraments I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority."

Now what happened in the case of Mr. Dale, who is mentioned above, was this. Mr. Dale made this declaration, and was instituted to a living. He then, in various matters, in public prayer and administration of the sacraments, used other forms than those prescribed by the book of Common Prayer of the Church of England. He adopted what are called Ritualistic practices. A legal process was then taken against him, his offence was proved, and the Court ordered him not to repeat it. He disregarded the order of the Court and repeated all the matters which he was ordered to abstain from. The Court thereupon made an order suspending him from the right of con-

ducting service altogether until he should express himself willing to comply with the order of the Court, and conduct the service in accordance with his solemn declaration. He treated this second order of the Court with the same contempt as the first, and conducted service in despite of it. A motion was then made to commit him to prison for contempt of Court, and he was sent to prison. He then applied to the Court of Queen's Bench to release him, not on the ground that he was not guilty, but on the ground that there was some technical flaw in the proceedings against him. The Judges of the Court of Queen's Bench unanimously held that there was no flaw in the proceedings. He was, however, let out of prison on his undertaking to obey the last order of the Court, and not to attempt to conduct service in his church. Now who can sympathize with a man in this position? He is trying to combine two incompatible things: one to have the position, influence, prestige, and emoluments of a clergyman of the Church of England; the other to be free from the duties of a clergyman of the Church of England. A man who considers that services ought to be conducted in a manner different from the form of the Church of England, clearly does wrong to enter its ministry, or to remain in it, if he has entered it. Thousands of nonconformists in England have left the Church of England, because it did not adequately correspond with their ideal of the church of Christ: others have even left the church of Christ, because it does not correspond with their ideal of the church of God. These have founded organizations of their own in which they can realize the ideal which they seek. Why should not Mr. Dale and his friends do the same? Every one would respect him then. Now he only appears before the world as a man who wilfully breaks a contract into which he willingly entered. Is the position of a clergyman of the Church of England so precious that all honesty and integrity are to be sacrificed to retain it? We would commend the same consideration, and also the example of the Rev. Stopford Brooke, to the attention of the Rev. Stewart Headlam and those who think with him. It is not for us to say exactly when the moment arrives at which they can no longer conscientiously perform the services of the Church of England; but it does seem to us to be clear that a man, who has arrived at the conclusion that all the miraculous statements in the Bible are untrue, should no longer repeat the creeds of the Church of England. That being so, the only question arises, how long he can remain in the church without repeating the creeds? We see that the Rev. Stopford Brooke left the church when he found this to be the case, and he now conducts independent services, from which the creeds are omitted. We hear that he has a very large congregation, and that he has also consented to allow his name to appear in the forthcoming Unitarian almanack. We are glad of this: it goes to encourage straightforwardness of character; and straightforwardness of character is better than adhesion to any church, or acceptance of any creed.

#### THE ANNIVERSARY LECTURE.— "WE APOSTLES OF THE NEW DISPENSATION."

(Continued from the last "Sunday Mirror".)

If I wanted honor I would say so at once, without the least reservation. There is

nothing so good as being outspoken and candid. Whatever my shortcomings might be, I have within me that fearless honesty, which regardless of opprobrium would tell the public what I really felt. Be assured then that my heart doth not delight in vaingloriousness, but seeks the humble position of a servant at the feet of Jesus and other masters. I may be rhetorical, a little too metaphorical in what I say. You may accuse me of indulging freely in the poetry of religion. Perhaps it is the Asiatic's fault. The east is the land of poetry. Our literature is all imagery, our language allegory. Almost instinctively these oriental nations talk in parables. And did not Christ Jesus speak in parable? If I use metaphor surely you have no right to construe it in its literal sense. You are bound to take my words in the exact sense in which I employ them. But the fact is otherwise. If I say "I see God," you could rush to the inference that I perceive my God with the outward eye, and that my God-vision is all imagination! And when I say "I sat with Moses and Jesus the other day," behold, you run and proclaim unto the world I have seen two human figures or rather their ghosts! You would put a ludicrous interpretation upon a plain piece of poetry, and then ridicule it as a fact of life. Ah! it is the Eastern passion for metaphor, the vein of poetry so characteristic of oriental nations that has ruined me. (Laughter.) Let not my poetry mislead you, as it has done many an unguarded and credulous critic. Do not think I soar into the sky and work miracles in the spirit-world. I make no pretension to supernaturalism. Let the Asiatic and the European remember this. Take me, gentlemen, at my word. It would be a scandal to hold me up as the prophet of the New Dispensation. For my individuality is lost in the community that forms my Church. This dispensation will not tolerate any form of egotism. It hides me in my brother-apostles. It conceals and absorbs the singular in the plural. We are lost in each other, and all distinctive personality is merged in the unity of the common Church. If I speak now, it must be in the name of my Church, the united fraternity of the Apostles of the new gospel. It will probably be said that each dispensation has a central personality, and that therefore, willingly or unwillingly, I must permit myself to be treated as a Moses or a Chaitanya. Let me tell you that this seems impossible. For we represent a new dispensation. Its distinguishing feature is its immediacy, its denial of a mediator. While all other dispensations have their special mediatorial agency between God and a sinful world, here we have no such thing, no intercessor, no mediator. None of my fellow-believers would take God at second-hand, but would go direct to Him for light and salvation, thinking it wrong and impious to rely upon me or anybody else for intercession. The humblest sinner bases his supplication for Divine mercy upon the merits of no saint or martyr, but upon the merits of the Lord alone. In the immediate presence of the Deity, the least among us daily seeks eternal life. Upon every Theist the new gospel imposes the vow of direct worship. This is the peculiarity of the present dispensation, and in this more perhaps than in anything else, it differs from all other dispensations. There is indeed no place for a prophet-mediator in this dispensation. Why shall I then be accused of

harbouring in my mind the mean ambition which the new dispensation so thoroughly interdicts? Then *bus*—enough. We have had enough of this accusation and impeachment these twelve years. My infatuated critics and cruel persecutors will perhaps go on, and would not stop. Already they have tormented my heart and burnt my bones with the fire of persecution. Often have I suffered deep and unutterable agony. For nearly a quarter of a century have I suffered reviling and calumny, and altogether the shades in my life are awfully dark and dismal. Quietly have I endured life's numerous trials, and, thank God, they have greatly contributed to my education and discipline. Do not tell me the honor which the world has given me has turned my head. If honor has turned my head one way, my sorrows and trials have turned it the other way; so that somehow Providence has managed to keep my head in equilibrium (Laughter.) I have shared honor and dishonor, popularity and unpopularity, exaltation and humiliation, and amid these ups and downs of life, I am firm and steady in the safe-keeping of Providence. Be not afraid. God is with us.

Some time ago, I remember, I was conversing with one of the most pious Christian officials in India, now an ex-Lieutenant Governor. In the course of the conversation he looked at me seriously and calmly for some moments, and said—What is it that makes you look so healthy and cheerful? Is it because you have a contented soul? The question took me by surprise, and somewhat confounded me, and I think I was not able to answer it quite satisfactorily. I have since thought over the incident and the question has recurred to me again and again. There is evidently something in me which suggests this question, and I thank God for it. There is a native buoyancy in my soul which prevents its sinking in the sea of trial, and enables it with God's grace to rise triumphantly above the billows of danger and difficulty. Amid the dark clouds of trial and tribulation the soul's sunshine cheers me. My daily prayer makes my life sweet amid the untold bitterness which beset me. In my faith I am supremely happy. In communion is the true secret of my joy. Really friends, I am happy, very happy in my God. Though I cry he is sure to make me smile. Yes, the world would make me a man of sorrow, but my beloved Father makes me unexpectably happy in the sweet faith He has vouchsafed unto me. Bless Him, O my soul, who has made these truly happy. A word of praise I must also offer unto the blessed Son of God, for he too has made me what I am. His sacrificial blood freely given unto a wicked world has gone into my very life-blood. While I was in the mother's womb I drank that precious blood and grew in stature and strength. Let me remark parenthetically, I speak metaphorically. (Laughter.) That is to say I was born to learn and practise forbearance of which Jesus furnished so eminent an example. Forbear and forgive, that was the watchword of Christ's life, and those who have drunk his spirit cannot but enjoy the sweetness of forgiving love. If numberless enemies surround you in the battle field of life, the best way of vanquishing them is to do what Jesus did,—pray for them, for they know not what they do. Surely you can afford to smile at those puny hands which are trying to take the citadel of truth by storm. The soldiers of God must not indulge in the pastime of "destroying mosquitoes with heavy artillery." We have more serious things to attend to in life. We have to deal with eternal verities. Let us

think of him who delighted not in resenting enmity, but who, though cruelly reviled, persecuted and crucified, poured out the blessed blood of forgiveness and love over his foes. And it was by forgiveness that he conquered the wicked world. Let us prove worthy disciples of the Lord Jesus. As he stood unmoved, the very perfection of serenity and peace, amid the rage and fury of infuriated enemies and the troubles and agonies of bitter persecution, so let us bear the burdens of life with cheerful hearts, forgive our foes with sweet love, and convince an antagonistic world of the truth of our cause by our joyful faith and sweet trust in God's Providence. The New gospel is a gospel of joy, and blessed are they who rejoice in it!

(To be continued.)

## Brahmo Somaj.

MONTHLY Divine Service will be held in the Brahma Mandir this day at 7½ A. M.

THE *Theistic Quarterly Review* is just out. We hope to review it in an early issue.

THE *Indian Daily News* thus notices the open-air gathering held at Beadon Park on the 24th ultimo in connection with the anniversary of the Brahma Somaj:—"In connection with the proceedings of the Brahma Somaj Anniversary, an open-air meeting was held at Beadon Square on Monday evening. This closed the proceedings of the week of prayer and rejoicing. The square and neighbouring roads were crowded with spectators. Thousands had assembled, and the cry was still they come? The uproar was so great, that the proceedings were perfectly inaudible. Several Europeans were attracted to the spot, and some ladies, too, might have seen in conveyance. The sight of Beadon Square reminded us of the twenty thousand Moslems gathered together for prayer at the Jumma Musjid, Delhi, on the occasion of the *ed festival*." We may say in reference to the above that when the proceedings began, the uproar within the Park suddenly quieted down, and the preacher's voice could be heard to the remotest parts of the gathering.

ON Sunday last in the Brahma Mandir the minister described the future career of the New Dispensation and exhorted the missionaries to visit all parts of India and disseminate the saving truths of their religion far and wide. A distinct programme was laid down, according to which India was divided into certain portions and a missionary was called to work in each. The following are the divisions alluded to and the gentlemen who are to carry out their apostolic functions:—

Bombay and Sind	..Bhai Prasad Chunder Mozadar.
Madras	—, Ananta Lal Bose.
Punjab	—, Acharya Nath Gupta.
	—, Kedar Nath Dey.
Western Bengal and Behar	..Dina Nath Mozadar.
North Bengal and Orissa	—, Gour Govind Roy.
Eastern Bengal	—, Banga Chunder Roy, Gish Chunder Sen, Peary Mobun Chowdry.

Calcutta and the adjoining places ..Trailokya Nath Sanyal. Calcutta.—Bhai Wooma Nath Gupta. Bhai Kanti Chunder Mittra and Bhai Prasanna Kumar Sen, assisted by Bhai Ram Chunder Sen and Bhai Mohendra Nath Bose will serve the apostolic brothers and minister to their wants.

## MISSION REPORTS.

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TO BABU KESHUB CHUNDER SEN,

Secretary, Brahma Somaj of India.

DEAR SIR,—I have just completed my tour through India. India is such a vast tract of country, that it is impossible to visit every province and every town. And though I have travelled many thousand miles during the last twelve months I regret to say I have not been able to be at half the number

of places which I wish to see, and where only slight efforts might tend to the establishment and prosperity of our cause. Passing through some of the chief towns of the country, such as Bankipore, Arrah, Gaya, I passed on to the N. W. Provinces and Oudh in the months of April and May. The prospects of Theism in the N. W. Provinces have been so well described in a separate article by a gentleman, who, though by birth a Bengali, has been long enough in Upper India to be called a Hindustani, that I need not enter into any independent remarks of my own on the subject. All that I need here say, would be a few words on the state of things in Behar. Here almost all the Somajes are filled with the inhabitants of lower Bengal, who very nearly occupy the important posts under Government, and are besides the most successful legal and medical practitioners. The newly-enunciated principles of the local authorities to discard as much as possible the Bengali element from the public service in Behar, and reserve it for the inhabitants of the province, have had but little practical effect up to this time. Sufficient intelligence and aptitude are not found among the latter. Hence the Bengali settlements in the chief towns of Behar are extensive. The local Somajes have been established by them, and are kept up by them. Unfortunately but a very small number of Beharis have joined these institutions, the only exception among them being, perhaps, Gaya, where one does see a little sprinkling of provincial membership. I beg most earnestly to draw your attention to this fact, because the constant removals of the Bengalis from place to place according to the emergencies of the public service form a most alarming source of uncertainty as to the permanence of the Somajes that are maintained by them. The most painful instance of each failure may be found in the once flourishing congregations of Monghyr and Allahabad. The history of the Brahmos of Monghyr forms an epoch in the history of the Brahmo Somaj. Many of us still retain the impressions of that wonderful spiritual development which we received at that sacred spot only twelve years ago. Yet at the present moment the sanctuary of Monghyr is all but deserted, the congregation is drooping, and the spirit violated. The Northern India Brahma Somaj at Allahabad formed only a few years ago, and the regular rendezvous of Brahma Missionaries and pilgrims to the annual festivals from different parts of Upper India. Who among us has not shared in the cordial hospitality and repose under the friendly shelter of the Brahmos of Allahabad? And yet at this time Allahabad is exceedingly lonely, though the seat of Government, and the best reminder to that town, and the Northern India Brahma Somaj barely keeps up its existence by gathering together a scattered few for its congregation. This painful state of things is the result of an almost exclusively non-resident Bengali membership, and of the absence of provincial support and organization. To a considerable extent the forms of our propagation have been English. Our services have been always conducted in Bengali, our lectures have always been delivered in English. And the great majority of the people of these provinces understand neither the one nor the other. Of late, however, that is to say since the introduction of expeditionary preaching, there is a noticeable change. Those towns of Behar and the N. W. Provinces through which the expeditionary preachers have passed, present an altered attitude towards the Brahma Somaj. You cannot but have noticed with what eagerness the expedition has been asked to visit the different places in India. Even such remote provinces as the Punjab, Guzerat, Sind, and Bombay, about which I can speak from personal experience, have been asked. Had we but the means and the men to travel through the whole land with the expeditionary force of *sankirtan* and open-air preaching, I have no doubt in my mind that the most magnificent success to our mission would be the result. I have, therefore, to request you most humbly and earnestly at the termination of my last year's labors, so to organize all our expedition in such a way that it be before us that all the different provinces of India might be visited, that the flag of the New Dispensation be carried and its trumpet sounded to every Hindu race.

I resided for nearly three months in Kumayay amidst the Himalayas. Our joint operations there have been recorded in the newspapers. I have the pleasure to publish an excellent article on the religious prospects of Kumayay, written by one of those hillmen whose personal gifts of handsomeness and bravery are only equal to the intelligence and affectionateness of their higher nature. We have now the pleasure of counting several such hillmen among our friends and sympathizers of our cause. May the spirit of God bless them and bind them into an abiding element of that exten-



It was through this organ that Somajams were started at Puttukotai (Tanjore), Udumulpottah (Coimbatore), Salem, Bangalore, Nellore, Hyderabad (Deccan), Chingleput, Rajamundry, and in



several suburbs of Madras. But I am, indeed, sorry to say that some of them are no more. The Somajams now in existence in this presidency are (1) Madras; (2) Rajahmundry, Northern Circars; (3) Coimbatore; (4) Bangalore; (5) Mangalore. The principal leaders of the Somaj here, were the late V. Rajagopal Charyar, B. L. and P. Subbarayalu, Chetty Gauru, B. A. and B. L. Vakil of the High Court, both of whom devoted a great portion of their time and attention to the noble cause, and published several works, among which may be mentioned as a master piece, Rajagopal Charyar's "First address in Tamil on idolatry."

This book contains innumerable quotations from the Vedas and other Hindu Shastras, all tending to prove the futility of idolatry and the necessity of spiritual worship.

After the demise of these gentlemen, Stridharu Naidu, a member of the Calcutta Somaj, was appointed Secretary; he rendered the very useful and instructive work "Brahmo Dharma Grantha," from Bengali into Tamil and Telugu.

The first marriage according to Brahmo rites took place in 1871, and in that year the designation of the Somaj was changed from "Veda Somaj" to "Southern India Brahmo Somaj," in order to remove the impression formed in the public mind that Brahmos believe in the Vedas alone as the infallible guide to their salvation, and to correspond with the first and second of their doctrines given below.

It will not be out of place here to mention that about this time Kasi Viswanatha Mudaliar, pensioned District Munsiff and a Tamil Pandit, spontaneously came forward to help the movement, and had Prayer Meetings at his place of residence for some time. He also edited a Tamil paper called "The Brahma Theepikai."

The Somaj from 1864 to the present time has kept ahead, notwithstanding its many difficulties, the stern opposition of the orthodox Hindus and pecuniary wants.

**Strength.**—There are now on the rolls of the Somaj 40 covenanted Brahmos and 60 sympathisers. I may here remark that the principles of Monotheism have been strongly impressed through the exertions of the Somaj on the mind of many a Hindu.

I beg to state that though the principles of Monotheism and the fallacy of idolatry are fully recognized by the educated portion of the Hindu community in this part of the country, yet want of moral courage and the persecution of the orthodox Hindus keep many back from avowing openly the Brahmo faith.

Thus I have submitted to you a short sketch of the condition of our Church in the principal places of India through which, by the commandment of God and also by your wish, I have travelled. Towards the end of my journey, I have fallen ill by the frequent fatigues and exposures that I have had to incur. I must, therefore, hasten to conclude. I have no doubt that with sincere and earnest exertions we can bring the whole of the country to accept and honor the principles of the New Dispensation. I must be allowed to say that God will not give us this success and gladness unless we are able to establish greater peace, union, and good will amongst ourselves at home than we have hitherto been able to do. Peace, love, and holiness among the pioneers of our cause, mean the peace and salvation of India.

I remain  
Your very obedient and faithful servant,  
P. C. MOZUMDAR.

### Literary, Scientific, &c.

The first translation of Milton's "Paradise Lost" into Tamil is being brought out by a Native clergyman of Madras, and the first two books have just been issued by the S. P. C. K. Press.

KING OSCAR of Sweden has just published a volume entitled "Poems and Leaflets from My Journal." King Louis of Portugal has completed his translation into Portuguese of Shakespeare's "Richard III.," and a second edition of His Majesty's translation of "Ham et" has just issued from the press.

GAMBETTA, the distinguished French statesman, is fat; his complexion is that of an Italian; his fine hair is sprinkled with gray; his lips, which are resolute and compressed, are shadowed by a black moustache, and he has also a short, gray beard. His dress is far from being that of a dandy, but he wears a white flower in his button-hole. When he speaks, he makes but few gestures—those vehement.

Mr. W. E. FORSTER, Secretary of State for Ireland, although over sixty years of age, displays extraordinary physical vigour, and in the execution of his office seems indifferent to fatigue and impervious to its effects. His manner of answering questions is short, pungent, and in extreme cases somewhat imperious. His ordinary voice, however, falls pleasantly upon the ear and is that of a scholar and a gentleman. When roused to an effort of oratory, few men in the House of Commons are more impressive than the rough but accomplished Yorkshire man and worsted manufacturer.

THE Independent says:—"The life of Marian Evans (George Eliot) holds in it many mysteries, which, no doubt, will remain fruitful themes of literary discussion. Her connection with Mr. Lewes and the seeming contradiction of it by her marriage with Mr. Cross; her feminine shyness, her masculine *non de plume*, and the question whether she designed under that pseudonym to conceal herself and get a quiet place to work in, or whether it was assumed with the view of hiding only her sex and as a strategic cover for the assertion that genius is not characterized by qualities of sex, are likely to prove interesting questions of literary discussion."

### ACKNOWLEDGMENTS.

1. Bharati, for Mach.
2. *Calcutta Magazine*, for February.
3. *India's Women*, the Magazine of the Church of England Zenana Missionary Society, London.

James Nisbet & Co.

### Selection.

#### KESHUB CHUNDER SEN'S "NEW DISPENSATION."

(The Indian Church Gazette.)

ON Saturday last Babu Keshub Chunder Sen delivered himself of a great oration on the subject: "We Apostles of the New Dispensation in the East." The Town Hall, which accommodates not far short of three thousand persons, was filled on the occasion to overflowing; and the large audience, among whom we noticed a fair sprinkling of Europeans, if not enthusiastic, was respectful and attentive throughout. The Babu's speech was unquestionably a great oratorical effort. We use the term effort advisedly. It was an effort, and it left upon the hearers the impression that the speaker consciously felt it to be an effort. It was not the free outpouring of a man carried away with the enthusiasm of a great subject. Nor was it the utterance of one whose individuality was lost and absorbed in a great cause. There was a painful amount of special pleading, and one could feel heeling, as one listened, that the brief, which the speaker held was mainly for himself. To avoid all chance of misrepresentation we give the summary which appeared in the speaker's own organ, the *Sunday Mirror*: "The Brahmo Minister boldly began by announcing the New Dispensation as 'the orient sun gladdening the world, and dispelling the folds of darkness.' He more defined his position in regard to his church, and associated all his colleagues with him as appointed to carry out the Dispensation. He claimed the oriental's right to indulge in metaphors which are so often misunderstood. He made very touching allusions to the sufferings and persecutions heaped upon his head for the last quarter of a century. He also made a passing reference to the honors paid to him. If the one thing, he said, had

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turned his head in one way, the other thing turned his head the other way, and between the two Providence managed to keep his head erect and in equilibrium.' He singled out for his remarks the imputation that he wanted to be the equal of Christ. He made the humblest professions of adherence and loyalty to the Spirit of Jesus. He then proved the continuity of divine inspiration through various dispensations; Moses necessitating the advent of Christ, and Christ necessitating the advent of the Christian Dispensation necessitating the present dispensation. Two principles concerned in the new dispensation were then elucidated, one was the principle of synthesis, and the other was the principle of subjectivity. By the former God became the centre of all systems and truths, and all religions ranged round a source of perpetual light and salvation. By the principal of subjectivity was meant the absorbent powers of the soul, by which it projects itself into every circle of circumstances and sympathies, and converted itself by sacramental love into other personalities and types of character. Thus Paul became Christ, and Christ became the flesh and blood of Christians. The parable grandly pointed out the Pantheism by which not God and man, but all men, became one humanity, represented by the New Dispensation."

We now proceed to make some comments. And first we must be permitted to point out a strange misuse of language in the speaker's employment of the term "logical necessity." It is palpably absurd to speak of Christ making logical necessities. A logical necessity is when from certain premises a conclusion follows, which cannot be denied without a violation of the formal laws of thought. But the supposition that Paul did not come after Christ, violates no law of thought. The most that could be said would be that Christ made Paul a moral necessity. But even that would be beyond the truth. The real way of stating what the speaker seems to have wished to say is, that Christ was a necessary antecedent of St. Paul; without Christ there never could have been a St. Paul, but that is a very different thing both in logic and in fact, from saying that St. Paul was the necessary consequent of Christ. Indeed, the speaker's logic was halting throughout. No one rightly acquainted with even the elements of that science would have ventured upon the astounding feat of reasoning which bases the inference that the "New Dispensation" is a logical consequence of the Christian Dispensation, on the sole ground that Christ came after Moses.

"The Apostle," on behalf of his "New Dispensation," vehemently disclaimed anything like mediation. In this "New Dispensation," God and the individual soul were to be in immediate relation, the one with the other. But in denying the principle of mediation "the Apostle" was unwittingly cutting away the ground from under his own feet. He was sawing through the very bench on which he himself was sitting. An apostle is 'one who is sent.' Now that implies a sender on the one hand and an object of the mission on the other, with the apostle or person sent as a link of connection between the two. In other words, an apostle is a mediator, he comes between (*in medio*) the party sending and the party to whom he is sent. A dispensation then which rejects entirely the principle of mediation cannot possibly find room for apostles. This is a case of real logical necessity. It is a primary law of thought that a thing cannot be at the same time A and not A. A non-mediatorial dispensation with apostles in it is a logical monstrosity, for it would be a something which claimed to be mediatorial and not-mediatorial at the same time; which is absurd. A mediatorial member of this "New Dispensation" would say to these *sol-disant* apostles, "I do not want you, I have no need of your teaching, your preaching, your singing, your music, your *sankirtans*, you have yourselves taught me that I belong to a dispensation which knows nothing of mediation, and all these are *media*. I go straight to God without you and without any of these intervening means." The facts, all these things have been borrowed at second-hand from Christianity, which is essentially a system of mediation, but they have absolutely no place, and are altogether incongruous in a system, if system it can be called, which rejects entirely the whole principle of mediation.

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On their own showing then, judged out of their own mouths, these "Apostles of the New Dispensation," are no apostles. By the exigencies of the laws of thought they are compelled to abandon either their apostleship of their unmediated "New Dispensation." But further, an apostle is one sent. Now who sent these "Apostles?" They claim to have been sent: we have a right to know who has sent them. We have a right to demand evidence of their mission. An ambassador who goes to a foreign court, claiming to be sent by some sovereign or potentate, and yet has no credentials by which to authenticate his claims, runs the risk of being treated as an impostor. Now what credentials have these Babus to show, by which to authenticate their lofty claims of a world-wide apostleship? Moses could produce evidence of his mission. Jesus Christ was witnessed to by the prophets, and by his own works. The apostles of Christ could produce evidence of their mission. The ministers of the Christian Church in like manner have credentials which they can produce in evidence of having been sent by proper authority to do the work of their ministry. It is only fair to ask these gentlemen for some evidence of their bare assertion, on behalf of the exalted mission on which they claim to have been sent. We may thank the speaker for the flattering terms in which he spoke of the Christians' Lord and Master, though we cannot attach much value to his utterances on this subject. We do not think they indicate any approach on his part to a genuine acceptance of Christianity. Fifteen years ago, in a speech delivered in the Medical College, on May 5th, 1866, entitled "Jesus Christ, Europe and Asia," Kesab Chunder Sen spoke in even more exalted terms of the Christians' God and Saviour, and yet he is still groping in the twilight beyond the reach of the full light of Truth. At the same time we are ready to pay no tribute to the speaker's many excellent qualities. We admire his eloquence, and his really great powers of mind; but his earnestness, zeal, and devotion command our respect; his personal influence, especially over the young, is very great, and we believe, well and nobly exercised. To conclude, we can honestly say to him, "being such as thou art, we would that we could call you ours."

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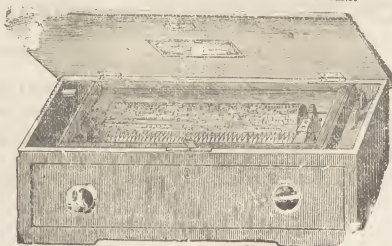
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The adjustable Presser Foot is introduced, and prevents the wood being jerked upwards.

It has a horizontal drill for drilling holes for Fret work.

As a Lathe it is very durable, with planed bed, takes 8 inches by 4 inches between centres, conical Mandri hardened Shaft, 3-inch Face-plate, Driver, 2 Rests, square Thread in Barrel, same as a first-class Engineer's Lathe.

It is provided with an Emery and 2 Buff Wheels fixed on Mandri of Lathe, and by means of which steel, stones, and shells may be polished and tools and knives sharpened.

A Circular Saw with iron table and spindle is fitted to the Lathe.

These Tools are coming into favor for Ladies as well as Gentlemen, and are a most useful and never-ending source of amusement and profit.

Rs. 120

Treadle Foot Lathe.

A splendid second hand turning Treadle Foot Lathe, with planed iron bed, 3 feet 3 inches long, and 5 inch centres; with strong cast iron standards, with 5 speed turned Fly wheel, Head and Tail Stocks, with hand rest, 1 iron turned face-plate. 1 centre piece for wood turning, 1 chuck for fixing drill, and 1 brass chuck fitted with 8 screws for small work. 1 compound Slide Rest, with arrangement for turning taper or conical work to any desired angle, and with 6 suitable steel turning tools complete.

Rs. 150.

The Photo-Chromoscope

Utilises the Magic Lantern slide all the year round. Adds to any glass transparency *Natures beautiful tints*. Charming dioramic effects are produced. Never fails to please.

Rs. 25.

Woodbury's Patent Sciopticon.

A new and improved form of Magic Lantern, specially suited for Drawing-Room Entertainments, Schools, Exhibitions, &c.

The Sciopticon is always ready at a moment's notice, a match is applied to the lamp, and after a few seconds, the wicks can be turned up to the right height, and all is ready. When the entertainment is concluded, the wicks are turned down, the flame blown out, and the instrument put aside for the next occasion.

Sciopticon price...

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Rs. 80.

ESTABLISHED 1846.

THE DRUGGISTS' HALL,  
35-36, College Street,  
CALCUTTA.

Fresh consignments to hand ex S. S. "Chybesa" and "Doranda."

CASH RATES.

Patent Medicines.

DEAFNESS CURED!!

ALFRED CROMPTON'S

SPECIFIC FOR DEAFNESS,

Noises in the Ears, &c.,

Is decidedly the best remedy out for this most annoying Complaint.

A single bottle has, in most instances, effected a speedy and permanent Cure.

Full directions accompany each bottle.

Price Re. 1. Packing 4 annas.

ALLEN'S ANTIFAT

THE GREAT REMEDY FOR

Corpulence.

Composed of purely vegetable ingredients, acting only on the food in the stomach preventing its being converted into fat. It aids digestion and cures Dyspepsia.

Price per bottle Rs. 4-0. Packing As. 4.

Foreign Mineral Waters.

Pullna Water.—A bitter Saline purgative, twice the strength of Seidlitz useful in obstinate constipation.

Price per bottle As. 1-4. Packing As. 8.

Vichy Water.—Useful in Kidney diseases and diabetes, also in gout and hepatic derangement.

Price per bottle As. 12. Packing As. 8.

Friedrichshall Bitter Water.—Alterative aperient, acting on the liver and pancreas used in diseases of the stomach, liver and urinary organs. It is made warm and drunk in doses of half a tumbler in the morning twice a week.

Price per bottle Re. 1-2. Packing As. 8.

Hunyedi Janos (Buda Pesth or Ofen) used externally, it is efficacious in Chronic Gout, Rheumatism, Eczema and Psoriasis. Internally in Gastric Catarrh, Gouty Diathesis, Ulceration of the Stomach, Obstinate Constipation, &c.

Price per bottle 1-4. Packing As. 8.

PROPRIETARY MEDICINES.

BLISS'S PER PHOSPHODINE

A Safe and reliable Phosphoric Remedy

FOR

Neuritis, Nervousness, Lassitude, Overworked Brain, Nervous and General debility, Failure of Memory, Dimness of Sight, Depression of Spirits, Impoverished Blood, Liver Complaints, &c., &c.

Its action is strikingly rapid; marked improvement having been frequently experienced in the course of twenty-four hours after the commencement of a course.

Price per bottle Rs. 5. Packing As. 4.

Dr. S. P. Banerjee's Sanjivani cleanses the blood of all its morbid and effete materials, restores the normal functions of the liver, and keeps the cutaneous system in its proper standard of purity.

It is efficacious in the following diseases: Chronic fevers, Chronic indigestion, Nervous debility, Piles, Gout, Rheumatism, Baldness, Sterility, Hysteria, Epilepsy, Chronic Ulcers, Diabetes, Leprosy, Dropsy, &c., &c.

Price per bottle Rs. 4. Postage &c., Re. 1.

DR. GHOSE'S FEVER PILL.

A Wonderful New Medicine.

Three or four pills generally cure Malarious, Chronic, and Intermittent Fevers. Where Quinine and other renowned medicines fail, the action of these pills is marvellous. The ingredients of the pills are purely vegetables which do not in the least injure the health or make it delicate.

Price, Re. 1-0 for 4 dozen and Re. 1-12 for 1 dozen

Postage, As. 3 for each packet.

WHOLESALE RATES ON APPLICATION.  
GOBIND CHUNDER DUTT & CO.  
WHOLESALE & RETAIL DRUGGISTS.

a-47





THE

## CALCUTTA AUCTION MART,

1, LALL BAZAR.

A. J. PARKER &amp; CO.

**B**EG to draw the attention of those about to furnish to their fine range of *Commission Sale Rooms*

where there is Furniture on view of all descriptions at *lowest* prices.

Those desirous of *Selling their Furniture* privately, can place it on *Commission Sale* at our valua-

tion. Cash advances made.

a-21

*Provision for Old Age combined with a Provision for the Widow and Orphan.*

## EXAMPLE.

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

*The Same Provision, if commenced*

at age 25, would cost about FIFTEEN RUPEES a month;  
at age 30, " " about EIGHTEEN RUPEES a month;  
at age 35, " " about TWENTY-ONE RUPEES a month;  
at age 40, " " about TWENTY-THREE RUPEES a month;  
at age 45, " " about FORTY-ONE RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

There is an obvious advantage in effecting investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

## ORIENTAL LIFE COMPANY.

Head Office: Elphinstone Circle, Bombay,

Manager and Actuary:

D. McLAUGHLAN SLATER, F.I.A.,

Agent for Bengal:

F. A. COHEN,

7, Wellesley Place, Calcutta.

## For Sale.

ADDRESS delivered by Colonel Olcott, President of the New York Theosophical Society on the 23rd March 1879, at the Framji Cowasji Institute, Bombay. Price two annas a copy. Apply to the *Indian Mirror* Office.

NATIVE Princes, Chiefs, Noblemen, and Gentlemen, wishing political and other petitions and papers to be drawn up, are respectfully solicited to address to themselves in writing to X, care of the Printer.



C. LAZARUS &amp; CO.,

AGENTS, SINGER MANUFACTURING COMPANY,

2, DALHOUSIE SQUARE,  
CALCUTTA.

SINGER'S LOCK-STITCH Sewing Machines. Gold Medal. Paris Exhibition 1878.

SINGER'S LOCK-STITCH Sewing Machines. 356, 432 Machines. Sold in 1878.

SINGER'S LOCK-STITCH Sewing Machines. New Family Hand Machine without cover, Rs. 65.

SINGER'S LOCK-STITCH Sewing Machines. New Family Hand Machine with polished cover and lock, Rs. 80.

SINGER'S LOCK-STITCH Sewing Machines. New Family Treadle Machine on polished Table, Rs. 85.

SINGER'S LOCK-STITCH Sewing Machines. New Family Treadle Machine on polished Table with Hand Accessory, Rs. 95.

SINGER'S LOCK-STITCH Sewing Machines. New Family Treadle Machine on polished Table with cover, Rs. 95.

SINGER'S LOCK-STITCH Sewing Machines. New Family Treadle Machine on polished Table with do. cover and Hand Accessory, Rs. 105.

SINGER'S LOCK-STITCH Sewing Machines. The Medium Machine on polished Table, Rs. 100.

SINGER'S LOCK-STITCH Sewing Machines. The Medium Machine For Milliners & Dressmakers, Tailors and Shoemakers, with cover, Rs. 115.

SINGER'S LOCK-STITCH Sewing Machines. The Arm Machine with movable feed for Shoemakers, Rs. 120.

SINGER'S LOCK-STITCH Sewing Machines. Packing for Hand Machines, Rs. 2-8. Treadle ditto, Rs. 6.

Up-country orders with remittances promptly executed. Price Lists free on application. a-3

## NOTICE.

THE Manager of the *Sen Press* will be prepared to undertake any agency business, with which he may be entrusted, promptly and satisfactorily. Remittances to accompany orders, Commission will be charged according to the value of the order on a sliding scale of rates which can be ascertained by application to the Manager.

# COOKE & KELVEY, MANUFACTURING & IMPORTING CLOCK MAKERS, 20, OLD COURT HOUSE STREET, CALCUTTA.

THEIR show rooms will be found to contain the newest and most varied stock of clocks of every description in gilt, bronze, marble and woods of the choicest kind.

## EARLY ENGLISH AND CABINET CLOCKS.

In Ebonyed and Block-wood cases, with Enamelled and Porcelain Dials and Plaques, superior movements, &c., from Rs. 40, 50, 60 to 100,

MARBLE CLOCKS,  
CARRIAGE CLOCKS,  
BIQUE CLOCKS,  
MYSTERIOUS  
CLOCKS, TRAVEL-  
LER'S CLOCKS,  
BRASS CLOCKS,  
BRONZE CLOCKS,  
NIGHT-LAMP  
CLOCKS, GILT  
CLOCKS, ALABASTER  
CLOCKS,



MINIATURE CLOCKS,  
BOUDOIR CLOCKS,  
REGIMENTAL  
CLOCKS, DRAWING-  
ROOM CLOCKS,  
HALL AND BRACK-  
ET CLOCKS,  
REGULATOR CLOCKS,  
OFFICE CLOCKS,  
AMERICAN CLOCKS,  
HORIZONTAL DRUM  
CLOCKS, TURRET  
CLOCKS,

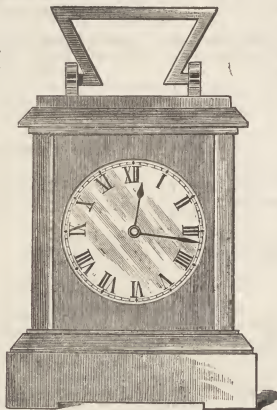
## CARRIAGE OR TRAVELLING CLOCKS.

EIGHT-DAY LEVER CAR-  
RIAGE CLOCKS, striking hours  
and half-hours, in Ormolu  
and Plate Glass Cases  
Rs. 110, 120, &c.

EIGHT-DAY LEVER CAR-  
RIAGE CLOCKS, in handsomely  
engraved cases, Rs. 140 to  
180.

EIGHT-DAY LEVER CAR-  
RIAGE CLOCKS, with beauti-  
fully illuminated porcelain  
sides and dial, Rs. 200 to  
300.

EIGHT-DAY LEVER CAR-  
RIAGE CLOCKS, striking hours  
and quarters, "Cathedral-  
tuned" gong, repetition, &c.  
Rs. 300, 350, &c.



EIGHT-DAY LEVER CAR-  
RIAGE TIMEPIECES, silent, in  
Ormolu and Plate Glass  
Cases, Rs. 60, 70, 80.

EIGHT-DAY CARRIAGE  
TIMEPIECES, HORIZONTAL  
Escapement, &c., Rs. 50, 60.

EIGHT-DAY MINIATURE  
TIMEPIECES, in Ormolu and  
Plate Glass Cases, 2 to 3  
inches high, Rs. 80, 100, &c.

EIGHT-DAY MINIATURE  
TIMEPIECES, Lever Escapement,  
Illuminated Cases,  
Rs. 120 to 180.

These very useful Clocks are especially in demand for India, from the fact that they go in any position, and are not affected by changes of climate. They can be had with or without striking movement, repetition or alarm, and are warranted accurate Time-keepers. Each Clock is furnished with an external case of the best Morocco leather, lined with velvet, and fitted with lock spring and leather strap handle.

COOKE & KELVEY,  
CALCUTTA.

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## NATIONAL BANK OF INDIA, LIMITED.

THE Bank's present rates of interest are.

On Twelve Months' Deposits 5%

On Six Months' Deposits 4%

Special rates are allowed on Deposits for short periods.

On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

J. CAMPBELL,  
Manager.

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## NOTICE.

THE Press at No. 2, British Indian Street, at which the *Indian Mirror* has been printed since the 1st January, 1878, being distinct from the Press at No. 6, College Square, where the Paper before that date was printed, it is hereby announced for public information that the Press in British Indian Street, where the *Mirror* is now, and will hereafter be printed, is henceforward to be called the "Sen Press." All communications for the *Indian Mirror* Newspaper and the *Sen Press* to be addressed accordingly.

NO MORE PAINS!!

## DARLINGTON'S

### PAIN-CURER.

WARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diptheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

Many of the best Physicians of the day prescribe Darlington's Pain-Curer, in the very worst forms of these ailments, with success.

Pains of every description have been cured by the use of Darlington's Pain-Curer alone when all other medicines have been tried without effect.

\* \* The words Pain-Curer and No More Pains!!! are our trade marks.

Per bottle Re. 1, Large size Rs. 2, packing As. 8

DARLINGTON & CO.

Beware of a base worthless fraudulent, native imitation of Darlington's celebrated Pain-Curer.

CAUTION TO THE PUBLIC. Beware of imitators who cannot express their thoughts in their own words, but secretly imitate the name of Darlington & Co.

Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

The Lady Superior of St. Joseph's Convent, Bandora, writes:—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE, *Superior of St. Joseph's Convent*."

Mr. Edward Brown, an influential Zemindar, & Vice-Chairman of the Municipality of Burisal, has from time to time taken over 2 dozen large bottles of Darlington's Pain-Curer, & writes:—"Please send me 2 bottles more (large size) of DARLINGTON'S PAIN-CURER. I am happy to observe that I have witnessed beneficial results from its application. Some of my friends used it, & I also gave to some of my servants: I was pleasantly surprised to see that in every instance it kept true to its name."

His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 and again for 12 more large bottles of Darlington's Pain-Curer through Major Percy Gough, his Private Secretary.

Mr. E. C. Kemp, Editor & Proprietor of the *Bengal Times*, writes from Dacca:—"I have lately witnessed a speedy and complete cure of a swelled foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in at mt 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

## To lovers of good reading



CALCUTTA MAGAZINE. A journal of Literature, Politics, Science, and the Arts. Per Copy Re. 1, postage, 1 anna. *Times of India* says:—"The *Calcutta Magazine* should find many readers." *Friend of India* says:—"It is ably and judiciously conducted by Mr. Owen Artatoun." *Bangalore Examiner* says:—"We should like to see the *Calcutta Magazine* on the tables of the Public Library and Literary Institute. To our thinking it is quite on a par with any average home monthly of the day."

Manager, *Calcutta Magazine*, 49, Dhurrumtollah Street, Calcutta. Remit in postage stamps.

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**Hoghly Bridge Notice,**

THE Bridge will be closed for traffic on Tuesday, the 8th February, 1881, from 8-30 to 11-30 A.M.

G. H. SIMMONS,

a-53 Secretary to the Bridge Commissioners.

**MESSRS. L. V. MITTER & CO.,**  
HOMEOPATHIC CHEMISTS, BOOKSELLERS,  
AND PRACTITIONERS,

No. 1, Upper Circular Road,  
CALCUTTA,

Opposite E. B. Railway Station.

SUPPLY all sorts of Homeopathic Medicines, Medicine-chests, Books in English and Bengali for Domestic and Professional purposes, and all other requisites imported directly from England, on moderate terms.

Catalogues and price lists free on application.

**INDIA GENERAL STEAM NAVIGATION COMPANY, "I.D."**

SCHORNE, KILBURN & Co.—Managing Agents,  
ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debrooghur downward every Saturday.



THE Str. *Debrooghur* will leave Calcutta for Assam, on Friday, the 4th February.

Will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 3rd proximo.



THE Str. *Simla* will leave Calcutta for Assam on Sunday, the 6th February.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 4th proximo.

Passengers should leave for Goalundo by Train of Saturday, the 5th proximo.

**CACHAR LINE NOTICE.**

**REGULAR WEEKLY SERVICE.**

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.



THE Str. *Assam* will leave Calcutta for Cachar on Tuesday, the 1st February.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 31st instant.

For further information regarding rates of freight or passage money, apply to

4, FAIRLIE PLACE, G. J. SCOTT,  
Calcutta, 28th January, 1881. Secretary, a-1

**RIVERS STEAM NAVIGATION CO., "LIMITED."**

The Steamers of this Company will run weekly from Calcutta and Goalundo to Assam and back.



THE Steamer *Indore* will leave Calcutta for Assam on Friday, the 11th February 1881.



THE Str. *Bengal* will leave Goalundo for Assam on Thursday, the 10th February 1881.

For further information regarding rates of freights or passage, apply to

MACNEILL & CO. a-2

**ELECTRIC RAILWAY.**

THE PUBLIC ARE RESPECTFULLY INFORMED THAT

RAILWAY CARRIAGES,

Propelled entirely by Electricity,

WILL RUN

IN THE ZOOLOGICAL GARDENS.

From 11 a.m. to 6 p.m., To-day,

And subsequent days.

Admittance to Engine and State Carriage ... As. 8  
Second Class ... 4

**Notice.**  
ALL private communications for the Proprietor of the *Indian Mirror* and the *Sunday Mirror* should be directed to No. 24, Mott's Lane, Dhurumollah Street.

**NOTICE**  
To Constituents.

**THOMPSON & COONDOO,**  
Iron and Metal  
Merchants,

33-36, New China Bazaar,

ARE prepared to execute any orders entrusted to them; and care should be taken when directing letters that this Firm is not misconstrued into

**THOMPSON, COONDOO & CO.**

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**DR. R. L. SET'S**  
Asthma Elixir

Cured gratis more than three thousand asthmatic patients since its discovery.

Price 2 Rs.

Packing 4 Annas.

SET, BASAK & CO.,

68, NIMTOLLAH GHAT STREET,  
Calcutta.

**FANCY GOODS.**

IN addition to his stock of elegant GOLD & SILVER JEWELLERY, WATCHES, ELECTRO-PLATED WARE, &c., comprising the most recent introductions into the fashionable societies of Europe,

MATTHEWSON has imported a small but choice collection of fancy LEATHER GOODS, all being carefully selected and of the most serviceable kind, being entirely new to India, comprising the following:—

**Cigar Cases.**

These are of the best Vienna make, decorated with artistic designs, in Bass-relief, either beautifully hand-painted or silk covered.

In Black Roman Morocco Pull out	...	Rs. 4	0
Ditto superior solid	...	8	0
In brown solid leather Sporting	...	8	0
Plain black solid leather	...	5	0
Plain brown ditto	...	4	0
Limp brown ditto	...	4	0
Finest Brussels Silk worked in metal frame	...	9	0
Ditto ditto, containing a receptacle for Notes and Cards, &c.	...	8	0

**Ladies' Card and Note Cases.**

Same work as above.

In black Levant Morocco	...	Rs. 6	8
Ditto, in brown calf, Sporting designs	...	6	8
Ditto ditto Fancy designs	...	8	8
Ditto ditto in white grained Morocco	...	6	0
Satin lined Rs. 5 and	...	8	8
Ditto ditto superior	...	8	8
Ditto white, very superior smooth calf	...	9	0
Satin lined	...	9	0
Ditto ash coloured ditto	...	8	0
Ditto hand-painted	...	5	0

**Blotters and Portfolios.**

Similar work as above.

In Levant Morocco limp binding Satin lined, brown or black	...	24	0
Ditto smaller	...	20	0
Ditto blue Silk Flowers	...	25	0
Ditto white grained Morocco Satin lined	...	21	0
Ditto American Cloth and Leather mounted, with Bass-relief game studies	...	12	0

R. N. MATTHEWSON,

No. 1, CALCUTTA.

**Valuable and Magnificent Houses for sale.**

THE houses and premises No. 70 and 71, Mirzapore Street, Putledangah in Calcutta.

The above two houses standing on nearly 23 cottahs of land, formerly formed one property, being the mansion of the late Babu Roonnarain Ghosal, recently partitioned and may be sold together. They stand opposite to College Square in the south-east corner commanding a full view of the fine and magnificent buildings in and around the Square, and will make a very desirable residence for a rich Native gentleman. They can also be conveniently used for school purposes.

For further particulars apply to Babu Abhaya Charan Ghosh, Solicitor, No. 12, Old Post Office Street. 510

**DR. A. C. KHASTGIR.**

189, BOW BAZAR STREET, CALCUTTA.

(Of 25 years' Medical Experience.)

- (1.) Promptly Cures recent and acute Fevers.
- (2.) Holds Lord Northbrook's First Prize on Burdwan Epidemic Fever and its Treatment.
- (3.) Has successfully operated thousands of urinary stones, tumours of testicles, &c., &c., charge for treatment suited to circumstances.
- (4.) Is Author of "Bengal Midwifery," sold at Rs. 5 per copy.
- (5.) Is Author of "Bengal Diseases of Women and Children," Rs. 3 per copy.
- (6.) Both books bound together, Rs. 6 per copy.

The following are the prices of Dr. Khastgir's Patent Medicines.

- (1.) For recent, or acute Fevers First med. 8 annas, 2nd and 3rd med. Re. 1 each.
- (2.) For Malarious Fever, with spleen or liver, 1st or 2nd med. Re. 1 each.
- (3.) For cough, (7) looseness of bowels, (8) or dysentery, Re. 1 each.
- (9.) Children and infants' sweet and tasteless medicine for Fevers, (10) Cough with Fever, (11) Looseness of Bowels, (12) Dysentery, 8 annas each. Also suited for adults, with a vomiting tendency.

Medicine bearing Patentee's Seal and Signature only genuine.

Additional Bhaghy charge for Mofussil delivery.

**THE CALCUTTA ARMOURY CO.**

No. 1/1 MISSION ROW, (ROUND THE CORNER.)

Guns, Rifles, Pistols, Ammunitions, Shooting & Fishing Tackles, Fencing, Archery, Cricketing & Badminton; &c., Also Mathematical Instruments, Bengali surveying compasses, and Pobble Spectacles. For sale at unprecedented low prices. a-7

**THE INDIAN MIRROR.**

RATES OF SUBSCRIPTION.  
(IN ADVANCE.)

	Town.	Rs.	As.	P.	
For One Month	...	...	2	8	0
" Three Months	...	...	6	0	0
" Six Months	...	...	12	0	0
" Twelve Months	...	...	24	0	0

N. B.—The above includes subscription to the Sunday Edition.  
(Single Copy Two Annas.)

	Mofussil.	Rs.	As.	P.	
For One Month	...	...	3	6	0
" Three Months	...	...	8	0	0
" Six Months	...	...	16	0	0
" Twelve Months	...	...	32	0	0

Foreign.

For Twelve Months (via Southampton)	48	6	0
" (via Brindisi)	64	10	0

Sunday Edition.  
(Both for Town and Mofussil.)

For One Month	...	1	0	0
" Three Months	...	2	8	0
" Six Months	...	5	0	0
" Twelve Months	...	10	0	0

(Single Copy Four Annas.)

Foreign.

For Twelve Months (via Southampton)	12	7	0
" (via Brindisi)	14	14	0

ADVERTISEMENTS RATES.  
For casual Advertisements 2 annas per line.  
No Advertisement charged for less than a Rupee.

For special contract rates apply to the Manager. N. B.—All remittances should be made payable to Babu Narendronath Sen, Proprietor.

Printed and published for the Proprietor by W. C.

4008, at the Sun Press, at No. 2, British India

Street, Calcutta.

# The Sunday Mirror.

[EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, FEBRUARY 13, 1881.

NO. 37.

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## Editorial Notes.

THE Hon'ble Gajapathi Rao of Madras is now on a visit to Calcutta with his family.

DR. MURRAY MITCHELL has arrived in Calcutta after visiting America, Japan and China. He will probably stay here for a fortnight.

WE learn from the *Subodh Patrika* that at the next census the members of the Prarthana Somaj at Bombay have resolved to call themselves Brahmos or Hindu theists. This, we are glad to observe, indicates a change in the attitude of our friends towards the Brahmo Somaj.

THE census will be taken in Calcutta on the night of Thursday next. Brahmos, who will be in town on that day, ought to be prepared to enter their names as such. There are many young men who, though Brahmos, are yet only junior members of families that are Hindu. We hope they will see that their names are returned as Brahmos.

MADMOISELLE CLARISSE BADER is the writer of four excellent books treating of Women in Ancient India, among the Hebrews, the Greeks and the Romans respectively. The first we have read, and we can testify to its value. In a letter which she wrote to Toru Dutt, she said:—“A few days ago the Bishop of Orleans asked me with what women did I find the greatest moral beauty. I replied, if I except the Biblical women, it is among the Indian women that I have found the greatest purity and devotion.”

THE *Star in the East* says:—“The worship of the silver banner is a little startling, especially when interpreted in the light of the thoughts that were suggested to the chief apostle of the New Dispensation in a recent interview he had with the great Arabian prophet.” Christian brother, why do you libel us thus? Who told you that we worshipped the silver banner? Is it we or your own inner consciousness. There was nothing in the *Sunday Mirror* certainly which gave you any right to

use such an expression. A Christian is expected to stick to facts, and the statement which our Christian brother has made is—what shall we say?—not a fact.

THE revised New Testament will very soon be in the hands of the public. We observe that among other changes is the omission of Mark ix. 44, 46, containing the words, “Where their worm dieth not and their fire is not quenched.” Is not this omission an earnest of more to come? Those who have given up the doctrine of an eternal hell may rejoice that one objectionable passage at least has been removed from the Bible. The revision of this sacred book, by the way, suggests a thought which we cannot suppress. If a book which is a revelation and is considered infallible at the same time, is capable of revision, including significant omissions and changes, how can the world have faith in any book—revelation and how can Englishmen contently stick to the English Bible as an infallible authority on all things?

A STOUT heart, a mighty champion of truth, a rough, rugged, albeit almost inspired thinker was Mr. Thomas Carlyle, whose death Renter has just reported to us. Born in the year 1795 he was an important link between two entire generations of Englishmen. The world knows little of him except through his works, and verily no other medium was needed to make his name renowned over the world. The Brahmo Somaj has much to thank him for, and as members of that church we are bound to cherish his name with respect and gratitude. In a subsequent issue we hope to dwell particularly upon his career and the great ideas which he made a sort of current coin in the realm of thought.

THE Methodist paper of Lucknow thus speaks of the Oxford Mission:—

At the Oxford Mission House in Calcutta eight daily services for their own spiritual improvement are maintained, beginning at 6 in the morning and extending to 9.30 at night. It is difficult to see where the time for much of anything else comes in. Nor have we yet been able to learn what line of work these Ritualistic Missionaries intend to take up. We fear the Church is more to them than Christ, and High Anglicanism more than Christianity.

THE *Star in the East* which is, we believe, a Baptist paper, speaks of Roman Catholicism as “a system of superstition” and its missionaries as “vultures hanging upon the rear of some army passing through a desert praying upon the weak and feeble who fall out from the ranks, because they are unable to continue the march.” The *Indian Church Gazette* often speaks of the Methodists with contempt, and the *Indo-European* condemns the Church of England party and all dissenters with equal impartiality. In the

midst of this jarring noise the innocent Native knows not which sort of Christianity to prefer for his soul.

IT is probably known to our readers that the ordinary law of inheritance observed in civilized countries is not in vogue in the Southern part of India. In Travancore and Cochin, for instance, we quote a writer in *India's Women*, instead of the crown (or any other inheritance) being transmitted, as with us, from father to son, it goes to the eldest nephew, being a *sister's son* of the legal possessor's. Thus the late Maharajah was the nephew, *i. e.*, the sister's son of his predecessor. If this predecessor had had a *brother*, he would have succeeded, and as many brothers (but not their children) as there were would succeed in turn; and after all the brothers would come the sister's sons, not the sisters themselves, but their sons according to their ages, the younger sister's son succeeding before the son of the elder sister, if he happens to be born first. These heirs-apparent to the throne are called 1st Prince, 2nd Prince, 3rd Prince, &c. This most extraordinary law, says the writer, has led, as could only be expected, to much misery and jealousy and family dissension in the long course of its continuance in Travancore; and even to stangers it is painful on state occasions to see the Rajah's sons standing among the attendants behind their father's throne, while the Princes, their cousins, are seated on chairs of state!

THE *Lucknow Witness* says that the last anniversary lecture of our Minister “is universally agreed to have been a great oratorical effort, exhibiting the genius and eloquence of the speaker at its highest pitch. The manner has received unqualified praise. Not so the matter, the substance of doctrine, so far as Christian critics are concerned.” As for the matter, our Methodist contemporary says he “may be allowed humbly to suggest that it will be a good while before the New Dispensation of Mr. Sen has a right, on account of great deeds done for the world or vital truth imparted to man, to rank itself so boldly beside the New Testament of Jesus Christ; and that these great ‘swelling words’ sound now somewhat ridiculous, not having received any visible justification from facts.” Is not the position taken by the *Witness*, however, a little ridiculous? Our contemporary would laugh at these ‘swelling words’ as soon as they are uttered, and not wait for their justification. May he not reserve the laughter for the present, knowing that even the ‘swelling words’ of Jesus Christ were at first received with loud laughter and haughty disdain by the Jews of his generation, and that it took a long time even for great deeds to justify them before the world?



A FRENCH writer has published certain statistics relating to the growth of races, which tend to show that the Anglo-Saxon element will in course of time be predominant over the face of the earth. The population of civilized countries, he shows, has almost doubled in the last eighty years, and the most curious phenomenon in the development of population is the extension of the English race. Taking the United States and Great Britain, we shall find that that population had risen from 22 millions in 1801 to 88 millions in 1880, which gives an increase of about 300 per cent. During the same period the population of the European continent has increased only 63 per cent. The following table shows the populations, classified according to language, as they were in the two years mentioned above:—

Language	1801 Millions.	1880 Millions.	Increase per cent.
English	22	90	310
German	38	66	70
French	34	46	36
Russian	30	63	110
Spanish	32	44	36
Italian	18	30	66
Portuguese	8	13	62
Total	182	352	95

So that it is quite likely that in another century the number of people speaking the English language on the face of the earth will equal the number of those who speak in all other tongues put together. It appears that these figures have created quite an impression upon the minds of the great thinkers of Europe. That distinguished *savant*, M. Littré, compares the area and population of England and her colonies with those of other countries, and he gives it as his opinion that no ancient empires of the East, nor those of Macedonia, Carthage or Rome, and, in modern times, that of the Czars, can for a moment enter into comparison with the immense extent of territory and the prodigious masses of populations ranged under the sceptre of Queen Victoria.

ONE of the queerest events in the history of this year is the projected insurrection in Kolhapore. Our readers are already in the possession of the facts regarding this wretched conspiracy. The principal man was one Rambhut, and the great weapon, which he used to upset the British Government, was witchcraft. The particulars of the ceremonies gone through by him and his confederates are a curious commentary on the proceedings of Macbeth's witches. Rambhut of course wanted money, and his recipe was a simple one. He boiled a few bats, took out their eyes, put the boiling oil extracted into the sockets, and placed wicks in the oil. Then, the *Bombay Gazette* proceeds to say, "a piece of human skull was obtained, placed on a stand made of the breast-bone of an owl, and lamp-black collected in it. Rambhut having done all this, placed the lamp-black on the head of one of the men, and then threw charmed ashes over him. Now the man upon whom all these black arts were practised, entered readily into the spirit of the thing, and declared that he saw a vision of a pot filled with money at the Tombah's shrine, near a tank, and about ten or twelve yards from the holy prints made by the feet of a goddess." The money, of course, was not forthcoming. The value of the discovery was diminished by the declaration that an unreasonable spectre with a very unspectral desire for material things, said that he presided over the

treasure trove, and would not shell out until a young and presumably tender hen, a lemon, and cooked rice mixed with curd had been given to him. Rambhut was equal to the occasion, and next day he brought the hen, the lemon, the curd, and the rice, and with several others went to propitiate the spectre and to dig up the treasure. He and his confiding followers dug a pit six feet deep, at the spot indicated by the seer of visions; but finding no gold or silver they did the only sensible thing they had been guilty of that day by walking home. Another such attempt was made subsequently, but with no better result. Not all the demoniacal arts at the disposal of Rambhut, however, would put him on the throne of Kolhapore, and thus lead to the destruction of British power. It had been arranged that he and his followers should surround the English Church on a Sunday, and massacre all the Englishmen on the spot. Unfortunately before the rebels could come to the church, the congregation had dispersed, and before another Sunday came they were safe in the hands of the Police.

#### A FEW WORDS TO THE BRAHMOS.

A VERY important time in the history of our Church has just commenced. Our brethren of the Brahmo Somaj should ponder their position very carefully. Unbelieving members of their own organisation have begun to abuse them frightfully. The Christians are certainly not friendly to them when they have learnt that it is a New Dispensation which they are preaching, while the public at large will not believe them till they show by deeds and examples that they are verily sent to this world to preach the truth. In the midst of all the harsh things that are being said against them, in the midst of the distrust and ridicule which greet them on all sides, it is right that they should pause a little and survey the position around them. This is the time for realities. Sham and humbug, deception and imposture are not tolerated in these days of open incredulity and unbelief. Cant is an abomination to the ears of all who value truth. Of these things the Brahmo Somaj has had enough, and our friends should absolutely eschew them. A new truth has been preached, and mere words cannot recommend it to a matter-of-fact world. It is faith that is wanted—faith in the promise and potency of truth, faith in God and His living providence. We need not smart under the chastisement we daily receive from friends and foes; we need not resent the cruelty shown unto us; we need not return blows for blows. No, these things are interdicted to us. Suffer as much as possible, only do not mind it. It has happened to us many a time that we have forgotten a present disaster in the greater sweetness and relief of the Lord's presence. So it is that these misrepresentations and calumnies will be easily forgotten if there is faith in a living Power who will sustain us. If the mind be settled in this way, let us see what we should do next. We should pray, pray,—pray constantly and incessantly, day and night. Pray for what? For greater light, faith and strength. We should pray that the beneficent Mother may show us more of the things that belong to Her and give us food and nourishment for eternity. Our communion should be deep, our enthusiasm for the name Merciful unbounded. In this lifelong preparation we shall have ample grace and reward. And thus strengthened and nourished let us go on, and show by our lives what the New Dispensation means. Every one asks us to state what this Dispensation really denotes. How can we answer this question except

through life and example? This question of eclecticism, for instance—how it is ridiculed and condemned! One who says he believes in truth wherever found, is hooted as an imbecile, having no backbone of manhood in him. Show, however, by your example, friends, what eclecticism really is. It is not merely a collection of opinions, a bundle of truths which the intellect has found by accident in the various countries of the world. If eclecticism means anything, it means unity of character. Study the prophets and all specimens of goodness and greatness, absorb and assimilate all that is true and sublime and beautiful in them, and try to become the embodiments of all the ideas which they preached. In this way accept Christ and the other masters, imbibing in your character the various elements which enter into the composition of exalted humanity, and thus do justice to the varied sides of human nature. We observe that some prophet is powerful on one side, and another is exemplary on another, and so on. By absorbing them all, you establish a unity which did not exist before, and give a symmetry to your character which, under exclusive and non-eclectic systems, is at once impossible. It is by thus cultivating intercourse with the good and the noble that the real unity of character is formed at last. Whatever be the difficulty, such a pursuit, such an aim is desirable for itself, and Brahmos should not mind anything if by this they are enabled to gain the end they seek for.

#### MISS COLLET'S YEAR-BOOK FOR 1880.—II.

IT was attempted last week to point out that Miss Collet has utterly misrepresented the position of the Brahmo Somaj of India, both as regards the numerical strength of its following, and the popularity of the teaching of its leader. The opinions of independent outsiders were quoted. The number of Somajes represented was twenty-one. According to Miss Collet's own showing, no more than sixteen representatives were present in 1880 with the opponents of Keshub. Of these one is said to have represented the Punjab. So far is this person from representing the Punjab Brahmo Somaj, that he has had to leave that church altogether, and start a new Somaj on his own account. Fifteen Brahmo representatives from the Mofussil, all of them Bengalis, against twenty-one coming from opposite ends of the country, containing amongst them at least one Behari, one Punjabi, three Sindhis, one Mahratta, and two Uriaals prove at least that we are not "universally repudiated," and that Mr. Sen is not "left with his little coterie." Very soon I hope other facts will come to light to prove beyond the possibility of dispute that this "little coterie" includes the great majority of Brahmo Somajes in the country, the principal among them being the churches of Northern, Western, and Southern India. But as matters stand even now, Miss Collet cannot show that our opponents, with all the gross calumnies they spread and she reproduces, can make any pretension to the sympathy, attention, and attendance accorded to our ministrations and public teachings. What are the tests of sympathy? Money is a great test. Let us see how the accounts stand. In 1878, the year of the Ouch Behar Marriage, the money received for sending our Missionaries to different parts of the country amounted to Rs. 248. In 1879

these travelling expenses amounted to Rs. 922. Whereas in the last year, this item only amounted to no less than Rs. 1,115, The Brahmo Missionaries had no home when the agitation about the Cuch Behar Marriage began. During the last two years the Brahmo public has contributed Rs. 2,370 for building homes for their Missionaries. The sale of books in the Brahmo Somaj of India in 1878 amounted to Rs. 1,141. In 1879 we realized Rs. 1,654-10 from the same source. Whereas in the last year the sale proceeds of our books amounted to no less than Rs. 1,975-8. I beg to say that this is some argument towards establishing the fact that the position of the Brahmo Somaj of India is not what Miss Collet represents. When in 1879, after the Cuch Behar Marriage, our leader answered the obnoxious question "Am I an inspired Prophet?" and gave his great lecture on "India asks who is Christ," the Town Hall was filled with a great audience numbering about 2,000 people. The anniversary proceedings of the same year were attended by nearly 5,000 persons. The preachings of the Brahmo Missionary Expedition in 1879 were attended by no less than 10,000 people. The anniversary addresses of 1880 were listened to by an audience of about 12,000. During the last year the lectures and addresses of our Missionaries all over the country must have been attended by at least 5,000 people, if not more. On the occasion of the late anniversary no less than 12,000 persons could have been present at our proceedings. Of these numbers we may calculate, at a very moderate estimate, twenty-five per cent. to have sympathised with what they so enthusiastically heard. These figures, though of course not derived from actual records kept, are the results of estimates carefully made by me with the help of men who would not willingly exaggerate. But even if further discount were made, it would be preposterous for Mr. Vorse to state that Keshub Chunder Sen "is universally repudiated by Indian Theists." And there is as little reason for Miss Collet to say that "he is left with his little coterie," or that "his teaching is not accepted by the great majority of Brahmos." These things have produced their nature consequence in the public mind. If Miss Collet came over to this country for a short time to institute a local inquiry as to where the real spirit of the Brahmo Somaj is really active and powerful; if she for a moment put aside "the rich superabundance of details" with which the little opponents of Mr. Sen have liberally furnished her; if she could for a short interval forsake her deep-rooted prejudices against innocent men; if these impossibilities could be made possible, all India, excepting the party whose achievements she indiscreetly magnifies, would assure her that the Brahmo Somaj of India, a great power that it had ever been, is speedily becoming a greater power still. In her own country she has, perhaps, found by this time the tide has turned. By the last mail I have received facts which convince me that the statements of Miss Collet's Year-Book for 1880 are received as anything but gospel truth by English Theists. Mr. Moncreu Conway, the compiler of the Sacred Anthology, has already delivered a discourse on the New Dispensation to his numerous and influential congregation at Finsbury Chapel. He writes to a friend—"Max Muller a year ago convinced me that Miss Collet was in error about Keshub Chunder Sen." Unfortunately Mr. Conway's discourse was to be extemporary, but we hope some report of it would reach us here. Mr. Tyssen is also to read a paper before the Liberal Social Union

on the Indian Brahmo Somaj. Mr. Wicksteed, the minister of the Little Portland Street Chapel, has, we believe, a good deal of sympathy with our movement. "I hope," writes my friend whom I refrain from naming, but whose name is well known to all Bahmos, "I hope that in the course of this year you will find that the sympathy which formerly existed between yourselves and your English friends is to some extent restored." In his opinion Miss Collet fails to appreciate "the recent grand utterances" of Keshub. To my mind it is more than a fault of omission. She commits herself positively to the task of propagating her violent antipathies. She employs all her undoubted ability and intelligence in selecting those passages only from the *Sunday Mirror* which she knows very well will "disgust" her own countrymen. Not a single sentiment has been expressed by any of the members of the Brahmo Somaj of India from Keshub downwards, which deserves record in her Year-Book for 1880, or as a redeeming feature should be placed side by side with the "erratic teaching," "the undignified blasphemy," "the palpable tampering with Hindu idolatry," and other strong expressions with which she spices her publication, and relieves her mind. In the good old days, Miss Collet as a Christian did never, so far as we remember, use a single harsh word to characterise her real differences with ourselves, which were ever very great. But in dealing with parties in the Brahmo Somaj, regarding whom her own religious views remain unchanged, she denounces those who have in spirit and profession approached the Christ she adores nearer than ever, in epithets which the most bigoted sectaries shrink from applying to each other. Such is the unhappy inconsistency of personal prejudice. Such is the fatal effect of party spirit.

P. C. M.

#### THE ANNIVERSARY LECTURE.— "WE APOSTLES OF THE NEW DISPENSATION."

(Continued from the last "Sunday Mirror.")

Besides immediacy there is another characteristic of the present dispensation which distinguishes it from all other religions. It is inclusive, while they are more or less exclusive. They exclude each other. But this includes all religions. If it does not include all it is fatal to itself. This dispensation shuns altogether the old path of exclusivism, and establishes for itself the new character of an all-embracing and all-absorbing eclecticism. No one can be true to the New Dispensation who indulges in sectarian hatred and bigotry, and lives in a strait church which excludes the rest of the world. All the old churches hated and excluded and denied each other, each claiming a monopoly of truth and salvation. But here is catholicity in the New Temple, which takes in one vast sweep all space and all time. Let me explain this more fully and philosophically. In doing so I shall have to dwell at some length upon two important points, which if rightly comprehended, will give you an idea of the pre-eminently catholic character of the New Dispensation.

The new faith is absolutely synthetical. Its life is in unity. It loves unity above everything else. It values synthesis above analysis, one above many. Synthesis and analysis are logical terms, and may fairly be left to Mill and Whately to be dealt with as they might wish. Why import

them into theology?—some might ask. They have their uses in the domain of theology. Verily the philosophy of synthesis is of the highest importance to religion, and perilous has every effort been to work out human redemption without it. Many an exalted system of faith went adrift in the absence of the rudder of unity, and was shipwrecked upon the treacherous shoals of sectarianism. Gentlemen, trifle not with unity. In the logic of synthesis is the world's salvation. In unity is science. And in unity, too, is salvation. What are the men of science doing in these days? They are only evolving the unity of law and principle out of multiplicity of phenomena. From a vast induction of varied phenomena, a huge mass of facts and figures, they evolve by processes of generalization and classification the unity of force and cause. To resolve multiplicity into unity, many into one, is science. Why is it that the world honors Christ and the other prophets? Because they loved synthesis above analysis; because they were unitists, if I may use the expression. God is the grandest and sublimest synthesis, the harmony of all truth and the unity of all goodness. He is One Person around whom gather various attributes. Thirty-three millions of divinities, the endless permutations and combinations of these varied attributes, are the multiplicity of theology, to which the unscientific polytheist pays homage. But the scientific monotheist worships the Supreme One amid His many attributes and manifestations. Monotheism represents the science of religion, the philosophy of God-consciousness, the logic of synthesis; while polytheism is anarchy and chaos in religion, the death of science, logic and philosophy. If you stop at analysis, and deal with broken fragments of Divine attributes, you are as disloyal to science as you are to theology. Carry back these fragments into the indivisible unity of the Divine Person, and you have vindicated both science and religion. Surely multiplicity is death, but unity is life. In the sea of analysis you are lost amid divisions, quarrels, perplexity and confusion. You find peace as soon as you enter the tranquil haven of synthesis. Come then to the synthetic unity of the New Dispensation. You will see how all other dispensations are harmonized and unified in this, a whole host of churches resolved into a scientific unity. In the midst of the multiplicity of dispensations in the world, there is indubitably a concealed unity, and it is of the highest importance to us all that we should discover it with the light of logic and science. For science and salvation are one thing, and unity and purity are identical. Who can count the many churches in the world with their endless divisions and subdivisions? Tangled in the folds of perplexing polemics the world sees no way of escape, and in plaintive strain cries,—who will come to my rescue? Only science can deliver the world, and bring light and order out of chaos and darkness. If there is science in all things, is there no science in the dispensations of God? Do these alone stand before the reign of law and order? Are they the arbitrary and erratic movements of lawless anarchy? Are they mere accidents that happen without method or reason? Sure I am that amid their apparent anomalies and contradictions there is a logical unity of idea and method and an unbroken continuity of sequence. All these dispensations are connected with each other in the economy of Providence. They are connected in one continuous chain which may be traced to the earliest age. They are a concatenated series of ideas, and when rationally apprehended,



they show a systematic evolution of thought, a development of religious life. Popular opinion, however, on this subject has always run in a different line. Men have not seen, and, therefore, they have ignored and denied the connecting link between the several dispensations. The New Dispensation has discovered the missing link. It has found the secret thread which goes through these dispensations and keeps them together. Where others see only confusion and anomaly, it sees order and continuity. Joyfully it exclaims,—I have found the science of dispensation at last: Unity in multiplicity. Here is Hinduism, here is Buddhism. To me they appear linked together. Here is Judaism and here is Christianity. I see unity in this duality. Unscientific men may try to dissociate the two, but true science connects Moses with Jesus in logical sequence. O Moses, thou venerable prophet, leader of the Jews, thou camest into the world fifteen centuries before Christ. Thou hadst no idea of Jesus. Thou didst not know of his coming. And yet thy life and career prophesied Jesus. Thou didst begin Israel's march to the promised land. But another far greater was to complete thy work. Didst thou know this, Jehovah's servant? Or was it thy conviction that Judaism was the final dispensation, and that no progress was possible beyond that? Or camest thou to prepare the world for thy master Jesus Christ? Say Moses, was not thy gospel only a typical prelude of that which was to follow? In Jesus we see the logical consequence of Moses. The New Testament is the necessary logical sequence of the Old Testament. The two are parts of the same dispensation. Or why do you, Christian brethren, bind together in one volume those apparently contradictory books, the Old and the New Testament? Is there not a wide gulf between Moses and Jesus? Did not the Jews crucify Jesus? Are not the Jews even to the present day implacable enemies of the prophet of Nazareth? Why did not the Christian dispensation say to the Old Testament,—“Vile and hateful foe, avast! Go with thy Moses and Israel, thy law of blood for blood, thy narrow hard Judaism! Thy people have killed my Lord Jesus. Away!” Killed Jesus! Can it be so? Let us hear what Christ himself said. He said he came to fulfil, not to destroy the Old Testament. He did not annihilate, he completed and perfected the church of Moses. Logic looks upon Christ as the inevitable logical sequence of Moses. I see Christ in Moses. The Jew of the New Testament is the Jew of the Old Testament developed and matured. Moses is the prefiguration of Jesus. Jesus is Moses perfected. Know ye not that coming events cast their shadows before? Moses taught stern justice, and inaugurated the reign of law. Jesus taught love and established the kingdom of grace. Fear is the beginning of wisdom, love is its perfection. The theology of love is the logical complement of the theology of fear. The dispensation of grace is the necessary logical result of the dispensation of justice. Love is the fulfilment of law. The two thus form one integral gospel, and are indissolubly connected. Can you separate Jesus from Moses? You cannot. Come then Moses, and Christ hail Moses—Christ, unity in duality! In blessed union for ever knit together, who can disunite you? And if these spirits come together, will not Paul follow? You know ratiocination. It is nothing but the evolution of what is called the conclusion from two given premises. The major and the minor premises *involve* and necessitate the conclusion. To *evolve* it is logic. Given Moses and Christ, Paul is a

logical and a theological necessity. Having produced those two great characters, the world was bound to produce a third. St. Paul was, indeed, a necessity. There was an urgent need of Paul, of one who would say—“for me to live is Christ.” How noble, how beautiful the soul of St. Paul! Can we do without him? Christianity minus St. Paul,—just conceive that. What if soon after the Gospel scenes were enacted, the curtain fell over the history of the Church? What if the thread of the narrative terminated suddenly and abruptly at the point where the Evangelists left it? Imagination recoils from the unfinished drama. Logic disapprovingly turns away from the sad inconsequence, from the incomplete syllogism. Christ necessitated Paul. Without the latter the logic of the Church was incomplete. Paul lived in Jesus, and was evolved as soon as national exigencies called him forth. The Apostle of the Gentiles was a logical sequence of the life and character of his master Jesus. So logical and logical an apostle was, indeed, a component part of Christ's dispensation. Paul in Christ and Christ in Paul, the two are inseparably connected. And yet Paul never saw his master except in spirit. A glorious man he was, a worthy servant of a worthy master. Not having seen he yet believed, and he so thoroughly believed that he lived in Jesus. When Christ said, blessed are they who have not seen and yet believed, he had his eye on the future Paul. We see the tenderer side of Christ's life reflected in the soft, imaginative and susceptible heart of St. John. He is the heart of Christ, which we miss in the synoptical gospels, otherwise so faithful in their portrait of character and events. The sweet love of Christ fills the small cup of St. John's heart and overflows the pages of his gospel. It is full of such touching expressions as “I in them and thou in me,” “I am the vine, ye are the branches.” In language at once rich and glowing in oriental imagery, John expounds the unity of the disciple with the master, and shows how they are spiritually connected and identified. If John was connected sentimentally with Christ, Paul was connected doctrinally. He was the theological interpreter of his master. The theology of Christ incarnated is Paul. The logic which connects them is undeniable. There would have been no Christianity without Paul. He showed how one who had never seen his chief could yet “put him on” so completely as to show an indivisible unity of thought. Admit then, Paul, to be a necessary logical adjunct and consequent of Christ, as Moses was, indeed, his antecedent. Does the continuity stop here? No. If the New Testament follows the Old in the line of logical sequence, the New Dispensation follows as necessarily all the dispensations which have gone before it. If you cannot separate Paul from Christ, surely you cannot separate us from Paul. Are we not servants of Paul and apostles of Jesus? Yes. You cannot regard us otherwise. Students of history will no doubt admit chronological succession. Students of theology will discover Christian influence. But students of logic will see in the present movement a deduction and a sequence resulting from the Christian dispensation. You cannot deny us. We are the fulfilment of Moses. He was simply the incarnation of Divine conscience. But there was no science in his teachings, that science which in modern times is so greatly honored. Let Moses grow into modern science, and you have the New Dispensation, which may be characterized as the union of conscience and science. As for Christ, we are surely among his honored ambassadors. We are a

deduction and a corollary from his teachings. The New Dispensation is Christ's prophecy fulfilled. Jesus foretold and foreshadowed other dispensations. He said the Comforter would come after him, and guide the world “into all truth.” Do you not remember those prophetic words:—“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he the spirit of truth is come, he will guide you into all truth?” And touching the subject of unity, what can be a clearer foreboding than those words of Paul, “That in the dispensation of the fullness of time he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him?”

(To be continued.)

## Brahmo Somaj.

DIVINE service will commence in the Brahma Mandir at 7 p. m. from this evening.

AMONG those initiated in the Brahma Mandir on the occasion of the last anniversary was a Babaji who came from Balasore. He has many disciples, and most probably these will follow in the footsteps of their guru.

OUR friend, Babu Raj Cumar Guba of Chittagong, writes to us to say that the discontinuance of the *Theistic Quarterly Review* as a quarterly publication is viewed with great regret by many of our well-wishers in the Mofussil. He suggests that steps should be taken to avert this, and that friends be invited to lend their support to the periodical. *The Theistic Review*, as at present arranged, will revert to its old shape, and be known as the *Theistic Annual*.

## DECAY OF LIBERAL THOUGHT.

THE decline of Unitarian and Theistic congregations is simultaneously regretted by the friends of truth in England. If we are to believe the reports that we hear, Materialism is swallowing one wing of the theistic army, while the other wing is being thinned by the onslaughts of orthodox theology. And the result is a premature spectacle of appalling decay of liberal organizations. How this evil can be stopped nobody says. Secularism is at a fatal premium, and the disruption of religious bodies is continually increasing. We, in India, are not at all alarmed at this state of things. Ours is a faith which is becoming more and more definite every day. Ours is a worship which is daily becoming more and more deep in its spirituality and devotional fervor. Materialism has no charm for us. Orthodoxy, minus its errors and superstition, has every charm. We mean to hold its errors and superstitions, by our creed, not as a philosophy, not as a theology, but as a religion in every sense of that word. We trust in God to guide us by His voice and will, and not in any system or school of doctrines wherewith the world is full. Our course is not declining, but attaining ever an expansive success.

## FEMALE EMANCIPATION.

(*Theistic Quarterly Review*.)

THE subject of female emancipation has been discussed with re-awakened interest in the Brahma Somaj recently. The views of the leading members of our Church have been delivered. It has been definitely settled that we cannot identify ourselves with the emancipationists, men who are determined to unsex, mis-locate, and Anglify their women. The wretched results of their operations are becoming manifest everywhere, and the future looks ever gloomier than the past. Anything that tends in the least to interfere with the habits of modesty and graceful retirement, characteristic of Hindu ladies, has not our sympathy. On the other hand, we are decidedly opposed to the ignorance, the awkwardness, and unnatural ex-

clusion from all position of social and public usefulness, to which the women of this country have been long condemned. We strongly disapprove of the attitude of those men who, from prejudice or precedent or instinct, are indifferent and reluctant to the progress and elevation of the other sex. Our course lies just in the middle of these two extreme parties. On the subject of breaking up the Zenana we are particularly careful. We have been successful in giving up a good many of the Zenana restraints, our ladies are in a position to visit all the important places of public resort in Calcutta and elsewhere; they most freely mix with the friends of their husbands, and with men upon whose religious and moral principles they can place reliance. But they object and refuse to have unrestrained intercourse with male society for the sufficient reason that in the latter there is not that delicate and genuine respect for the other sex without which women ought not to venture into the presence of men. It cannot be denied that the Brahmo Samaj has yet not done all that could be expected from it in the direction of woman's improvement, and that perseverance in the present course of spininess will inevitably bring discredit upon a community which is only competent to undertake the very serious responsibility of dealing with Hindu women. We for our part must admit that a good deal of the charge of inactivity laid at our doors is well deserved. But that is no reason why we should rush into the arms of those who, under the pretence of female improvement, are most surely doing their best to undermine the cause of good manners and good morals in this country. It is to be hoped with the advent of the late discussion, new measures will be promptly devised by the leaders of the Brahmo Samaj to bring the work of female education to that state of activity and efficiency from which there has been an evident decline.

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed., S. M.]

### WORDS! WORDS!

TO THE EDITOR OF THE "SUNDAY MIRROR,"

SIR,—Thank the Infidel Spirit that, in spite of critics who quibble and cavil and play upon words and use equivocations, our cause—and who can be against us when God is for us!—is stronger than it was before. The columns of the last few numbers of the *Sunday Mirror*, if nothing else, are a proof positive that it is so. Pity it is, therefore, that critics of our nationality should be misled by words and proclaim to the world that Brahmoism, as taught by our revered Minister, is verging on idolatry! I speak the sense of the thinker: portion of Indian Theists when I say that there is nothing objectionable in the matter of the flag of the New Dispensation and in the ceremony of *Arati*. Asiatics as we are and born of Hindu parents, we can better succeed—such is human nature as created by the All-Wise Divine Architect—in every scheme of reformation by giving it a national character than by following any outlandish course. Then, again, love for variety is a principle also implanted in the human breast by the same Divine Architect. Babu Keshub Chunder Sen, therefore, deserves thanks, and not poisoned darts, for the national color and energy he is giving to the proceedings of that God-given institution—the Brahmo Samaj.

A ceremony has been defined to be external forms of religion, and as the world within is as much a "fact" as wide as external nature, the working of our religion and nature must express itself in some external form. There can, therefore, be nothing objectionable in a ceremony *per se*. What is necessary is that it should be observed under the fear of God, and which amounts to the same thing in accordance with the dictates of that silent monitor Conscience. As in a public office so in a church, routine and nature money are broken through by whom? Not by officers who are dullness and indifference personified, but by him whom God has endowed with an original turn of mind, and whose high sense of duty, fiery energy, and strong will make him ever devise and carry out schemes of reform, as if the institution in his charge were as dear to him as his children. Critic, away, then, with your groundless fears. Do you really fear that that remarkable man who is at the helm of the New Dispensation is launching

her into the ocean of idolatry? You must be greatly mistaken. Those that think and do not merely laugh and joke and yawn at the sun, are decisively of opinion—an opinion based upon the unmistakable signs of the 19th century—that educated India are not likely to lapse into idol-worship, and that the common foe of the Christian and Brahmo is, so to express myself, religious indifference. Fight not, therefore, with airy nothing. If your judgment be not already warped by passion and prejudice, get up at midnight, kneel down and pray to God with child-like simplicity, and He—the Father of Light—will reveal to you the truth. Mark the words of a Christian foreigner:—"Every contribution from foreign sources that can blend itself with the traditional religious life of the Hindu people is to be welcomed; and every element that cannot thus be amalgamated will from its very uselessness form no part of the common creed." Of one thing we feel sure: it (the religion of the future in India) must be greatly colored by the habits of thought, feeling, and action which two or three thousand years have stamped upon every fibre of Hindu social organization." Be not, I again say, misled by words and metaphors. What you should look to is, the thing signified and not the cloak which hides it. Well might our revered Minister say with a gentleman in New Zealand, who thus wrote four years ago to Samuel Butler:—"Words, words, words are the stumbling blocks in the way of truth. Until you think of things as they are and not of the words that misrepresent them, you cannot think rightly. Words produce the appearance of hard and divide..... I think of a thing they make it got rid of. They are the clothes that thoughts wear—only the clothes. I say this over and over again, for there is nothing of more importance. Other man's words will stop you at the beginning of an investigation. A man may play with words all his life, arranging and rearranging them like dominoes. If I could tell you of you without words, you would understand me better."

Underscored by  
A MEMBER OF A PROVINCIAL BRAHMO SAMAJ.  
February 11, 1881.

### Selections.

#### THE NEW PHRASE DISPENSATION INTERPRETED.

(Theistic Quarterly Review.)

In all countries and among all nations, wherever there is civilization, and among whom religion has any life, there is at present a decided effort after some broader and more free religious opinions, and some want and effort mean a change, such change cannot be far distant. Convictions have enlarged and become liberated, ancient orthodoxies have been unbent, theologies have been pronounced in the most unmistakable manner. New and great aspirations have been awakened for a deeper union between the spirit of man and God, for a deeper insight into the nature, attributes, and relations of the two. The scientific affinities between man and the universe, between reason and faith, the moral relations of religion and conduct, of private judgment and ecclesiastical authority, the usefulness of social arrangements, the growing taste and education of communities, have given rise to questions, whose importance cannot be overrated, but whose solution is as far as ever. There is an upheaving spiritually at the bottom of loose social organizations, which does not find adequate outlet through the constituted channels of public opinion; there is a mighty craving for liberty which spends in impetuous and incessant protests against the old and established orders of intellectual, moral, and religious restraint. The revolutionary literature of the last quarter of a century undisguisedly attempts the overthrow of all trust and sanctity, and the establishment of a mindless, senseless materialism that will leave man nothing higher than his animal nature. On the other hand the desperate struggles of religious men to revive the age of unreasoning faith and exploded superstitions, promise to make religion the most retrograde and demoralizing pursuit of the present century. There is nothing certain, nothing stable, no true progress in anything, no real advance in thought, belief, or practice. Unquestionably something is wanted to set these angry conflicts at rest, or if rest is not possible, to indicate the way in which tempest-tossed humanity may proceed in some hope of a harbour.

Some reconciliation is inevitable, even if that be the very incompleteness at present. Some revival of the old order but much higher reasonings of agreement and consistency between convictions and aspirations on the one hand, and needs, institutions, and scientific systems on the other, is indispensable. Some revival of the old relations between theology and philosophy, between ethics and spirituality, between social, secular, and ecclesiastical organizations, between faith, liberty, authority, science, between prophets and professors is indispensable. Significantly enough every important religion postulates a God, and as that God is not a mere abstraction, but a personal being, no Christian church can remain so dissuaded and dissimilar in tendency and aim as at present. A general influx of light and life must bring them together some day, swallow their minor differences, and unite them into a wider, all-embracing power that will really allow to introduce a higher and holier civilization into the world than is yet found. There is such profound vitality in Christianity itself left, that it cannot but combine the warring elements that act in opposition under its general name and influence, and whatever form the combination may take, and whenever it may happen, it will surely be characterized by a more catholic morality, a more catholic church-organization, a more refined spirituality, a purer and diviner reason, a higher and more catholic morality, and a deeper and more genuine faith than are yet manifested by Christians. Hindianism almost as plainly indicates an approaching revival in which the varied developments of Aryan spirituality and catholicity, as embodied in a large-hearted synthesis, and united into a general system, will present a type of religion suited to the growing education and national instincts of the people, and calculated to remove the idolatry and errors of which the land is full. The constantly increasing attention that is being paid to Buddhism in Europe, and the increasing admiration with which the sublime morality and marvellous humanity of Sakya Muni are regarded by unprejudiced men and influential reformers, also point to a sure revival of Buddhist principles and practices if not Buddhist faith, at no distant day. Even Mahomedanism promises a reform and revival, and the fate of life and character of the Arabian prophet have begun to be modified considerably by enlightened Mahomedan scholars, and the impartial outside public. The principles of orthodox Mahomedanism will be surely recast as greater light of knowledge and humanity is thrown on them by research and meditation, and the great spirit of the religion which no religious community can avoid. We may expect to look for revived and refined Mahomedanism, if only the leaders of the world's thought and piety will be more just, and take a more cordial interest in the Mahomedan races of the world. Nor are such indications of revival confined to religion only. We fervently believe that after the pessimism of scientific inquiry, and the scepticism of philosophy, a reaction is sure to set in. Such reactions have been anything but unknown in the history of knowledge and thought. The present age will form no exception to other ages, and the laws of human progress must obey their unvarying order. After the rights of the physical world have been studied and indicated, the laws of the spirit shall assert themselves, and the cycles of the advancement of truth must once more bring in the age of spiritual reality and revival. And such a change, introduced not through bigots and sectaries, but through the agency of the pioneers of knowledge and philosophy, shall conquer doubt and unbelief. Science shall no longer be a mere department of creation, have been almost demoralized, but to what is deepest in human nature. Yes, science and philosophy are as much destined to revival and reformation, as any system of religion. And such a revival when it comes will only add ten-fold to the force and importance of other revivals whereof faint indications are found on every side. The annals of these previous ages, and the noblest and more glorious age of progress than has yet been observed. This will be a new dispensation, indeed, a veritable Kingdom of Heaven. But what power of human intellect and organization, what breadth of human excellence and philanthropy, whose genius, and what combination can anticipate and wield it, and what an epoch of glory! What man, what community, have even that nation can by thinking and human energy bring the universal exaltation of the soul, mind, and conscience? It is only the eternal and infinite



purposes of an all-wise Providence, it is only the miracle-working arm of the Almighty that can produce such marvels. The Bramo Somaj of India in fervent and absolute faith in that Providence has hitherto labored, and in full remembrance of its mission and responsibilities, devoutly believed that it stood before the throne of Everlasting Truth, and received its share of that grand dispensation which shall in due time bring the reconciliation and revival of all dispensations of truth, in every department of human thought and faith, whenever and wherever given, and thus usher in the Kingdom of Heaven.

The religion of the Bramo Somaj is called a *dispensation*, because its prophets have not made their religion, it was dispensed to them by One who at once can understand human wants, and satisfy them from the fulness of His mercy and truth. The religion of the Brahmos has been revealed to them, has been given to them as healing medicines are given to the sick and dying, as useful and necessary food is given to the poor and the famished. It is dispensed out of the free bounties of Heaven, according to the sufferings and sorrows of the land where we live. It is dispensed according to the needs and tendencies of the age in which our lots are cast. It is dispensed to us not through our intellect, not through our deliberations, not through our strength or motives or feelings, but in spite of all these things by God alone. It is given to the Bramo Somaj at the rarest seasons of devotional activity, and spiritual depth, as a divine response to our heart-felt prayers amidst the utmost crises of danger, war, and unpopularity. It is a dispensation because the religion of the Bramo Somaj is a revelation, and a theology. At different times different religions have arisen, influence the destinies of mankind, these sprang from small beginnings, and did not create many expectations at their rise, but Providence brought out mighty results from the deep principles which they involved. The Bramo Somaj is such an institution. Few, who are wise, know the depth and strength of faith which the Bramo Somaj has in its own mission. It is impossible for the great religious public of the world to trifle with it, and hostile critics, who may be numbered by hundreds, and whose ability and influence are not of a mean order, cannot dispose of it so easily as they wish. We who in some measure represent the Bramo Somaj, are proud of our history and our operations have been yet very magnificent, and that our leaders, missionaries, and adherents are men of the very highest order: but we can say that in our history, from the very beginning, the hand of a special Providence has been clearly manifest. That our principles and our operations have influenced the country in which we live, and have elicited great response in other lands also, and that our leaders and missionaries have special and singular aptitude for the work they have undertaken. Nay more. We have not now a doubt in our minds that the religion of the Bramo Somaj will be the religion of India, the year of the world, and that those who really care for God, for piety, for purity, for human brotherhood, for salvation, and for eternal life, will have, in one way or another, under one name or another, to accept the faith and the spirit that a merciful God is perpetually pouring into the constitution of our church. Far be it from us to boast or speak in exultation. We sincerely express the fulness of our faith. If we had been the authors of our own religion, if our church had been the result of the wisdom and deliberations of men, the achievement of the cleverest and the best in the land, we would have felt some fear and scruple about its destiny, about its future influence in the world, about the ground on which we base our trust and hope is very different. Our church, humble as it is, has been founded and organized, maintained and kept alive by the living and eternal providence of God. We deserve no credit for its existence, for its success, for its influence, for the sympathy and honor with which it is treated by some of the greatest and the best in all lands. Neither do we deserve any discredit for the singularities, accidents, and dangers that have befallen the Somaj at times. It is the doing of Him who at all times has done marvellous things to draw our hearts to Himself or His truth. We have seen His hand too often, and we have perceived His strong purposes too clearly, not to be witnesses to the great cause He has committed to our care.

The religion of the Bramo Somaj, though not yet complete, may though yet at its very commencement, is a divine dispensation of truth, in the same sense as other great religions of the world have been. And it will be our endeavour to point out in a series of papers the principles and the grounds which go to make the holy dispensation now being matured in the Bramo Somaj, about the ultimate destiny of which we cannot entertain a shadow of

doubt. We deliberately and after long thought announce it as a Dispensation, as The New Dispensation, sent in fitness of the time to regenerate India, and along with India the whole world. We don't hesitate to do this, because we feel perfectly secure we are declaring the will and the purpose of the Almighty. Nor is our faith, however strong and absolute, that it is our only ground for making this declaration. We are prepared to give reasons for our faith. It is not true because we believe in it; but because it is true, therefore do we believe in it. We believe in it, because it removes our sins, wants, sufferings; because it has reconciled us to all other religious dispensations; because it is reviving in our hearts the primitive virtues of genuine faith, a devotion; because science, philosophy, in activity in the good of the world, are combined in it with personal sanctity, private self-sacrifice, and pious joy. If the declaration cannot recommend itself to the good and faithful by its own principles, and on its own merits, let it not be accepted. But if the New Dispensation of the Bramo Somaj can show foundations that are independent of all mere faith and enthusiasm of its present adherents, let men pause and examine it, and if the Indwelling Spirit in these things inflame their wills and understandings, let them accept and admit the divine claims of the simple Theism which it proclaims. As for ourselves, we only trust and experience and convictions with adequate humility and firmness, that we may conceal nothing, exaggerate nothing, and without fear and presumption give such a plain, honest statement as the great interests of divine truth demand from us. Faithful witnesses of the truth, honest laborers in divine dealings, our mission duty is to try to interpret to the world such experiences and revelations as have been given to us regarding the religion of the Bramo Somaj, the future religion of India, and of the world. So help us God.

A great deal of dissatisfaction is felt at the use of the phrase New Dispensation. Why the religion of the Bramo Somaj should be called a Dispensation we have seen, but why should it be qualified as New? Brahmos have been often heard to say that their faith has come down from a remote antiquity. Its great recommendation is that it is *new*. It is the most precious and ancient bequest made by uncounted generations to an age of anarchy and unspirituality. To call it *new* is to take away from the religion of the Bramo Somaj its chief and most popular virtue. If it is new, who has created it, when was it created, whom does it include, whom does it reject? Why should the phrase New Dispensation be adopted when it is so misunderstood and so mystifying? Questions such as these, and many more rise in the minds of not a few who on the whole are not disinclined to do justice to the leaders of the Bramo Somaj of India. But such doubts, if not so easily removed, are apt to be turned into real hostility to the present progress and future destiny of the great movement, and look the source of animosities without which Brahmos cannot be bound into a growing brotherhood.

The religion of the Bramo Somaj is called *new*, not because the truths which it embodies are new creations, and had never been before. Every truth is ancient, uncreated, and existed before Adam was. At various times, and by various prophets has Eternal Truth been glimpsed of. His nature and purposes to the world, and the great dispensations of religion bear testimony in the revelations of everlasting realities vouchsafed through them. Yet these realities have been always presented in new light, and new spirit. The heart and relations of every great truth are indestructible and endless. They can be applied to infinite varieties of human condition and consciousness. They are ever old and ever new. Ever old in reference to the past, ever new in their application to the present and eternal future. Man's faith breathed upon by the Holy Spirit flashes out with a new light and spirit amidst which the most incredible and endless are revealed in meaning and relation hitherto unknown. Depths of life, spheres of activity and aspiration are discovered that open out new careers, and new epochs of progress. New vitality shoots out of the old eternal foundations of religion. And though the most ancient of all things, truth is born, it is new, and is recognized anew. No other word except the word *new*, can be used to express it. It is the law of development applied to spiritual things. Buddhism was but the development and revival of Hindu spirituality in a new spirit of ethical purity. Christianity was the development and revival of the highest form of Hebrew theism, in a new and higher and more spiritual love and faith. Mahometanism was a further development in an Arab and Ishmaelite type of the

religion of Abraham, in an uncompromising spirit of monotheistic strictness, and as unknown before. It would be exceedingly difficult to point out what was *new* in these religions when they were preached, yet they were most undeniably "new dispensations" in their origin and career. Similarly the Divine Spirit, ancient and eternal, who is the Spirit of the age, the Lord of humanity, acting upon the great religions of the world, upon all human needs, instincts, and aspirations evolves an order of faith which breathes a new spirit into everything. And this faith is the Theism of the Bramo Somaj. It brings before us new views of God's nature and attributes; new views of the soul's relation to him; new aspirations in the nature of man; new reconciliations of religious difficulties, and of the scriptures and prophets of all nations. These different principles we shall explain in subsequent papers.

#### PROFESSOR MAX MÜLLER'S REPLY TO THE CHRISTIAN MISSIONARY OF CHINA ON THE USE OF THE WORD "GOD."

(Times.)

Professor Max Müller has returned the following answer:—

"Gentlemen,—I have taken some time to consider what answer I should return to the letter which you addressed to me as editor of the 'Sacred Books of the East,' and in which you complain that, in the translation of the Shuang-ting and Shih-king, by Professor Legge, the name Ti and Shang-ti should have been rendered by 'God.' You call my attention to the controversy which has been carried on for 300 years, and is still kept up to the present day among the missionaries in China, as to what is the nearest equivalent to be found in the Chinese language for expressing God. You remind me that Ti and Shang-ti were rejected by Papal authority, and have been accepted among Protestant missionaries by one party only, and yet a remark that, even those who in rendering the Scriptures into Chinese are willing, in the absence of a better name, to accept Ti or Shang-ti for God, would shrink from translating these terms by God, when they occur in the writings of Confucius. As Professor Legge, during his long stay in China, has been one of the most strenuous defenders of the name Shang-ti as the best rendering of God in Chinese, you complain that he should have taken advantage of his position, as a scholar, to follow the example of the translators of the 'Sacred Books of the East,' and have translated Shang-ti, whenever it occurs in the Shuang-ting and Shih-king, by God, expressing, at the same time his conviction that 'the Ti and Shang-ti of the Chinese classics is God, our God, the true God.' You also blame me, as editor of the 'Sacred Books of the East,' for not having held with a steady hand the balance between the two parties in a difficult and still open contention, particularly as I had promised that these translations offered to the public under the auspices of the University of Oxford, should be complete, trustworthy, and readable; and you call on me to repair the injustice which has been done to those who differ from Dr. Legge in his views on the true meaning of the words Ti and Shang-ti.

"Allow me to state, in reply to your letter, that, so far as the so-called 'Term Question' is concerned, I had, nearly 30 years ago (*Edinburgh Review*, October, 1852), expressed my conviction that it would be impossible to find in Chinese a more accurate rendering of God than Shang-ti. On that point, therefore, I could hardly claim now to be an impartial judge.

"But this, as you yourselves admit, is not really the question which concerns the translator or the editor of 'The Sacred Books of the East.' The question on which, with the assistance of my learned friend Dr. Legge, I was called upon to form an opinion when assuming his translation of the Shuang-ting and Shih-king, forming the third volume of my series, was whether Ti and Shang-ti, when they occur in Chinese, should be rendered in English by God. On this point, I readily admit, it is by no means easy to give a decisive answer. In fact, I can well understand why many missionaries in China have hesitated to identify the Shang-ti of the Confucians with the God they come to preach, and all I can do is to try to explain to you why, in spite of all objections, I myself agree with Dr. Legge in accepting Shang-ti, when it occurs in the ancient Scriptures of the Chinese, as a name intended for the true God.

"There are, perhaps, passages in the sacred texts of the Chinese in which Shang-ti is spoken







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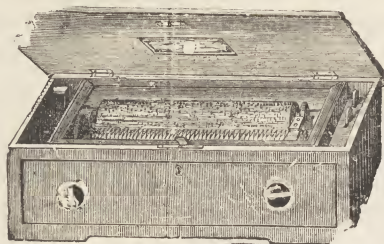
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### Dr. Lazarus's Domestic Medicines.

INFANTILE FEVER POWDER (for Fevers, Teething, &c., &c.)	... ..	Rs. 1 4
TONIC ANTIPERIODIC PILLS (Invaluable in Intermittent Fevers, Ague and Spleen and diseases of a periodic character)	... ..	1 0
SPLEEN-PILLS (has cured thousand of cases of enlarged spleen)	... ..	1 0
RESTRICTIVE MIXTURE (for Diarrhoea, Colic, Gripes, Cramps, &c.)	... ..	2 0
CHOLERA-DROPS (most effectual if taken in time)	... ..	2 0
BALSAMIC EXPECTORANT DROPS (for Coughs, Colds, Hoarseness, Asthma, Pain in the Chest, Chronic Pleurisy, &c.)	... ..	1 8
FAMILY LAXATIVE, A safe, certain and useful purgative	... ..	20
FAMILY APERIENT PILLS (mild, prompt and safe)	... ..	1 4
FAMILY ANTIBILIOUS PILLS (stronger than above)	... ..	1 4
FAMILY CARMINATIVE (Invaluable for Children)	... ..	2 0
FAMILY HAIR TONIC (unrivalled for producing growth of the Hair)	... ..	2 0
FAMILY EMBOCCATION (for Sprains, Chronic Rheumatism, &c.)	... ..	1 8

The above are most strongly recommended to parents, guardians and others residing in Districts where medical aid is not available. Thousands of cases have been cured by their judicious uses:

Printed pamphlet giving full instructions is wrapped round each bottle.

Prepared only by MESSRS. E. J. LAZARUS & CO., at the Medical Hall, Benares, from Dr. LAZARUS's original receipts and sold by all Medicine Vendors.

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### Box No. 4, playing 8 Bengalee Tunes.

No.		
1.	Ragini Bhupali	... Tala Madhyamana
2.	Ragini Aruna-Mallara	... Tala Druta-tritali
3.	Ragini Surata	... Tala Madhyamana
4.	Ragini Bhupali	... Tala Druta-tritali
5.	Ragini Bibhasha	... Tala Surphaktal
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Behaga	... Tala Madhyamana
8.	Ragini Iman-Kalyana	... Tala Druta-tritali

Cash Price, Rs. 125.

### Box No. 5, playing 8 Bengalee Tunes.

No.		
1.	Ragini Saranga	... Tala Ekatala
2.	Ragini Purahi	... Tala Madhyamana
3.	Ragini Jangala-Saranga	... Tala Madhyamana
4.	Ragini Iman-Puriya	... Tala Madhyamana
5.	Ragini Behaga	... Tala Chautala
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Yogina	... Tala Madhyamana
8.	Ragini Malasri	... Tala Druta-tritali

Cash Price, Rs. 125.

### Box No. 6, playing 8 Bengalee Tunes.

No.		
1.	Ragini Surata	... Tala Druta tritali
2.	Ragini Bibhasha	... Tala Chautala
3.	Ragini Behaga	... Tala Chautala
4.	Ragini Behaga	... Tala Madhyamana
5.	Ragini Bibhasha	... Tala Madhyamana
6.	Ragini Hamira	... Tala Madhyamana
7.	Ragini Maligaura	... Tala Chautala
8.	Ragini Karnati	... Tala Madhyamana

Cash Price, Rs. 125.

## WHAT ARE PERFECT WATCHES?

BLACK & MURRAY'S patent MACHINE, MADE English Lever WATCH in sterling Silver Hunting Case, gives invariable satisfaction. It is specially manufactured for India by MACHINERY OF THEIR OWN INVENTION, and as only the best material is employed, this Watch will be found both accurate and lasting.

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SILVER KEYLESS English Hunting or Guard WATCHES, warranted MACHINE-MADE, from Rs. 100.

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SETH THOMAS' Lever CLOCKS, Rs. 8 to 30.

SPECIAL ATTENTION TO REPAIRS.

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### DR. R. L. SET'S

#### Asthma Elixir

Cured gratis more than three thousand asthmatic patients since its discovery.

#### Price 2 Rs.

Packing 4 Annas.

SET, BASAK & CO.,  
68, NIMTOLLAH GHAT STREET,  
Calcutta.

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		Rs.
FREE SCHOOL ST.	demi-upper	20,000
	upper	35,000
	ditto	15,000
GORISTAN LANE	lower	10,000
	3 stories	22,000
	upper	9,000
GRANT'S LANE	godowns	15,000
HURRINGBARREE LANE	lower	4,000
JERUS LANE	upper	13,000
JACKSON'S GHAT ST.	ditto	32,000
JELLIATOLLAH ST.	Native	3,000
LINDSAY ST.	upper	23,000
MYNDEE BAGAN LANE	ditto	10,000
NIMTOLLAH	godowns	10,000
OLD CHINA BAZAR	shops	68,000
PARK STREET	upper	25,000
	ditto	26,000
SOUTH COLLINGA ST.	upper	18,000
	ditto	21,000
SOOTERKIN'S LANE	ditto	9,000
SHORTS ST.	3 stories	28,000
SHAKRETTOLLAH LANE	Native	10,000
THEATRE ROAD	lower	22,000
	ditto	30,000
	upper	35,000
TIRETTA BAZAR	shops	20,000
TATTOLLA LANE	upper	8,000
WELLESLEY ST.	ditto	21,000
WESTON'S LANE	lower	14,000

D. LATTEY & CO.,

1, OLD COURT HOUSE, CORNER.

## PIKEPARAH NURSERY.

ESTABLISHED in the year 1869. This Nursery being the only native institution in our country has been recognised by the public as the best reliable source where all sorts of seeds and plants can be obtained at a highly moderate price. It is hoped that the lover of plants and gardening will not fail to send for their supplies from this institution.

The subscribers to the Nursery have to pay Rs. 15 per year as subscription in advance. The return made to them is seeds distributed all the year round. Amongst others those that attach greater value and importance are cabbage or cobbie seeds, such as Phool, ol, Bandha cobbie. Choice flowers are supplied to them during the months of July to October every year. Besides the seeds a copy of a Bengali monthly journal, the *Krish* *Tatna* is given to them regularly, so that they would not experience any further difficulty in sowing and planting their seeds and plants. The Nursery has always in stock plants of the following description. Roses of nearly 20 varieties. Mangoes of nearly 50 kinds. The new crotons or the brilliant colored foliage plants that has of late attracted so much attention. Calanthe or Kachas of different colors. Creepers and climbers, verbenas of sorts, chrysanthemums or Chundramullichas of several varieties.

Price list forwarded on application to the undersigned free of charge. Flower pots of sizes can also be obtained.

Our monthly Journal, the *Krish* *Tatna*, is pronounced by the public and Press with most favorable terms. It speaks for itself, and will amply repay perusal. Its subscription alone is Rs. 3-6 with postage. Those that are fond of gardening would never fail to take a copy of this regularly.

The following seeds suitable for the present sowing can be had at Rs. 1-8 a packet. They are Choteh Shusha, Beerboom Kuckree Khara, the largest and sweetest Watermelon from Akyab (Arracan), Country Photees and watermelon saugs, &c., &c. Early application for these seeds is solicited. Terms Cash.

NITTO G. CHATTERJEA,

Proprietor Pikeparah Nursery, Calcutta, and Ex. Calcutta Agri. and Horticult. Society.

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14, UPPER CIRCULAR ROAD, SEALDAH.

Opposite E. B. Ry. Station.

ESTABLISHED to meet a long-felt want, to be worked under better management, and special care taken at a moderate cost. A comfortable home for travellers.



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THE undernoted Watches are specially adapted for persons who, having costly watches, are reluctant to use them for rough purposes, such as travelling, sporting, &c. They have been manufactured by Hamilton and Co. expressly to supply the demand for a fairly finished and accurate time-keeper at a moderate cost.

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The Railway Watch, as supplied to the Indian Railway Companies, has an English lever movement of the finest quality and strongest possible construction. Hamilton & Co. confidently recommend it as a Watch not easily disarranged by rough usage. The apparent disadvantage of the large size is amply compensated for in wear by the increased excellence of its performance as a time-keeper. Recommended by the Royal Geographical Society for the use of Travellers and Explorers.

Cash.

In German Silver case...Rs. 95  
In Sterling Silver case... , 135  
In Silver case, Keyless... , 180



### The "Exhibition" English Lever Watch.

This Watch, which is guaranteed to be entirely ENGLISH-MADE throughout, has a substantial fine Silver double-bottomed engine-turned HUNTING CASE, with movement on the English Full Plate System! with Jewelled LEVER ESCAPEMENT, Fusee and Chain, and with maintaining power to go while being wound. The Dial is of hard white enamel, and with Seconds Hand. Great attention has been paid to the shape of the Watch, which is compact and of medium size.

Cash.

Silver, best quality ... Rs. 85  
Second quality ... , 75

### THE STANDARD LEVER WATCH.

In London Hall-marked Silver Hunting Case, 3 Plate, Capped, Lever movement, English Escape-ment, Compensation Balance, White Enamelled Dials, Snk Seconds Dial, &c.

Price, Rs. 75 cash. In GOLD

With KEYLESS movement, Hunter Half-hunter, Silver, Rs. 100 cash.

### The Aluminium or Silver Keyless Crystal Watch.

Being Keyless it is not necessary to open it for winding or for setting the hands. This in India is a great advantage, dust and damp being kept out.

Jewelled in many holes, with Crystal back. Works visible.

Silver case, Rs. 45. Aluminium case, Rs. 40.

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Substantial 18-Carat Gold cases, engraved Hunter or Half-hunter, good sound movements, thoroughly timed and tested. Fitted in Morocco case. Gold Key supplied.

Price, for cash, Rs. 100 to 200.

### Gold Guard and Albert Chains

Of every fashionable pattern now worn, and of the usual lengths, manufactured of the best rich colored Gold. We solicit inspection of our large and varied stock, but a sheet of patterns with prices will be forwarded per post to up-country applicants not able to visit Calcutta.

**Silver Guard and Albert Chains**, a large assortment always in Stock. Prices on application.

**Locketts, Seals, and Watch Keys, charms and Trinkets, &c.**

HAMILTON AND COMPANY,

Jewellers, Watch and Clock Makers in ordinary to H. B. the Viceroy and to H. R. H. the Prince of Wales, CALCUTTA.

### DUNN AND CO.

CABINET-MAKERS, UPHOLSTERERS,

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BILLIARD TABLE MANUFACTURERS

BY APPOINTMENT TO

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Every requisite in Household Furniture supplied at the shortest notice.

A large collection of ready-made Furniture available for selection.

Designs furnished for Furniture of special make. The entire furnishing of houses undertaken at the most moderate rates of charge.

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### Specific for Ringworm!

**G**UARANTEED to cure chronic cases in 3 days. In bottles As. 8 and Rc. 1 Packing As. 4.

### GASTRODYNE!

A certain cure for Acidity, Heart-burn, Indigestion, Pains in the pit of the stomach after food is taken, Nausea, Vomiting, Colic, &c., cure guaranteed. Per packet Re. 1 & 2. Postage As. 4.

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This wonderful medicine destroys mercury from the body, and cures cutaneous eruptions. Cure guaranteed. Per bottle Rs. 4. Packing As. 4.

### CURE FOR PILES!

Guaranteed to cure Piles of long standing. In pots Rs. 2 & 4. Packing As. 4.

### THE DYSENTERY SPECIFIC!

This only specific for Dysentery. In bottles Rs. 2 & 4. Packing As. 4.

Prepared and sold only by W. ROODER & Co., Chemists, 1, Shib Narain Dass Lane, Simla, Calcutta.

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IS the FIRST PUBLIC COMPANY, established in India to provide Security against Losses arising through dishonesty of persons holding situations of trust, and to obviate the inconvenience and defects of Suretyship by Private Bondsmen.

The Security of the Association is now generally adopted for European and Native Officers under Government and Public Companies.

Friends and Relations are relieved of the fear of those pecuniary losses to which persons are exposed, who become responsible for the acts of others.

Moderate rates, according to the nature of the employment, on the amount of security required.

Premiums periodically reduced.

For Prospectuses and Proposal Forms apply to D. McLAUCHLAN SLATER, F.I.A., Secretary.

9, Elphinstone Circle, BOMBAY,  
OR,  
F. A. COHEN,  
7, Wellesley Place, CALCUTTA,  
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Apply to the Manager.

FOR

Illustrated Price List,

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At 55, COLLEGE STREET.



THE GREATEST

WONDER OF MODERN TIMES!

**HOLLOWAY'S PILLS**

Long experience has proved these famous remedies to be most effectual in curing either the dangerous maladies or the slighter complaints which are more particularly incidental to the life of a miner, or to those living in the loath.

Occasional doses of these Pills will guard the system against those evils which so often beset the human race, viz.—coughs, colds, and all disorders of the liver and stomach—the frequent forerunners of fever, dysentery, diarrhoea, and cholera.

**HOLLOWAY'S OINTMENT**

Is the most effectual remedy for old sores, wounds, ulcers, rheumatism, and all skin diseases; in fact, when used according to the printed directions, it never fails to cure alike, deep and superficial ailments.

The Pills and Ointment are Manufactured only at 533, OXFORD STREET, LONDON.

And are sold by all Vendors of Medicines throughout the Civilized World; with directions for use in almost every language.

Beware of counterfeits that may emanate from the United States. Purchasers should look to the Label on the Pots and Boxes. The address is not 533, Oxford Street, London, they are spurious.

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THE

## CALCUTTA AUCTION MART,

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A. J. PARKER &amp; CO.

**B**EG to draw the attention of those about to furnish to their fine range of *Commission Sale Rooms*

where there is Furniture on view of all descriptions at *lowest prices*.

Those desirous of *Selling* their *Furniture* privately, can place it on *Commission Sale* at our *value*.

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*Provision for Old Age combined with a Provision for the Widow and Orphan.*

## EXAMPLE.

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of **THIRTEEN RUPEES** a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

*The Same Provision, if commenced*

at age 25, would cost	about FIFTEEN RUPEES a month;
at age 30, " "	about EIGHTEEN RUPEES a month;
at age 35, " "	about TWENTY-ONE RUPEES a month;
at age 40, " "	about TWENTY-THREE RUPEES a month;
at age 45, " "	about TWENTY-FIVE RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

There is an obvious advantage in effecting Investments of this nature *early in life*:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

## ORIENTAL LIFE COMPANY.

Head Office: *Elphinstone Circle, Bombay,*

Manager and Actuary:

D. McLAUGHLAN SLATER, F.I.A.,

Agent for Bengal:

F. A. COHEN,

7, Wellesley Place, Calcutta.

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## For Sale.

ADDRESS delivered by Colonel Olcott, President of the New York Theosophical Society on the 23rd March 1879, at the Framji Cowasji Institute, Bombay. Price two annas a copy. Apply to the *Indian Mirror* Office.

**N**ATIVE Princes, Chiefs, Noblemen and Gentlemen, wishing political and other petitions and papers to be drawn up, are respectfully solicited address to themselves in writing to X, care of the Printer,

[ESTABLISHED 1881.]

PAWLITT &amp; CO.,

SURGEONS, CHEMISTS, DRUGGISTS,  
GENERAL AGENTS,

AND

Dealers in Musical instruments and fittings, Cigars, Stationery, Books, Oilmanstores, &c., &c., &c.

**B**EG to announce to the Public in general, that they have opened business at No. 4, Bechu Chatterjee's Street. They can undertake to supply medicines and other goods, imported direct from Europe, both whole-sale and retail, at moderate prices. They are ready to open accounts with approved customers, in town and at Mofussil stations. They beg to assure the public that all orders will be punctually attended to, and everything shall be prepared carefully and with the best materials. The medicine and the chemical departments are under the supervision of the best and most experienced hands.

They also beg to state that owing to the large capital with which they have started business, they are able to indent their goods direct from some of the respectable Agents and Merchants of London, New York and the Continent. By each mail, they expect consignments of medicines, Books, Chemical and Surgical Appliances, Musical Instruments, Cigars, &c., &c. They can undertake to bring goods on order from any place, for other parties at moderate rates of commission.

Huntley Palmers Biscuits at Rs. 13 per dozen 2lb tins: Cigars Burmah No. 1. at 15 annas; No. 2, at 12 annas; No. 3, at 8 annas per 100, Goa Powder 4 annas per phial; Lemon Syrup (our own made) at 4 annas per bottle.

**Wilson's Anglo-Sanskrit Dictionary**

Complete in one vol; at Rs. 15 per vol. Packing and postage included.

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Oilmanstores, Stationery, etc. indented direct from London Rates moderate.

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And fittings direct from Europe, price less than other shops

Inspection and order solicited. Price list on application.

**Specific for Hydrocele.**

Prepared from Native Herbs, and free from Mercury, or other injurious drugs. Cure guaranteed. Generally cures long-standing cases within 3 months, by internally absorbing the water.

Price in pots 1 and 2 Rs. Packing As. 8.

**Cures for Piles.**

Cure Guaranteed. Thousands of Testimonials to prove the efficacy of this medicine. In phials Rs. 2 and 4. Packing As. 8.

Apply to Pawlitt and Co., Chemists, Druggists, and General Agents at 4, Bechu Chatterjee's Street, Calcutta.

Required one qualified Compounder.

**B. M. SIRCAR'S ABBOMA AUGUSTUM.**

SPECIFIC FOR DYSMENORRHOEA

OR

**Painful Menstruation.**

**A**SINGLE administration during menses generally cures the disease, and brings on conception.

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CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION.

No. 63, DHURUMTOLLAH STREET, CALCUTTA.

Britannia Company's Patent Combined Lathe and Fret Saw.

It is a Lathe, Drill, Fret Saw, Circular Saw, Emery Grinder and Polisher, in one compact tool with heavy Fly Wheel.

The Fret Saw works with a perpendicular stroke, and requires much less power than any other, while the quality of the work is superior. It will cut the most intricate designs in wood up to 1 1/2 inch thick, and is provided with 1 dozen saws.

The Table is adjustable, and drops to enable the Saw to enter another hole, without loss of time.

It has an improved Clip, by which the Saw is instantly fixed, while the introduction of rollers behind the saw prevents breakage.

The adjustable Presser Foot is introduced, and prevents the wood being jerked upwards.

It has a horizontal drill for drilling holes for Fret work.

As a Lathe it is very durable, with planed bed, takes 8 inches by 4 inches between centres, conical Mandri hardened Shaft, 3-inch Face-plate, Driver, 2 Rests, square Thread in Barrel, same as a first-class Engineer's Lathe.

It is provided with an Emery and 2 Buff Wheels fixed on Mandri of Lathe, and by means of which steel, stones, and shells may be polished and tools and knives sharpened.

A Circular Saw with iron table and spindle is fitted to the Lathe.

These Tools are coming into favor for Ladies as well as Gentlemen, and are a most useful and never-ending source of amusement and profit. Rs. 120

### Treadle Foot Lathe.

A splendid second hand turning Treadle Foot Lathe, with planed iron bed, 3 feet 3 inches long, and 5 inch centres; with strong cast iron standards, with 5 speed turned Fly wheel, Head and Tail Stocks, with hand rest, 1 iron turned face-plate, 1 centre piece for wood turning, 1 chuck for fixing drill, and 1 brass chuck fitted with 8 screws for small work. 1 compound Slide Rest, with arrangement for turning taper or conical work to any desired angle, and with 6 suitable steel turning tools complete. Rs. 1.0.

### The Photo-Chroscope

Utilises the Magic Lantern slide all the year round. Adds to any glass transparency *Natures beautiful tints*. Charming dioramic effects are produced. Never fails to please. Rs. 25.

### Woodbury's Patent Sciopticon.

A new and improved form of Magic Lantern, specially suited for Drawing-Room Entertainments, Schools, Exhibitions, &c.

The Sciopticon is always ready at a moment's notice, a match is applied to the lamp, and, after a few seconds, the wicks can be turned up to the right height, and all is ready. When the entertainment is concluded, the wicks are turned down, the flame blown out, and the instrument put aside for the next occasion.

Sciopticon price... .. Rs. 50.

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ESTABLISHED 1846.

THE DRUGGISTS' HALL,  
35-38, College Street,  
CALCUTTA.

fresh consignments to hand ex S. S. "Chybes" and "Doranda."

CASH RATES.

Patent Medicines.

DEAFNESS CURED!!

ALFRED CROMPTON'S

SPECIFIC FOR DEAFNESS,

Noises in the Ears, &c.,

Is decidedly the best remedy out for this most annoying Complaint.

A single bottle has, in most instances, effected a speedy and permanent Cure.

Full directions accompany each bottle.

Price Re. 1. Packing 4 annas.

ALLEN'S ANTIFAT

THE GREAT REMEDY FOR

Corpulence.

Composed of purely vegetable ingredients, acting only on the food in the stomach preventing its being converted into fat. It aids digestion and cures Dyspepsia.

Price per bottle Rs. 4-0. Packing As. 4.

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Fullna Water.—A bitter Saline purgative, twice the strength of Seidlitz useful in obstinate constipation.

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Hunyedi Janos (Buda Pesth or Ofen) used externally, it is efficacious in Chronic, Gout, Rheumatism, Eczema and Psoriasis. Internally in Gastric Catarrh, Gouty Diathesis, Ulceration of the Stomach, Obstinate Constipation, &c.

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PROPRIETARY MEDICINES.

BLISS'S PER PHOSPHORINE

A Safe and reliable Phosphoric Remedy

FOR

*Nervousness, Lassitude, Overworked Brain, Nervous and General debility, Failure of Memory, Dimness of Sight, Depression of Spirits, Impoverished Blood, Liver Complaints, &c., &c.*

Its action is strikingly rapid; marked improvement having been frequently experienced in the course of twenty-four hours after the commencement of a course.

Price per bottle Rs. 5. Packing As. 4.

Dr. S. P. Banerjee's Sanjivani

cleanses the blood of all its morbid and effete materials, restores the normal functions of the liver, and keeps the cutaneous system in its proper standard of purity.

It is efficacious in the following diseases: Chronic fevers, Chronic indigestion, Nervous debility, Piles, Gout, Rheumatism, Baldness, Sterility, Hysteria, Epilepsy, Chronic Ulcers, Diabetes, Leprosy, Dropsy, &c., &c.

Price per bottle Rs. 4. Postage &c., Re. 1.

DR. GHOSE'S FEVER PILL.

A Wonderful New Medicine.

Three or four pills generally cure Malarious, Chronic, and Intermittent Fevers. Where Quinine and other renowned medicines fail, the action of these pills is marvellous. The ingredients of the pills are purely vegetables which do not in the least injure the health or make it delicate.

Price, Re. 1-0 for 1 dozen and Re. 1-12 for 1 dozen Postage, As. 8 for each packet.

WHOLESALE RATES ON APPLICATION.  
GOBIND CHUNDER DUTT & CO  
WHOLESALE & RETAIL DRUGGISTS.

a-47

# COOKE & KELVEY.

MANUFACTURING & IMPORTING CLOCK MAKERS,  
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THEIR show rooms will be found to contain the newest and most varied stock of clocks of every description in gilt, bronze, marble and woods of the choicest kind.

## EARLY ENGLISH AND CABINET CLOCKS.

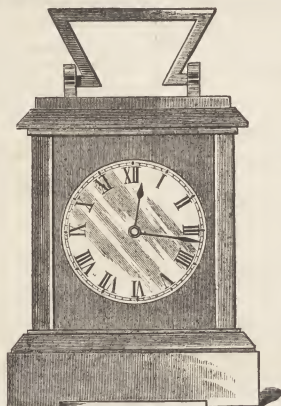
In Ebonyed and Block-wood cases, with Enamelled and Porcelain Dials and Plaques, superior movements, &c., from Rs. 40, 50, 60 to 100.



MARBLE CLOCKS,  
CARRIAGE CLOCKS,  
BISQUE CLOCKS,  
MYSTERIOUS  
CLOCK, TRAVEL-  
LER'S CLOCKS,  
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CLOCKS.

## CARRIAGE OR TRAVELLING CLOCKS.



EIGHT-DAY LEVER CAR-  
RIAGE CLOCKS, striking hours  
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Rs. 110, 120, &c.

EIGHT-DAY LEVER CAR-  
RIAGE CLOCKS, in handsomely  
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Ormolu and Plate Glass  
Cases, Rs. 60, 70, 80.

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TIMEPIECES, HORIZONTAL  
Escapement, &c., Rs. 50, 60.

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Plate Glass Cases, 2 to 3  
inches high, Rs. 80, 100, &c.

EIGHT-DAY MINIATURE  
TIMEPIECES, Lever Escapement,  
Illuminated Cases,  
Rs. 120 to 180.

These very useful Clocks are especially in demand for India, from the fact that they go in any position, and are not affected by changes of climate. They can be had with or without striking movement, repetition or alarm, and are warranted accurate Time-keepers. Each Clock is furnished with an external case of the best Morocco leather, lined with velvet, and fitted with lock spring and leather strap handle.

COOKE & KELVEY,  
CALCUTTA.

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## NATIONAL BANK OF INDIA, LIMITED.

The Bank's present rates of interest are,  
On Twelve Months' Deposits 5%  
Six Months' Deposits 4%  
Special rates are allowed on Deposits for short periods.  
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J. CAMPBELL,  
Manager.

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## NOTICE.

THE Press at No. 2, British Indian Street, at which the *Indian Mirror* has been printed since the 1st January, 1878, being distinct from the Press at No. 6, College Square, where the Paper before that date was printed, it is hereby announced for public information that the Press in British Indian Street, where the *Mirror* is now, and will hereafter be printed, is henceforward to be called the "Sen Press." All communications for the *Indian Mirror* Newspaper and the *Sen Press* to be addressed accordingly.



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AGENTS, SINGER MANUFACTURING  
COMPANY,  
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Up-country orders with remittances promptly  
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Price Lists free on application.

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## NOTICE.

THE Manager of the *Sen Press* will be pre-  
pared to undertake any agency business,  
with which he may be entrusted, promptly and  
satisfactorily. Remittances to accompany orders,  
Commission will be charged according to the value  
of the order on a sliding scale of rates which can  
be ascertained by application to the Manager.



**Hooghly Bridge Notice,**

THE Bridge will be closed for traffic on Tuesday, the 15th February, 1881, from 3-15 to 6-15 P.M.

G. H. SIMMONS,  
a-53 Secretary to the Bridge Commissioners.

**MESSRS. L. V. MITTER & CO.,**

HOMEOPATHIC CHEMISTS, BOOKSELLERS,  
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ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goolundo every Sunday, and leave Debroogur downward every Saturday.



THE Str. *Mirzapore* will leave Calcutta for Assam, on Friday, the 15th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 17th instant.



THE Str. *Dhubri* will leave Goolundo for Assam on Sunday, the 20th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 18th instant.

Passengers should leave for Goolundo by Train of Saturday, the 19th instant.

**CACHAR LINE NOTICE.**

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.



THE Str. *Lucknow* will leave Calcutta for Cachar on Tuesday, the 15th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 14th instant.

For further information regarding rates of freight or passage money, apply to

4, FAIRLIE PLACE, G. J. SCOTT,  
Calcutta, 11th February, 1881. Secretary, a-1

**RIVERS STEAM NAVIGATION CO., "LIMITED."**

The Steamers of this Company will run weekly from Calcutta and Goolundo to Assam and back.



THE Steamer *Punjab* will leave Calcutta for Assam on Friday, the 18th February 1881.



THE Str. *Indore* will leave Goolundo for Assam on Thursday, the 17th February 1881.

For further information regarding rates of freights or passage, apply to

MACNEILL & CO. a-2

**ELECTRIC RAILWAY.**

THE PUBLIC ARE RESPECTFULLY INFORMED

THAT

RAILWAY CARRIAGES,

Propelled entirely by Electricity,

WILL RUN

IN THE ZOOLOGICAL GARDENS.

From 11 a.m. to 6 p.m., To-day,

And subsequent days.

Admittance to Engine and State Carriage ... As. 8  
Second Class ... " 4

**Notice.**

ALL private communications for the Proprietor of the *Indian Mirror* and the *Sunday Mirror* should be directed to No. 24, Mott's Lane, Dhurumolah Street.

A LECTURE will be delivered on Sunday, Feb. 13th, at 6-30 p.m., in the Mission Church, 182, Cornwallis Square, by the Rev. E. F. Willis, M.A., of the Oxford Mission.

SUBJECT  
"The Witness of Christ's Sinlessness." 523

**The Rev. Dr. Thoburn**

PREACHES every Sunday evening at the Methodist Church, 151, Dhurumtolla Street. Subject for this evening, "God Answering by Fire." All seats are free. Service begins at 6-30. Bengali gentlemen are cordially invited to attend. 527

**FANCY GOODS.**

IN addition to his stock of elegant GOLD & SILVER JEWELLERY, WATCHES, ELECTROPLATED WARE, &c., comprising the most recent introductions into the fashionable societies of Europe.

MATTHEWSON has imported a small but choice collection of fancy LEATHER GOODS, all being carefully selected and of the most serviceable kind, being entirely new to India, comprising the following:—

**Cigar Cases.**

These are of the best Vienna make, decorated with artistic designs, in Bass-relief, either beautifully hand-painted or silk covered.

In Black Roan Morocco Pull out	...	Rs. 4 0
Ditto superior solid	...	" 8 0
In brown solid leather Sporting	...	" 8 0
Plain black solid leather	...	" 5 0
Plain brown ditto	...	" 4 0
Limp brown ditto	...	" 4 0
Finest Brussels Silk worked in metal frame	...	" 9 0
Ditto ditto, containing a receptacle for Notes and Cards, &c.	...	" 8 0

**Ladies' Card and Note Cases.**

Same work as above.

In black Levant Morocco	...	Rs. 6 8
Ditto, in brown calf. Sporting designs	...	" 6 8
Ditto ditto Fancy designs	...	" 8 8
Ditto ditto in white grained Morocco	...	" 6 0
Satin lined ls. 5 and	...	" 8 8
Ditto ditto superior	...	" 8 8
Ditto white, very superior smooth calf	...	" 9 0
Satin lined	...	" 9 0
Ditto ash coloured ditto	...	" 8 0
Ditto hand-painted	...	" 5 0

**Blotters and Portfolios.**

Similar work as above.

In Levant Morocco limp binding Satin lined, brown or black	...	" 24 0
Ditto smaller	...	" 20 0
Ditto blue Silk Flowers stripes silk lining	...	" 25 0
Ditto white grained Morocco Satin lining	...	" 21 0
Ditto American Cloth and Leather mounted, wth Bass-relief game studies	...	" 12 0

R. N. MATTHEWSON,

No. 1, CALCUTTA.

**NOTICE**

To Constituents.

**THOMPSON & COONDoo,**

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Merchants,

33-36, New China Bazaar,

ARE prepared to execute any orders entrusted to them, and are should be taken when directing letters that this Firm is not misconstrued into

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**Valuable and Magnificent Houses for sale.**

THE houses and premises No. 70 and 71, Mirzapore Street, Puttledangah in Calcutta.

The above two houses standing on nearly 23 cottahs of land, formerly formed one property, being the mansion of the late Babu Roopnarain Ghosal, recently partitioned and may be sold together. They stand opposite to College Square in the south-east corner commanding a full view of the fine and magnificent buildings in and around the Square, and will make a very desirable residence for a rich Native gentleman. They can also be conveniently used for school purposes.

For further particulars apply to Babu Abhaya Charan Ghosh, Solicitor, No. 12, Old Post Office Street. 510

**DR. A. C. KHASTGIR.**

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- (1.) Promptly Cures recent and acute Fevers.
- (2.) Holds Lord Northbrook's First Prize on Burdwan Epidemic Fever and its Treatment.
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- (4.) Is Author of "Bengal Midwifery," sold at Rs. 5 per copy.
- (5.) Is Author of "Bengal Diseases of Women and Children," Rs. 3 per copy.
- (6.) Both books bound together, Rs. 6 per copy.

The following are the prices of Dr. Khastgir's Patent Medicines.

- (1.) For recent, or acute Fevers First med. 8 annas, 2nd and 3rd med. Re. 1 each.
- (4.) For Malarious Fever, with spleen or liver, 1st or 2nd med, Re. 1 each.
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- (9.) Children and infants' sweet and tasteless medicine for Fevers, (10.) Cough with Fever, (11.) Looseness of Bowels, (12.) Dysentery, 8 annas each. Also suited for adults, with a vomiting tendency.

Medicine bearing Patentee's Seal and Signature only genuine.

Additional Barghy charge for Mofussil delivery.

**THE CALCUTTA ARMOURY CO.**

No. 1/1 MISSION ROW, (ROUND THE CORNER.)

Guns, Rifles, Pistols, Ammunitions, Shooting & Fishing Tackle, Fencing, Archery, Cricketing & Badminton; &c.  
Also Mathematical Instruments, Bengali surveying compasses, and Pebble Spectacles.  
For sale at unprecedented low prices. a-7

**THE INDIAN MIRROR.**

RATES OF SUBSCRIPTION.

(IN ADVANCE.)

TOWN.

	Town.	Rs.	As.	P.
For One Month	...	2	8	0
" Three Months	...	6	0	0
" Six Months	...	12	0	0
" Twelve Months	...	24	0	0

N. B.—The above includes subscription to the Sunday Edition.

(Single Copy Two Annas.)

Mofussil.

For One Month	...	3	6	0
" Three Months	...	8	0	0
" Six Months	...	16	0	0
" Twelve Months	...	32	0	0

Foreign.

For Twelve Months (via Southampton)	48	6	0	
" " (via Brindisi)	64	10	0	
" Sunday Edition				
(Both for Town and Mofussil.)				
For One Month	...	1	0	0
" Three Months	...	2	8	0
" Six Months	...	5	0	0
" Twelve Months	...	10	0	0

(Single Copy Four Annas.)

Foreign.

For Twelve Months (via Southampton)	12	7	0
" " (via Brindisi)	14	14	0

ADVERTISEMENT RATES.

For casual Advertisements 2 annas per line.  
No Advertisement charged for less than a Rupee.

For special contract rates apply to the Manager. N. B.—All remittances should be made payable to Babu Narendranath Sen, Proprietor.

Printed and published for the Proprietor by W. C. Soot, at the Sen Press, at No. 2, British India Street, Calcutta.

# The Sunday Mirror.

[EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, FEBRUARY 20, 1881.

NO. 43.

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## Telegraphic Intelligence.

### REUTER'S TELEGRAMS.

#### MR. PARNELL.

LONDON, 18TH FEBRUARY.

The Queen has returned to Windsor Castle from Osborne.

Mr. Parnell was present in the House of Commons this evening.

#### THE RUSSIANS IN CENTRAL ASIA

ST. PETERSBURG, 18TH FEBRUARY,

The *Daily News* telegram from Kelat, dated the 4th instant, respecting the Merv Chiefs and General Skobelev's movements, is semi-officially denied. General Skobelev is at Krasnovodsk, and is returning to Russia.

## Editorial Notes.

We are requested to state that the Rajah of Bijni has subscribed Rs. 200 in aid of the Metropolitan Female School. The Rajah's enlightened views are well known.

Is not the time coming, if it has not already come, when the Brahmo Somaj of India should seriously consider the advisability of sending delegates to the West with the flag of the New Dispensation, with a view to ask Europe to admit Asia into spiritual fellowship in Christ?

We are sorry to notice that the collapse of the firm of Messrs. Nicholls & Co. has brought the *Statesman* to peril. The paper is to be sold, and we understand that negotiations are going on with a well-known party for this purpose. The disappearance of the *Statesman* will be a public loss, and we sincerely hope some enterprising gentleman will take it up, and give it another lease of existence.

MR. ERNEST DE BUNSEN is the author of a book, entitled “the Angel-Messiah of Bud-

dhists, Essenes and Christians.” His object is to prove that “the conception of an incarnate angel as Messiah is really of Buddhist origin, that it passed into Palestine through the Essenes, and was adopted from their first by John the Baptist, and then by Stephen and Paul.” This attempt is very much like the one made by certain Christian missionaries to prove that every good word in the Hindoo *Shastras* was borrowed from the Bible. Both are equally reasonable and true.

An English contemporary traces the history and the development of the doctrine of Trinity under a few dates and facts. “Justin Martyr was the Platonising Father. He flourished about the middle of the second century. Towards the end of the second century the word Trinity appears. It had not then the same meaning it gained in a subsequent age. During the third century the deification of Christ was accomplished, and in A.D. 325 the Nicene Creed was composed. In A.D. 381 the finishing touch was given to the doctrine of three persons in the Godhead. In the year A.D. 529 it was ordered to be sung in all Churches—Glory be to the Father, and to the Son, and to the Holy Ghost, &c. About this time the Athanasian Creed appeared.” So that it appears that the doctrine does not form any part of the teaching of Christ.

We need say nothing as to the “*Statesman* Defence Fund” about to be started in Calcutta. We respect Mr. Knight, and hope he will not be injured by the prosecution to which he has been subjected. But just a word of warning to our countrymen. They should not subscribe to *any* fund that may be started here. At times like these pushing men are not wanting who are ready to come to the front and declare themselves ready to lead a movement. Many a good cause has been lost here in this way. Our young friends who have shown a laudable promptitude on occasions like this, should first enquire who are the men that have taken up a particular cause; and if these are perfectly reliable and trustworthy, all sections of the community honoring and accepting them as their representatives, they may safely subscribe. But not till then. It is good to excite public indignation, good to speechify, but not so easy to turn a prevailing sentiment to good use.

The *Indo-European Correspondence*, in reply to our paragraph on the sectarian aspects of Christianity, says:—

The remark is perfectly just, and we cannot reasonably find fault with it. It is in substance precisely what was said by a Paris to the writer of these lines, twenty-one years ago on board a P. and O. Steamer. But we think the Natives of this

country, though undoubtedly Christianity has of late years come before them in a very sorry plight, would do well to adopt a more logical method of dealing with Christianity than the step sometimes adopted of having nothing to do with it, because its various denominations are at variance. Enquire first whether Christianity is true, and then it will not be so difficult to decide which of the wranglers is right. The remarks made by the Baptist paper, quoted by our contemporary, are either very stupid or very impudent, perhaps both. The idea of the Catholic Church following a sect of yesterday to swoop on those who fall out of its ranks, is mere bounce. The Catholic Church was at work in India long before the Baptists were born or thought of, and many of the works of the Baptist missionaries have long since gone to wrack and ruin—their Serampore College for instance—not by the mythical Jesuit intrigues of which we are told some of the local Baptist missionaries are so fond of talking—but by pure premature decay.

If Natives, however, were to enquire first whether Christianity is true, why is it that Christian missionaries are so hard upon them, when they have come to a definite conclusion about it in their own way?

OUR remarks on the revised version of the New Testament have called forth two letters which will be found in the usual place. Our correspondents point out to us that if the objectionable clause in Mark ix, 44, 46 has been omitted, it has been retained in the 48th verse of the same chapter. Of course we knew that; but our object in writing the paragraph was to express a hope that the time would come when by reason of documentary evidence or a lucky find in manuscripts or by some other means the condemnatory clause still retained might also be thought to be obsolete or useless or unauthorised. There is no use denying that we do not believe in eternal damnation, and the fact cannot be concealed that some of the most eminent divines of the Church of England do not share in the orthodox belief. The name of Canon Farrar is sufficient to justify our assertion. If that be a fact, is it wrong to hope that the good sense of Christians will bring them round to our mode of thinking? Our respected friend, Mr. Willis, dwells on the subject of the infallibility of a book-revelation. Our position is this. A book that is liable to alteration or revision, be the revision or alteration ever so justifiable or



good, cannot be held to be infallible, and Christians who hold fast by the doctrine of the literal inspiration of the Bible have lost their ground by the very fact of their allowing a revision to take place.

SIR RICARD TEMPLE'S opinion on the Brahmo Somaj is well-known. This is what he says in his last work :—

Many educated Natives have long cast away the last shreds of their belief in the mythology, the sacred story and the future world of Hinduism. But they do not become irreligious men, nor theists, nor materialists. They believe in the immortality of the human soul, in the existence of abstract principles of right and wrong, in the omnipresence of a Supreme Being, who is the creator and preserver of all things, who is absolutely just and good, to whom all men are accountable after death for their conduct in this life. They adopt a morality resembling that inculcated by Christianity, and sometimes expressly derived from the Christian Scriptures. Occasionally they listen to sermons preached from texts in the New Testament. By some they would be called deists or theists. They call themselves Brahmos or A di-Brahmos, members of the Brahmo Somaj or of the Prarthana Somaj, and quite recently they have sometimes adopted the name of Theosophists. The spread of the Brahmo sect, first in Bengal and then in other provinces, is one of the phenomena of the time in India. Keshub Chunder Sen, a man of high qualities and gifts, is among the best known of its leaders. Its nomenclature signifies the belief in one creator of all men and things. Its growth is understood to have been recently checked by some internal dissensions, but is probably destined to expand further. Its marriage rites have formed a subject of special legislation. The divine origin of certain castes is discarded by it, and caste is regarded merely as a human institution, like the social grades of civilized countries.

The reference to the Theosophists is a mistake. The Brahmos have never identified themselves with the Theosophists.

The census operations were safely brought to an end in the metropolis on last Friday morning. We are not aware if any formidable difficulties presented themselves before the authorities. If any did, we are sure they were promptly met and repressed. An ignorant community is always liable to shocks of panic resulting from the devices of designing persons bent upon profiting by the weakness or ignorance of their more helpless neighbours. It would be interesting to collect all the rumours which were set afloat on the day in question. We may mention here one or two that came to our notice. It was given out in one quarter that two Europeans, one male and another female, would enter every household, and as soon as they appeared, would proceed to cut off the heads of the inmates without any ceremony. The European woman would enter the Zenana and lop off as many female heads as she could find there, while her male partner would do the needful with the male inmates of the house. Another rendering of the census was this. The soldiers returned from the Afghan war badly required partners in life, and it was to give them that necessary commodity that a census was indispensable. The Government wanted to count, in short, how many available brides there were in Calcutta for this purpose. Our people are so philosophically disposed that they will never leave a subject unless they probe to the bottom of it. One person saw that Government was desperately bent upon taxing individuals. So he said he would elude their inquiries for three days and nights by safely ensconcing himself on the height of a palm tree. Whether he carried out this ingenious resolution is more than we can say.

Will the Calcutta authorities do nothing to educate these ignorant masses?

SIR RICHARD TEMPLE'S "India in 1880" is a bulky volume of 502 pages. In manner as well in matter the book may be held to be almost unique. It is perfectly surprising to see so many facts brought together and put at their best in Sir Richard's most lucid style. He says in the preface :—"I may state that the demands of public duty have compelled me to visit every part of the Indian empire from Thibet to Ceylon, from the Khyber Pass to the frontier of Ava, from the valley of Assam to the city of Candahar. It has been my fate to serve in the three Presidencies of Bengal, Madras, and Bombay, and in every province of the empire with one exception, to be brought in contact with the Native States and the North-West Frontier, to be employed, in some capacity or other, under all the departments of the State. These circumstances are mentioned in order to show how the materials have been acquired upon which this volume is founded. I have with trifling exceptions, not only beheld but made sketches of every scene which is described in these pages. I have been from first to last concerned in, or otherwise personally cognisant of, almost all the affairs which are here discussed." This is uttered in no spirit of vain glorying. Those who know Sir Richard can alone form some idea of the marvellous energy of the man and the vast amount of information at his disposal. We dare say the volume will be a standard work and come to be regarded as such by every one who wishes to form an opinion upon an Indian subject. Sir Richard Temple seems to have written an administration report, and his views are expressed with a firm sense of the responsibility which usually attaches to a ruler. Hence there is nothing sensational in the book, but the student will find weighty judgments upon many matters upon which it is not possible to form decided views at once.

#### LORD RIPON AND EDUCATION.

If Lord Ripon were to examine closely the history of English education in Bengal, he would find that the entire educational development of the country has arrived at a point beyond which it can hardly progress. We mean to say that the policy inaugurated by Government in 1854 has borne its best and its worst fruits, and that no better fruits can be expected from its continuance on the same uniform and monotonous plan. English education has benefited the country, but it can benefit it no further; it has produced evils too, and those evils have been already stereotyped on the face of the generation which has received its benefits. We cannot say that education has been an unmixed good, nor that it has been an unmixed evil. That it has freed the mind from superstition, purified and elevated its aspirations and raised the character, are facts too well known to be gainsaid. That it has raised the tone of Native society, and that it has benefited Government by bringing up a large number of valuable and trusted servants of the public, will also be admitted by every one. That it has stimulated in the educated heart a desire to know and inquire and a strong wish to be useful to the country, is also evident. English education has given to the country such an

extraordinary man as Ram Mohun Roy, such public bodies as the Brahmo Somaj, the British Indian Association and the Indian Association for the Cultivation of Science. It has given us trusted and valued public men like Ram Gopal Ghose, Dwarka Nath Mitra, and Rajendralala Mitra; raised a body of Civil Servants and judicial officers who do honor to the services to which they belong; and given us, moreover, a number of public men who live exclusively for the public good and think of nothing else. Wherever English education has gone, it has introduced new life among the people. It has given birth to schools, charitable dispensaries, literary and scientific societies, and printing presses. The most elementary books published in the country express nothing but English thought, and breathe nothing but the English spirit. There is a healthy excitement all over the country. The latest political events in Europe are watched and criticised in a manner that is calculated to rouse attention. We observe a sort of upheaval which, under more favorable circumstances, may lead to the ultimate regeneration of the nation. But while so much has been said in favor of English education, the evil effects traceable to an imperfect application of it should not be overlooked or lost sight of. The duty of pointing out these is not a congenial one, especially when it is remembered that it is these evils that have led many of our critics to advocate the abolition of high education and the closing of the state colleges. So that it is almost taken for granted that a patriot's duty in these days is to say nothing against high education, and accept even a faulty system without any manifestation of a wish to improve or modify it. We must say that we do not view this spirit of conservatism with favor. A patriot's most glorious privilege is that he can pride himself upon national excellencies at the same time that he is not blind to the defects or deficiencies of his character. We do not care to know what the captious critics of high education may wish to do with reference to it. For our part we see that the system of education in vogue among us has answered expectations up to a certain point, but that more it cannot fulfil. Nay more. We observe that this system, by its very incompleteness, has produced evils which, if unremedied, will have a most disastrous effect upon the national character. While English education has raised the people up to a certain point, it has failed exactly where it was calculated to give them backbone or stamina. It has failed that is to say, exactly where its help was most needed. For the chief object of education is to form the character, by which a man, left to himself, might frame a career which would redound to his own credit for honesty and fairness, as it would enable him to live on with the utmost self-respect. Both these objects, we are sorry to say, are left unfulfilled, not to say entirely uncared for and overlooked. Our young men leave the colleges almost, if we may say so, *characterless*. Not that they are unprincipled. What we mean to say is that they simply get no character formed for them by the education which they receive. A little of literature, a little of philosophy, history and science, may, and certainly does, rouse the mind; but having roused it, it does not draw it out, or, in other words, educate it so that the character may be formed at once by the process. What little our young men do acquire fits them to be lawyers, physicians or engineers. It may make them good teachers, and certainly it makes them excellent clerks. But these professions are limited; they

are easily overcrowded, all a moment comes, as it has partly come already, when more than one-half of the present generation have the formidable prospect of grappling with poverty or encountering starvation in some of its most degrading and humiliating forms. The prospect of thousands of our young men, as disclosed in these days of competition, is deplorable indeed. What are they to do? You may ask them to set up in independent lines of business: open shops and carry on trades. There are two difficulties, however, in connection with this, which the present education system does not, indeed cannot, grapple with. In the first place, caste-feeling would not allow respectable Indians to enter into petty professions or callings, and Indian education has not been able to cope with caste feeling. In the second place, the knowledge is wanting which is to enable young men to become useful members of society. The instructions in science afforded in the colleges are not quite useful in this respect. So that it is evident that in the face of growing competition, of the dearth of employment in public offices, of the absence of teachings in the useful arts, of the want of the requisite manliness to break with the traditional feeling of caste, a strong effort is needed to make our education a real blessing, instead of an inevitable curse, as it will soon be, to this country. It must be remembered that on the reform of the education machinery depends a great deal of the political safety and well-being of the country. Educated men with a large stock of abstract notions and principles in the head and having plentiful leisure to devote to the discussion of their grievances, are by means a safe element in the constitution of any commonwealth; and it is the duty of the rulers to apply a safety valve as soon as it is possible to do so. It is too late in the day to talk of abolishing high education. That education, as Lord Northbrook declared long ago, was placed on a foundation too deep and strong to be capable of being upset. Besides, the advantages of the existence of an educated community to Government are too manifold to require a detailed notice. The census operations of the last week are an instance of what education can do in the way of breeding confidence and fostering loyalty. If, then, you cannot abolish high education, you can certainly raise and improve it. Such a step has become imperative upon our rulers. They cannot shut their eyes against the growing clamours of a dissatisfied community. They cannot afford to see a large number of people daily going down from bad to worse in their hard struggles for existence. They cannot wilfully denationalise a nation when Providence has brought them here to save and regenerate them. Educate them, therefore, they must. It is God's ordinance and decree, and to educate them in a proper manner is a duty incumbent upon them. In another paper we shall show in what direction reforms are most needed, and in what manner they may be most usefully carried out.

#### MISS COLLET'S YEAR-BOOK FOR 1880.—III.

If Mr. Voysey is not satisfied by what has been written before, that his statement about "the repudiation of Keshub" by the great majority of Indian Theists is unfounded, and if Miss Collet is not satisfied that what she says about the Brahmo Somaj being "a little coterie" is groundless, I will venture to give one or two facts more. It may be known to the compiler of the Brahmo Year-Book for

1880 that the opponents of Keshub have always signalized themselves by scrupulously leaving the places of worship where Keshub himself, or any of the Missionaries of the Brahmo Somaj of India conduct Divine service. This marked spirit of exclusiveness has sometimes given rise to acts of rudeness, such as derisive clappings, noisy exits, insulting words, to which I have the misfortune to bear personal testimony. It is not, therefore, to be expected that those Somajes which are *en rapport* with the Sadharan Somaj should invite the services of the Missionaries of the Brahmo Somaj of India, and for days and weeks detain them at their respective places of worship, listening to their instructions, and profiting by their sermons. Yet the fact is that the more active among our Missionaries have been invited, and have visited all the most important Somajes throughout India, staying at each Somaj for days together. The Somajes which our Missionaries visited in Bengal during the last year are the following:—Calcutta (i.e. most of the small metropolitan Somajes); Mudiari; Howrah; Chinsura; Chandernagore; Sultangacha; Khatura; Bardwan; Rampurhat (invited but could not go); Murshidabad; Berhampore, Bhanganpore; Krishnanagpur. In East Bengal they were at the following Somajes:—Dacca, Mymensing, Noakhali, Chittagong, Jungabari, Sirajgonj, Faridpore (invited but could not go); Rungpore. In Chota Nagpore, they ministered to the Somajes at Hazaribagh, Ranchi, Purulia, Pachamba. In Assam, they ministered to the Somajes at Dibrui, Gorhati, Tejpore. In Southern Bengal and Orissa they addressed large congregations at Dantan, Contai, Tomluk and Balasore. In Behar, they visited and preached nearly at every Somaj, namely Monghyr, Patna, Gya, Arrah, Mozufferpore, Buxar. In the N. W. Provinces, they officiated at the following Somajes:—Ghazipur, Allahabad, Cawnpore, Lucknow, Agra. In the Punjab, they worked at Lahore, Rawal Pindi, Multan and various other places. In Sindhi, they were at Hyderabad, Kurrachi, &c. In Bombay, the metropolitan Parthana Somaj was visited; but though warm and repeated invitations came from Puna, Sholapore, Ahmedabad, for want of time these Somajes could not be visited. In Madras, both Bangalore and the metropolitan Somaj were included in our missionary labors. All these Somajes are thoroughly independent, as Miss Collet herself shows, and that is why their sympathies and invitations bear out our position more fully. But in this list I mention only the names of places where Somajes actually exist. Besides these many hundreds of people were addressed at scores of other places which I do not name, because there are no Somajes now, but where Somajes may any day be established. If this list be compared with the general list of Brahmo Somajes, some of which in different parts of the country have been, I am sorry to say, abolished, the reader will see that every important Somaj sympathizes with the Brahmo Somaj of India, and eagerly courts the services of its Missionaries, and, what is more, contributes large sums of money (as shown before) to avail of their services. I say, in the face of the bitter exclusiveness by which Keshub's opponents refuse to listen to our services and sermons, is not such wide-spread welcome to our Missionaries by so many Somajes significant? I leave it to the reader to conclude whether this fact means "the almost universal repudiation" of which Mr. Voysey and Miss Collet speak, or the almost universal confidence with which our movement is re-

ceived by the great majority of Indian Theists. Unless Miss Collet can bring forward facts equally strong to maintain her hypothesis of the "little coterie," and unless Mr. Voysey has more than his *ipse dixit* to support his gratuitous statement, they should both of them to express their regret for having spread an unfounded report. Miss Collet's chapter on the "Literature of the Year" summarizes the most harmful charges which she lays against the Brahmo Somaj of India. She professes in this chapter to review the last year's publications. But unfortunately she does nothing but elaborate and extensively quote from the productions of Keshub's opponents, as if these contained the very quintessence of Brahmo thought. We have no wish to criticise these quotations, but alas for the Theistic public of India if this be the kind of spiritual pabulum on which it is fed and nourished. Nor, perhaps, must we complain of the absence of that impartiality which should have induced her a fair measure of sentiments from men whom she accuses of blasphemy and idolatry. Prejudice can never stand but on the pedestal of injustice. But we could at least have hoped that she should take the trouble of making a fair enumeration of the quantity of literature that has actually emanated from the Brahmo Somaj of India, if her record of that body was at all meant to be correct. That might also have suggested to her the fact that the state of public sympathy with ourselves and our leader is not so hopeless as she represents. Because books published and sold mean the circulation and acceptance of ideas. Twenty-seven pamphlets containing the Minister's sermons alone, so largely subscribed for and eagerly read by Brahmos, have been published during the last year, not a single copy of which is alluded to in the Year-Book. Besides these, six tracts have been published by the Tract Society. These also go without any mention. My own pamphlets on "Will the Brahmo Somaj last" and "Hinduism in the Brahmo Somaj," and my friend Gish Chunder Sen's beautiful little book called "Tapaswala" share the same fate. The "Bidan Sangit," and the new editions of the "Sangit Postak," our popular hymn books, which bring us large incomes, pass unnoticed. The second volume of the Bhakti Chaitanya Chandrika has run through another edition. Keshub's "English Visit" has also run through a second edition. All these, taken together with our magazine, &c., and the three or four publications noticed by Miss Collet will come to no less than sixty-five volumes, covering in all over 2,000 pages. In conjunction with this fact, it would not be uninteresting to find out how many journals are under our management. We have seven journals connected with our movement, of which the *Sulabh Samachar* alone has a weekly circulation of 3,000. The daily *Mirror* is the only Native daily paper in India. When writing her chapter on the Literature of the Last Year, we are afraid these facts could not have occurred to Miss Collet. But now that they are pointed out to her, we hope she will be able to gauge public sympathy better than she has been able to do. Having disposed of the question of the numerical strength of sympathy felt for the Brahmo Somaj of India, I should proceed to remove the false light in which the Year-Book for 1880 places some of our important ideas and doctrines. But before I do this I should repeat that the reaction against the spirit of her misstatements is steadily advancing. I hear from my English correspondent by the last mail again. He says:—"On January 23" (the date of our last anniversary Utsah) "Mr. Conway gave a discourse on the



New Dispensation in India, showing a sympathetic appreciation of the pilgrimages lately undertaken by Brahma devotees and of the recent utterance of Keshub Chunder Sen. Mr. Conway appears to commend the respect you show to the world's sages, and prophets including Jesus amongst their number, and the opening of your columns to any sages your Western brethren may desire to bring before your notice."

P. C. M.

### THE ANNIVERSARY LECTURE.— "WE APOSTLES OF THE NEW DISPENSATION."

(Continued from the last "Sundy Mirror.")

In the present dispensation then, which sums up and integrates all things in God, under the inspiration of the holy Comforter, one cannot fail to recognise the fulfilment of an ancient prophecy, the realization of Christian and Pauline anticipations. What do we see before us in India to-day but the fruit of that tree whose seed Jesus planted and Paul watered centuries ago? The imagination of the unbeliever may say Jesus is opposed to us, and is far away from us. But faith points to his spirit in us, and maintains an unbroken continuity of dispensation. Wherever a dozen disciples are gathered in his name, he is there. We are imbued with his spirit. If it be true that our ancient Aryan ancestors have influenced us, it is equally true that Christ has Christianized us. The Acts of his Hindu Apostles will form a fresh chapter in his universal gospel. He cannot deny us, his logical succession. Surely he accepts us. And so Paul too. Will thou reject us, Saint Paul? Revered Brother, wilt thou cast us away as thine enemies? Is not thy spirit in us? Let our lives testify. My friends, what was Paul's great mission? To obliterate the distinction between Jew and Gentile. I speak to you Gentiles, said he, inasmuch as I am the apostle of the Gentiles, I magnify mine office. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Again, in his Epistle to the Corinthians, "By one Spirit we are all baptized into one body, whether we be Jews or Gentiles." Paul was raised by God to break caste and level the distinctions of race, color and nationality; and nobly did he fulfil his mission. The Jew and the Gentile he made into one body. The modern Pauls of the New Dispensation are carrying on a similar crusade against caste in India. The obnoxious distinctions between Brahmin and Sudra, between Hindu and Yavari, between Asiatic and European, we thoroughly proscribe in the gospel of love we have proclaimed. In the household of God, there is no invidious distinction, and, therefore, this dispensation gathers all men and nations, all races and tribes, the high and the low, and seeks to establish one vast brotherhood among the children of the great God, who hath made of one blood all nations of men. Let them that have eyes see that in the midst of the great spiritual revolution and revival going on in this land, Moses and Christ and Paul are gathering through us the many tribes of Israel, and uniting all in the name of the kingdom of heaven. In this anti-caste movement which daily brings Jew and Gentile, Hindu and Christian, nearer and nearer in spiritual fellowship, the chief workers are verily the logical sequence of Moses, Jesus and Paul. Have not these prophets raised up at different times minor prophets, holy fathers and

saints and martyrs of the Reformation, who have all contributed to develop and extend their work till it has gone to the uttermost parts of the earth? In this long line of succession, last and least are these humble apostles of the New Dispensation. But why do I carry the chain of logical sequence down to these days and this hour? Shall I not carry it up to the days of Greek philosophy and Hindu devotion, yea to the earliest childhood of the world, when Adam in sweet innocence adored the Supreme God. I trace the second Adam to the first. The first Adam, I say, made the second Adam a logical necessity. Who was Adam? Whoever he was, whatever he was, before his fall he was surely Christ, uncontaminated and obedient humanity personified. The innocent child of God had not yet been defiled by the world. He had not yet tasted the forbidden fruit. His heart was obedient unto the Lord, and his only creed was "Thy will be done." Verily the pure Adam was Christ. The two were united and identified. But when Adam fell, Christ went out of him and was estranged from humanity. But could Christ remain long as an exile from a sinful and sorrowing world? His recall was a necessity. The son had disobeyed the Father. A reconciliation was necessary. The will in man had gone astray from the Divine will. Its return was needful. 'Man fell' made 'man rose again' a necessity. 'Paradise lost' made 'Paradise regained' a necessity. An example of obedient sonship was really the logical sequence of Adam's transgressions, in the economy of Divine Providence. In the plan of redeeming mercy, the tragedy of man's disobedience and expulsion from heaven, necessitated and predestined his final reconciliation with God in Christ. So Christ was a necessity. But the world needed something more than innocence. It needed tried purity. Mere childlike innocence could not stand in the hour of trial. Adam was unable to withstand the wily machinations of the tempter. But when the son of God was tempted, he said "Get thee behind me, Satan." It was such an example of tried and triumphant righteousness that the world needed, and in Jesus it found it. Humanity was lost in Adam, but was recovered in Christ. The human will broke with the Divine in Adam; it was reconciled and attuned to it in the Prophet of Nazareth. The first Adam broke the harmony of heaven and earth; the second Adam restored it. The unity of Divinity and humanity in man was destroyed by Adam, and God and man became a conflicting duality. In Christ's atonement the two were again united, and the blessed son was at one with the Father. Behold the beauty of this chain of logical sequence from Adam to Christ and from Christ down to modern times! How all prophets and reformers, all scriptures and dispensations are linked together in the unity of a vast synthesis, each growing out of national exigencies in the fullness of time, and all following in the regular order of sequence according to recognised laws of thought! How many dispensations has the Lord of nations vouchsafed, how many are yet to come! Yet in their multiplicity is a wonderful unity. Analysis shows they are many. But synthesis proves they are one, the gradual unfolding of one identical purpose in the saving economy of Providence, the redemption of nations. Bring into a focus these scattered dispensations, and you will at once find their harmony in science, their unity in truth and God.

I shall now proceed to explain the other distinguishing characteristic of the New Dis-

pensation. It is subjective. It aims at syntheses, and it aims at subjectivity. It endeavours to convert outward facts and characters into facts of consciousness. It believes that God is an objective reality, an Infinite Person, the Supreme Father. In the same manner it believes in the objectivity of all prophets and departed spirits, each a person, a child of God. But the recognition of the objective side of truth is not the whole of philosophy or theology. There is a subjective side as well. We have done a great deal for the former. The latter demands an equally faithful recognition; nay it ought to excite much warmer interest. For subjectivity is of the first importance to the wants of the soul. For who among us does not believe in the outward and objective God? And yet how few among professing Theists realize Divinity in their own hearts? God is not only a Person, but a character. The Person we worship, the character of Divine holiness we must assimilate to our own character. True worship is not completed till the worshipper's nature is converted so as to partake of the nature of Divinity. Worship is fruitless, if it does not make us heavenly and divine. The transfer of the outward Deity to subjective consciousness is the maturity of faith, the last fact of salvation. "I believe 'Thou art'" is the earliest utterance of faith; "Thou art in me, life and light" is the consummation of faith. It will not do to say "Lord, Lord." You must put God into your inmost souls. In regard to the spirits of departed saints the same argument holds good. If you simply admit their entity, of what avail is it to you? You have no doubt heard of such a thing as the communion of saints. What is it? Is it the superficial doctrine of objectivity, or is it the deeper philosophy of subjective fellowship? My friends and countrymen, you ought to guard yourselves against the evils arising from the mere objective recognition of the world's prophets and saints. Nothing is so easy as to say, O Jesus, O Moses. This apprehension of the external reality of great spirits is not communion. There is Christ, here are we; and between us there is a great gulf. There is no attempt to bridge the gulf, and bring about closer relations. Hence is it that Jesus, though good and true, affects not our lives till we realize him within. The Christ of older theologies is the barren outward fact, the dead Christ of history and dogma. But the Christ of the New Dispensation is an indwelling power, a living spirit, a fact of consciousness. It is this philosophy of subjectivity which underlies the Pilgrimages to Saints, as they are called. We have been asked to explain what we mean by these pilgrimages. They are simply practical application of this principle of subjectivity. As pilgrims we approach the great saints, and commune with them in spirit. We kill the distance of time and space. We enter into them, and they enter into us. In our souls we cherish them, and we imbue their character and principles. Do we commit the popular error of materializing the spirits of departed saints and clothing them with the flesh and bones which they have for ever cast away? God forbid. Nor do we hold these human spirits to be omnipresent. We do not say of them that they fill all space, and are here, there and everywhere. We believe they still exist, but where they are we cannot tell. But wherever they may be, it is possible for us earthly pilgrims, if we are only men of faith and prayer, to realize them in consciousness. If they are not personally present with us, they may be spiritually drawn into our life and character. They may be made to live and grow in us. This is not

pantheism. As far from pantheism is this communion of saints as the north is from the south pole. Detestable pantheism! Thon hast done incalculable mischief in India. This land has seen thy horrors as no other country has. Therefore thou shalt not be permitted to re-enact those horrors. We have had enough of this cursed pantheism. No more. We shall not, gentlemen, ignore personality as the pantheists do; but we shall recognise the objective personality of each individual saint while ingrafting the spirit of his character in our lives by means of deep and profound communion. This is a normal psychological process, to which neither science nor theology can take exception. Here is the subject-matter, there is the object—a prophet or saint. The subject by a mysterious, though natural process absorbs the object. Your philosophers have, perhaps, told you what the soul is and what its various attributes and faculties are. But I fear they have not told you one thing, which is too important to be missed. I mean the absorbent character of the human soul. Marvellous is its power of receptivity. It is, indeed, a wonderfully impressionable substance. Place an ascetic before the soul, and within a few days it will take in all the salient features in his character. His poverty and resignation, his self-control and simplicity are radically sucked in almost unconsciously, and they have gone into my blood and my being. I may be a misanthrope; I may hate man with intense hatred. Yet a few hours' association with warm-hearted philanthropists may so completely change my ideas and influence my feelings as to make me a converted man. An hour in the company of saints is enough. The whole heart is revolutionized. Contact with exalted minds has often been found to have the miraculous power of sanctifying even the most confirmed sinner. All scriptures bear testimony to its blessed influence. The human soul, if it has not lost its susceptibility, inevitably imbibes and draws in the goodness of saints. It naturally absorbs all that is good and true in them.

(To be continued.)

### Brahmo Somaj.

AMONG the note-worthy events in the Brahmo Somaj may be mentioned the unusually numerous calls which the Minister lately received from various classes of Christian clergymen and missionaries. We may record the following among others.—The Lord Bishop of Colombo, Mr and Mrs. E. H. Bickersteth, Christ Church Vicarage, Rev. Edward Bickersteth, Can. Church Mission, Delhi, Rev. M. Thornburn, M. Rev. J. S. Inskip, Rev. K. S. Macdonald, Rev. J. S. Macdonald, Rev. Samuel Baker of Hoshangabad, Rev. George Baugh, Mr. Henry Stanley Newman, Secretary Friends' Foreign Mission Association London, Rev. Dr. Murray Mitchell, Rev. J. Hector, Rev. Dr. Barr and Rev. Dr. Stewart from America.

A CORRESPONDENT from British Burmah writes:—"Your readers will doubtless be very glad to learn that your friends in Burmah celebrated the 11th March in the best way they could. They had special prayers and thanksgiving on the day in connection with their 'Bangoon Prayer Meeting' established a year ago. More than twenty gentlemen of different nationalities were present, including Eurasians, Madrasis, and Beugalis. This is not a small number for a place so unknown to religious activity as Bangoon. Services were conducted in English and Bengali; and the hymns sung by the Madras brethren in Tamil, were very edifying. Our esteemed friend, Mr. P. C. Sen, Barrister-at-Law, delivered an eloquent and impressive anniversary address on the occasion. I have permission to add that all the members of the 'Bangoon Prayer Meeting' deeply sympathise with

your New Dispensation movement, though many of them have not yet formally accepted it as their saving religion. May God help them."

A FRIEND writes:—"The Eighteenth Anniversary of the Berhampore Brahmo Somaj was celebrated on Thursday and Friday, the 3rd and 4th instants, respectively. The minister and Bhais Troskyahantany Sanyal and Dina Nath Mozumdar were invited to deliver the very busy season of the Anniversary festival of the Brahmo Somaj of India, Bhai Dinonath alone went to the occasion, and conducted service on Thursday evening and Friday morning, and took lead in the *Sankirtan* processions on both the days, the morning service of the first day being conducted by the local minister, Babu Dinonath Ganguly, the former not being able to reach the station till after the service was over. Each of the three service meetings was large and respectable. The average number of attendance was about two hundred in each. The ladies also mustered strong behind the screen both from Brahmo and non-Brahmo families. Both the services and *sankirtan* in the streets of Berhampore and Gorahazur appeared to have made impression on the minds of those who attended and heard them. Babu Shyam Churn Bhatto, an old and respectable Pleader, came out of his gate bare-footed to receive the procession, as it was passing by, and took into his spacious house, where an address was given to those who gathered around, numbering about a hundred and fifty. The service in the Gorahazur Hindustani Somaj was attended by about a hundred, who appeared to have well appreciated its spirits. On his way home Bhai Dinonath was invited to Murshadabad, where Divine service was held in the new Mandir of the local Brahmo Somaj, a nice building erected by the energy of Babu Rakhal Das Chatterji, Overseer, to which about five hundred rupees was contributed by the Nawab Nazim of the family. An open-air address was given in the Chowk before five hundred people gathered by beat of tom-tom. So the total number of people addressed during these six days aggregated upwards of a thousand.

### THEOLOGICAL INSTITUTION.

A MEETING of the above Institution was held on the 19th ult., at the Albert Hall, when, amongst others, the Rev. E. F. Willis, M.A., of the Oxford Mission, was invited to speak. The following is a substance of his speech:—

My Friends,—Though I am a stranger to this country, and a stranger to all of you here, yet I do not feel altogether strange at the present moment, and I will tell you why. I understand that most of you here are theological students, and Well, for the last ten years of my life, I have been engaged in lecturing to theological students; and, therefore, in standing up here to speak to theological students, I think that I ought to feel very much at home. Now since I understand that I might be called upon to speak to you, I have been considering with myself on what subject I should speak. And I have selected a very simple subject—one of which the youngest and most unlearned in this room know as much as the wisest and most learned amongst us, and yet a subject on which whole libraries of books have been written, and which the profoundest intellects have pondered over continually without exhausting. I mean the love of God. The love of God! I mean more than all that we can ever know upon this subject, is contained in three little words "God is love." We can never fathom the meaning of those words. But let me ask you in passing to consider this, whether if God be eternal, and unchangeable, and if love to the love implies an object of love, that does not of necessity involve a plurality of persons in the Unity of Godhead. But I wish now to dwell for a few moments upon merely one aspect of the love of God. I mean its tenderness. Now let me ask first, how are we to know that God is a God of perfect love, but not of a God of limited love? I will not answer this question for the nature teach it me? I will not answer this question myself, but let one of the keenest intellects, one of the coolest and most accurate reasoners, that the world has lately seen, answer it for me. The deliberate and settled conviction of John Stuart Mill, as expressed in his posthumous essays, is, that nature does not teach us of a God of perfect love, but only of a God of limited power and of limited goodness. If nature does not tell us of the love of God, how are we to know an act of it but by revelation; by what God tells us of it himself? I am not going to enter into controversy. I am not going to discuss the merits of different revelations all claiming to come

from God Himself. I am not competent to do so. But one thing I can do, and that is, I can set before you what the revelation, which I myself believe to have come from God, does teach about his love. In the beautiful poem of the Bhagavatgita, there is a fine passage in which Krishna, at Urjuna's earnest request, reveals himself to him in the fulness of his attributes. There is a somewhat similar passage in the Old Testament, in which Jehovah reveals Himself to His prophet Moses, and how does He reveal Himself? It is written: "Jehovah passed by before him, and proclaimed, Jehovah, Jehovah God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." This is one of God's earliest revelations of Himself in His character of a God of love, and the whole Old Testament is one long unfolding of that character. It is proclaimed again and again in the pages of the Old Testament scriptures. Listen to the prophet Jeremiah: "The Lord hath appeared of old unto me, saying Yea, I have loved thee with an everlasting love: therefore, with loving kindness have I drawn thee," or to God speaking by his prophet Hosea: "I drew them with cords of a man, with bonds of love." How could we so lovingly express the love of God be more lovingly expressed than in these words of Isaiah: "can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee;" or listen to the following utterance of a Jewish sage: "Be as a father unto the fatherless, and instead of an husband unto their mother; so shall thou be as the son of the most High, and He shall love thee more than thy mother doth."

The doctrine of the motherly tenderness of the love of God, is no new doctrine, my friends; it is as old at least as Judaism, it is as old as the Bible, it is as old as the revelation of God to Moses. It is not man's invention or discovery, it is not taught by nature, it does not require any new dispensation to proclaim it; but it was found revealed, by any who care to look for it in the pages of the Christian Bible.

### DOMESTIC OCCURRENCES.

[THE CHARGE FOR NOTIFYING A DOMESTIC OCCURRENCE IS ONE RUPEE, AND THE ANNOUNCEMENT MUST BE AUTHENTICATED.]

#### BENGAL.

##### MARRIAGE.

MUKERJI—ROY.—At Calcutta, on the 14th February 1881, Babu Ram Chunder Mukerji, aged 31 years, son of Babu Sama Prasanno Mukerji, of Kariparah, District Nuddea, Landhoor, to Srimati Sarva Mongula Dasi, aged 2 years, daughter of Babu Biso Nath Roy, of Lucknow.

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—ED., S. M.]

### THE REVISED NEW TESTAMENT.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—Your remarks on "the Revised New Testament" appear to have been written under a misapprehension, which I should like to remove, if you will kindly permit me to do so. With regard to the omission of two verses from the Gospel according to Saint Mark, you ask: "is not this omission an earnest of more to come?" and you further remark, "if a book which is a revelation and is infallible at the same time, is capable of revision, including significant omissions and changes, how can the world have faith in any book-revelation, and how can Englishmen contentedly stick to the English Bible as 'an infallible authority on all things'?" These remarks betray a misapprehension both of the work and of the power of the Committee of Revision. The Committee have no power to make any changes whatever in the text of the Bible. Their work is two-fold: first, to find out the real text; and, secondly, to render that text into English which shall be a faithful and correct rendering of the original language. Since the Science of Textual Criticism has made great advances; and by the collation of more and better



manuscripts it has been found that the text of the Bible, from which the English version was made, was not in all respects so correct and accurate as was to be desired. The work of the Revisionists, so far as the text is concerned, is confined to restoring that text which has the support of the best and most trustworthy manuscripts. The words you cite from S. Mark as having been omitted from the revised version, have not been omitted altogether, as you appear to think. In our present version they are three times repeated, but the manuscript evidence goes to show that in two passages, they have been, probably through an error of some scribe, interpolated, and are genuine only in one passage out of the three. Hence in the revised version these words will appear only once, instead of three times as heretofore. But they are not omitted altogether.

Yours &c.,

E. W. WILLIS.

## THE SAME.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—Will you excuse me if I say that your remarks in the issue of 13th February upon the revised New Testament are somewhat misleading?

You observe that among other changes is the omission of Mark ix. 44, 45, containing the words "where their worm dieth not, and their fire is not quenched," and ask "Is not this omission an earnest of more to come?" May I answer your question?

I think you will find that the words are to be retained in the 44th verse of the same chapter in the Revised New Testament. Their position in that verse is unchanged by any of the great textual critics.

A reference to the chapter will show that there are three parallel injunctions beginning respectively "If thy hand," "if thy foot," "if thine eye," offend thee—cut it off, pluck it out; and the reason given is the same in each case, namely, that it is better to enter into life maimed than to go into hell. There is a variation in the language each time, and the words you quote belong properly only to the third repetition of that solemn warning. But it is evident that their import will still attach to the word translated hell in verses 43 and 45, and their force may even be regarded as heightened, since they are reserved for the climax of such an impressive reiteration.

If this be so, it will be incorrect to say that one objectionable passage at least has been removed from the Bible. That passage, however objectionable to some, will still be found in the Bible, and be regarded as the utterance of the Lord Jesus Christ on this most awful subject.

A reference to the title page of our English Bible will give the best idea of how Englishmen view that version of the Sacred Book. It professes to be "translated out of the original tongue, and with the former translations diligently compared and revised." A translation, which has been already revised, may, of course be revised again even to such an extent as to produce significant omissions and changes. But if the case you refer to be a fair sample of the emissions and changes we are to expect in the forthcoming revision of our authorized version, you will see in what sense they will be significant.

I suppose it would not lessen the authority of the education despatch of 1854 to revise any Bengali version of that despatch so as to give a more accurate representation of the original to the people of this province. In like manner it can be no disparagement of the authority of the New Testament to revise the English version of that Book made 270 years ago at the command of King James. Still less will it affect our faith in a "holy revelation."

Thanks to the wonderful discoveries of ancient manuscripts of the Holy Scriptures and the great advances made in the study of the Original Tongues, we may now feel more confidence than ever in our Sacred Book. I know, Mr. Editor, that this may seem strange to some who look at the matter cursorily; but I would ask any who doubt it to examine farther for themselves.

I feel sure you will pardon the length of this letter. Most questions are "one up and down answered," and as you have asked how Englishmen can contentedly stick to the English Bible as an infallible authority on all things, I dare say you will give me an opportunity of thus replying to your enquiry. It is of course a very partial reply, but space and time forbid me to go farther at present.

Yours &c.,

JAMES ALEX. MACDONALD,  
149, South Colinga Street, February 16, 1881.

## Selections

"RIGHT."

—O—

By SIR WILFRID LAWSON, BART., M. P.

(Lord Hartington, in reply to a deputation which urged the Government to annex Candahar, said, "The first question is What right have we to be there?")

Why! here's something new and alarming indeed.

Enough to cause statesmen to stare—

When 'bout Candahar we find Hartington plead,

"What right have we got to be there?"

That's a question which never before has been asked

By the rulers in whom we have trusted;

The question of right has been still hid and masked,

While by force every point was adjusted.

And where would Old England have been at this day.

Let's any one truly declare,

If we'd asked when advancing to each bloody fray,

"What right have we got to be there?"

There's India, that glorious, mystical land,

Which we hold with such pride and such care,

Where's the fool who one moment would dare to demand,

"What right have we got to be there?"

Our soldiers are stronger, our cannon range longer,

For what forces with ours can compare?

A fig for what's right, we care only for might,

And that's why we English are there!

In Africa, too, where we enchain'd the Zulu,

For the right who pretended to care?

Things were ready to hand and we wanted their land,

And that's why we chose to be there.

You may range round the world, where our flag's never furled,

And where we unceasingly fight.

And the last thing you'll find ever enters our mind

Is simply to ask "Is it right?"

The gifts Heaven gave to the strong and the brave

Are ready for use in our hand,

It's the mandate of Zion, the brave British lion

Should ravage and spoil every land,

Zulus and Hindus, Chinese and Parsis,

Of our conquering forces beware.

And thankless the task of those weak ones who ask,

"What right have we got to be there?"

Round the globe we will roam, for we're always at home

In a unquench'd glory affair;

In the battle's loud sound the vain question is drowned,

"What right have we got to be there?"

So let Hartington cease to talk idly of peace;

If he do he had better take care.

Lest the question go forth, from true patriots in wrath,

"What right has he got to be there?"

True Britons we are, and we'll have Candahar,

Our title—invisible might!

Only traitors and fools ever yield to the rules

Of what is straightforward and right.

So Huz! huz! huz! Let us take Candahar,

And the world at our prowess shall stare:

We'll plunder and loot and the querist's we'll hoot

Who dare ask why what right we are there.

—The Nonconformist.

## THE FIFTIETH ANNIVERSARY OF THE BRAHMO SOMAJ.

—O—

[Translated from the "Revue des Deux Mondes".]

KESHUB CHUNDER SEN was born in a Brahman family of the Vaidya class. His father who had filled important functions in the Government of Bengal, was a Vaishnava well-known for the éclat of the festivals which he gave in his house in honor of his god. It is in the midst of this, little favorable to monothestic tendencies, that Keshub had grown, as in other days Ram Mohan Roy; but his attendance at the Anglo-Indian College at Calcutta exercised upon his convictions the same

influence which the teaching of the Mahomedan College at Patna had upon the religious ideas of his predecessor.

Keshub had nevertheless the true temperament of a reformer. Energetic and convinced, endowed with an eloquence limpid and persuasive at the same time that it was colored and exalting, he joined to the prestige of talent and learning that innate ascendancy which gives the key to hearts and consciences. Equally versed in the knowledge of Hindustani and English, he combined the gravity and sweetness of Oriental manners with a simplicity of forms and an activity of spirit all European. If I bring me back to the impression which he produced on my mind some years later, he is certainly of all the personages whom I had the occasion to see in India the man who has appeared to me to best personify the indigenous generation formed by the action of European ideas upon the tendencies of Hindu society. Even his adversaries have not disputed that he is a man exposed to the most serious of great faults, as one will see it further on, that he believes it and says it himself.

At the first view the theology of Brahmoism, despite its historic filiation, is attached less to the eminently pantheistic school of the Vedanta than to the philosophy of common sense popularised in England by the labors of the Scotch school. According to the Brahma Dharma, man has two sources of knowledge: the evidence of the senses and the revelations of conscience;—two methods to arrive at certitude, the external observation which demonstrates, by the tableau of the universe, the necessity of a first cause or supreme law, commonly designated by the expression God, and the internal observation which establishes the existence of absolute truths, universal, primordial, inscribed in the human reason, independently of all demonstration, but susceptible of development and culture following the rules of logic. It is among these truths that natural religion finds its first notion of God, the soul and morality, "Intuition," as the Brahma Dharma, "is the root of Brahmoism." The God of Brahmoism is then "the being *par excellence*, infinite in time and in space, the creator and regulator of all that is at the same time just and merciful." As to the soul—and it is here especially that Brahmoism has separated itself radically from pantheistic doctrine—God has created it, like everything, but it is immortal; but if it has had a commencement, it shall have no end. God alone is eternal; the soul is only immortal. At the dissolution of the *o gani-in* which it animates, it will quit the terrestrial regions with its virtues and its vices to pursue indefinitely in other spheres the struggle for truth and perfection. It is thus that it is necessary to hear the precept of Brahma Dharma, that "the paradise of the Brahmins consists in the company of God." In a conception so elevated of our relations with God, the way of salvation is strongly the pursuit of the ideal by the search of the True and the practice of the Good. Yet Brahmoism would not be a religion, if it did not add to this the necessity of a worship which would permit its adherents to enter into communion with its Absolute—a worship which, to say the truth, must be made to consist entirely, not in the form of its rites but in the value of sentiments condensed under the form of adoration and prayer. It is especially to prayers, to religious exercises, that it assigns an important function in its liturgy, not with a view to demand a miraculous modification of natural laws or even to turn aside the expiation of the faults which have been committed, but in order to procure to the sinner, purified by repentance, the strength not to fall into his former errors again. Brahmoism says that the Brahma Dharma is distinct from other religions, it is the essence of all. Men of all countries and of all races who profess this natural religion are Brahmins.

Upon this theology, as simple as it is rational, Keshub came unfortunately to graft theories which are a reaction, perhaps unconscious, of Hindu mysticism against the rigidities of rationalistic tendencies developed in Brahmoism by its contact with European philosophy. In a sermon on Great Men which made great noise at Calcutta in 1866, he sought to establish that besides conscience and nature, there exists a third channel by which God is revealed to the human spirit. It is the action of providential men who particularly represent God in history. "Great benefactors and reformers of humanity, he added, may, therefore, be regarded as Divine incarnations, not in the vulgar acceptance which lends to the







Subsequently the *Dharmatattva* and the *Indian Mirror* published an elaborate justification of Mr. Sen's conduct. The defence set up was that Mr. Sen had no choice in the matter. He had acted, it was said—as was said of Mahomed of old—under Divine command (*adala*), and in obedience to God's will. Moreover, it was contended that the marriage of his daughter with a Maharajah had dealt a blow at caste marriages, while the propagation of Theistic opinions in Kuch Behar and other Native States was likely to be materially promoted. Another line of defence taken was that Keshub Chunder Sen's mission had always been that of a religious and not secular reformer.

Mr. Sen himself has lately made extraordinary efforts to restore his prestige by the elaboration of novel ideas and sensational surprises. The year 1879 was signalized by the institution of an order of professed teachers of religion, called *Adhyapakas*. Four teachers were ordained by Mr. Sen on September 7, 1879, among whom was Mr. Moomdar.

A curious practice has also been introduced of holding supposed conversations and passing days and nights as imaginary pilgrims with the great prophets, apostles and saints of the world—as, for example, Moses, Socrates, Chaintanya, the Rishis, Mahomed, Buddha—who are supposed to be present and to take part in the dialogues and to inspire the pilgrims with the fire of their own nature.

Furthermore, a remarkable "Proclamation" was issued in the *Sunday Mirror* of December 14, 1879, purporting to come from India's Mother. It is here abridged:—"To all my soldiers in India my affectionate greeting. Believe that this Proclamation goeth forth from Heaven in the name and with the love of your Mother, Christ, and its lieutenants like loyal soldiers. The British Government is my Government. The Brahmo Somaj is my Church. My daughter Queen Victoria have I ordained. Come direct to me, without a mediator as your Mother. The influence of the earthly Mother at home, of the Queen Mother at the head of the Government, will raise the head of my Indian children to their Supreme Mother. I will give them peace and salvation. Soldiers, fight bravely and establish my dominion."

This idea of God's Motherhood as correlative to God's Fatherhood, is indeed scarcely put out, thoroughly Hindu. It existed in Hinduism long before the Christian era.

Mr. Sen's lecture delivered on the 24th January, 1880, called "God-vision," is too full of rhapsody and rhetoric mixed up with many fine thoughts; but that delivered in the Town Hall, Calcutta, on the 9th of April, 1879, before at least a thousand persons on the subject, "India asks, Who is Christ?" was pronounced by those who heard it to be a masterpiece of oratory. He not only entranced his hearers by an extraordinary effort of eloquence; he surprised them by calling upon India to accept Christ. According to Mr. Sen, Christianity is the true national religion of his fellow-countrymen. India is destined to become Christian, and cannot escape her destiny. "You, my countrymen," he says, "cannot help accepting Christ in the spirit of your national scriptures. In another part of the lecture we find him using these remarkable words:—"Gentlemen, you cannot deny that your hearts have been touched, conquered and subjugated by a superior power. That power, need I tell you? is Christ. It is Christ who rules British India, and not the British Government. England has sent out a tremendous moral force in the life and character of that mighty prophet to conquer and hold this vast empire. None but Jesus, none but Jesus, none but Jesus, ever deserved this bright, this precious

† The Reverend Lake Rivington is my authority. He was present with the Bishop of Calcutta and a few other Europeans. Indeed the lecture was due to a previous conversation with Mr. Rivington at a dinner-party given by Mr. Sen to him and to a large number of thoughtful Natives.

**Holloway's Pills.**—Epidemic Diseases.—The alarming increase of death from cholera and diarrhoea should be a warning to every one to subdue at once any irregularity tending towards disease. Holloway's Pills should now be in every household to rectify all impure states of the blood to remedy weakness, and to overcome impaired general health. Nothing can be simpler than the instructions for taking this corrective medicine, nothing more efficient than its cleansing powers, nothing more harmless than its vegetable ingredients. Holloway's is the best physic during the summer season, when decaying fruits and unwholesome vegetables are frequently deranging the bowels, and daily exposing thousands through their negligence in permitting disordered action, to the dangers of diarrhoea, dysentery, and cholera.

diadem, India, and Jesus shall have it." It is evident, however, that Mr. Sen, intends Christ to be accepted by his fellow-countrymen as the greatest of all Asiatic saints, and not in the character ascribed to Him by the Church of England. "Christ comes to us," he says, "as an Asiatic in race as a Hindu in faith, as a kinsman and as a brother. . . . Christ is a true Yogi, and will surely help us to realize our national ideal of a Yogi. . . . In accepting Him, therefore, you accept the fulfilment of your national scriptures and prophecies." This is all very striking, but seems rather like presenting Christianity to the Hindus in the light of an advanced phase of Hinduism.

Mr. Sen's still more recent sermon preached on the 25th of last January announces the advent of a New Dispensation, which any one perusing the discourse will be surprised to find is a kind of amalgamation of Hinduism, Muhammadanism and Christianity.

## Advertisements.

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Monday, the 21st February 1881,

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A BIBLE class for the reading of the New Testament is held at the Oxford Mission House, 154, Bow Bazar Street, on Friday, at 5 P.M.  
English-speaking Bengali Babus are invited to attend. 536

THIS Public is cautioned against purchasing or taking in mortgage the premises Nos. 7) and 71, Mirzapore Street, Puttaldanga, in Calcutta, and Talook Mudnupore in the 24-Pergunnas of Baboo Ram Chunder Ghosai, he having undertaken not to part with the same pending an application now about to be made to the High Court.

H. H. REMFRY,

ATTORNEY FOR

S. M. HEMNUNDINEE DABEE.

5, FANCY LANE,

Calcutta,

19th February 1881.

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## NOTICE.

I S hereby given that Babu Bedro Charan Dass and his brother Gunga Kashi Dass are no longer authorised to act any payment on my account or on my behalf as they were dismissed by me from or by the 1st of Magh for misconduct. Up to date they have not been able to give any satisfactory explanation, and in failure thereof they themselves have resigned their posts of Head Clerkship and apprenticeship without pay which they were holding under me.

RAJA OF BIJNLI.

CALCUTTA,

4, Russell Street,

The 16th Feb. 1881.

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### Engineering College, Howrah.

THE Engineer classes of the College will open for the present session on Monday, the 14th March 1881. Only those students who have passed the Entrance Examination of the University will be admitted. Candidates for admission should apply to the Principal.

An examination for admission to the Overseer and the Mechanical Apprentice classes will be held at the College on Monday and Tuesday, the 13th and 14th March at 10 A.M. The subjects of examination are—Arithmetic (the whole), Algebra to simple Equations; Euclid, Books I and II; and English.

Candidates for admission to the examination should notify their desire to the Principal not later than March 2nd. Those who have passed the Entrance Examination of the University will be admitted without further examination. There are some vacancies for Mechanical Apprentices, both European and Native, at reduced rates.

A. W. CROFT,

Director of Public Instruction.

CALCUTTA,

18th February 1880.

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### THE ROYAL HOMOEOPATHIC HALL, No. 7, NIMTOLLAH GHAT STREET, CALCUTTA.

THE best and most ably conducted Homoeopathic establishment under the immediate superintendence of that distinguished practitioner, Dr. P. C. Dutt, author of the "Homoeopathic Medical Adviser", who for many years successfully carried on his practice at Allahabad, and in recognition of whose eminent services a Gold Medal and address were presented to him on the 12th January 1880 at a public meeting held at St. Peter's College, Allahabad, by gentlemen of high social position both Europeans and Natives. The Doctor may be consulted between 7 to 8 A. M. and 4 to 5 P. M. daily.

Consultation fee Rs. 2; ditto from out-station, Rs. 5; inclusive of medicine for 15 days.

Fee for attending patient, Rs. 4 per each visit.

## TESTIMONIALS.

Babu P. C. Dutt has healed Mrs. Lushington from Neuralgia Headache, to which she has lately been a perfect martyr, and from which she had suffered more or less all her life. Allopathy never did her any good, although all the best Allopathic Doctors have treated her for the same disease. I can safely recommend Babu P. C. Dutt to every sufferer.

H. LUSHINGTON, C. S.,

Civil and Sessions Judge, Allahabad.

I have had personal experience in the efficacy of homoeopathic treatment Mr. Dutt has prescribed for me, and I have derived much benefit from his services, and consider that he has a good knowledge of his profession.

F. H. HAMMER, Lt.-Col.,

Cantonment Magistrate.

Allahabad 16th September 1874.  
Dr. P. C. Dutt has been practising in Allahabad for the last few years as a Homoeopathic Physician. I know of innumerable instances in which both Europeans and Natives have followed his treatment with marked success.

I am very sorry to learn from Dr. Dutt that he is compelled by ill-health to return to Calcutta, for I am sure his departure from Allahabad will be much felt by his numerous friends and supporters here.

CHARLES A. DODD, MAJOR,

Bengal Staff Corps, Supdt., Govt., Press, Allahabad, 19th Dec. 1879.

Besides many others too numerous to mention in this short space.

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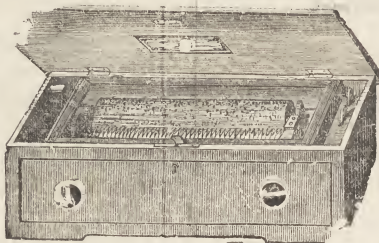
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## DUNN AND CO.

CABINET-MAKERS, UPHOLSTERERS,

AND

BILLIARD TABLE MANUFACTURERS

BY APPOINTMENT TO

HIS Excellency the Viceroy and Governor General of India.

Nor. 48 & 47, Bentinck Street, CALCUTTA.

Every requisite in Household Furniture supplied at the shortest notice.

A large collection of ready-made Furniture available for selection.

Designs furnished for Furniture of special make. The entire furnishing of houses undertaken at the most moderate rates of charge.

Orders executed for Billiard Tables of all sizes and Billiard Table Requisites of all kinds; a large stock of both being always kept on hand.



# FASHIONABLE JEWELLERY,

SUITABLE FOR THE NATIVE GENTRY.

## THE NEW FLEXIBLE BAND NECKLET,

THE MOST FASHIONABLE NOW WORN,

Manufactured of rich colored Gold. We keep a large variety in Stock of all sizes and prices, from Rs. 80 to Rs. 250 each.

A very nice Chain, sufficiently thick and massive to suit most tastes, can be bought for Rs. 100 or 125.

This size, with Spring Loop, Rs. 85 cash.

PRESENTATION ARTICLES  
Suitable for Native Noblemen and Gentlemen in Solid Silver.

JEWELLERY  
FOR  
WEDDINGS AND  
BIRTH DAYS,  
AND  
ALL FESTIVE  
AND  
Commemorative  
occasions.



Garnet Earrings, Rs. 36 cash.



Amethyst Earrings to match Pendant, Rs. 27 cash.



A handsome Gold Pendant set with a fine Amethyst, Gold fringe, and glass for portrait at back.

Price Rs. 60 cash.

To match, Bracelet, Rs. 65, Brooch Rs. 38, and Earrings, as above.  
Illustrated Catalogues post free to Mofussil Constituents.



Gold Earrings, Rs. 32 cash.



Carbuncle Earrings, Rs. 30 cash.

HAMILTON & COMPANY,

Jewellers In Ordinary to H. E. the Viceroy and to H. R. H. the Prince of Wales,  
CALCUTTA.

a-81

## DENTAL SURGEON BY DIPLOMA.



J. BARKER supplies Artificial Teeth on the latest and most improved style without springs of wires of any kind being accurately fixed to the mouth by atmospheric pressure only. These teeth are so life like in appearance that they cannot be detected by the closest observer. Mastication is as perfectly performed as with natural Teeth, and they do not interfere with but assist Articulation. J. Barker's Patent Mineral Teeth are of the purest material only, and supplied at strictly moderate charges being within the reach of all classes (at home daily).

10, ESPLANADE ROW, EAST, CALCUTTA.

QUICK! SAFE!! & SURE!!!

PAUL & CO'S

Proprietary Medicines.

PREPARED AND SOLD ONLY BY PAUL & CO.,  
DRUGGISTS.

No. 285-13, Bombazur Street, Calcutta.

### Prophylactic Mixture.

It is the only Specific that has ever been discovered for the rapid and radical cure of Malarious and Periodical Fevers, with Enlarged Spleens, Deranged Liver, Swelling of the Limbs, Loss of Appetite, and General Debility. The virtue of this unrivalled Mixture produces the most desirable and marvellous effects in the constitution of the long Malaria-stricken sufferer, by purifying the Poisonous State of the Blood, improving the Digestive Organs, and establishing a Healthy Tone of the system, Price 1 Re. per bottle.

### Expectorating Drops.

A sure and admirable cure for Coughs, Colds, Bronchitis, Hooping Cough, Asthma, Consumption, Hoarseness and difficulty of breathing. It prevents consumption, and consequently the rapid prostration of the system, when it is administered upon the first stage of the disease. A dose of this repeated at night or at any time when the cough is troublesome, is sure to afford instantaneous relief. Price 1 Re. per bottle.

### Deterative Mixture.

An approved and excellent remedy for Rheumatism, Gout, Swellings, Poul Ulcers, Cutaneous and Mercurial Affections, and all the various diseases arising from a depraved and imperfect state of the Blood. By its influence the Appetite is revived, and Blood enriched and purified, and the Physical strength of the most deteriorated constitution perfectly restored. Price 2 Rs. per Bottle.

N.B.—Full directions accompany each bottle. Mofussil orders for these Medicines accompanied with full remittance of price and packing charges are promptly attended to.

Drugs of the best quality and genuine patent Medicines are always available at the above address at the cheapest rate possible. a-39



THE GREATEST  
WONDER OF MODERN TIMES!

## HOLLOWAY'S PILLS

Long experience has proved these famous remedies to be most effectual in curing either the dangerous maladies or the slightest complaints which are more particularly incidental to the life of a miser, or to those living in the bush.

Occasional doses of these Pills will guard the system against those evils which so often beset the human race—coughs, colds, and all disorders of the liver and stomach—the frequent forerunners of fever, dysentery, diarrhoea, and cholera.

## HOLLOWAY'S OINTMENT

Is the most effectual remedy for old sores, wounds, ulcers, rheumatism, and all skin diseases; in fact, when used according to the printed directions, it never fails to cure alike, deep and superficial ailments.

The Pills and Ointment are Manufactured only at  
533, OXFORD STREET, LONDON,

And are sold by all Vendors of Medicines throughout the Civilized World; with directions for use in almost every language.

Beware of counterfeits that may emanate from the United States. Purchasers should look to the Label on the Pots and Boxes the address is not 533, Oxford Street, London they are spurious.

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THE

## CALCUTTA AUCTION MART,

1, LALL BAZAR.

A. J. PARKER &amp; CO.

**B**EG to draw the attention of those about to furnish to their fine range of *Commission Sale Rooms*

where there is Furniture on view of all descriptions at *lowest prices*.

Those desirous of *Selling their Furniture* privately, can place it on *Commission Sale* at our valua-

tion. Cash advances made.

a-21

*Provision for Old Age combined with a Provision for the Widow and Orphan.*

## EXAMPLE.

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

*The Same Provision, if commenced*

at age 25, would cost	about FIFTEEN RUPEES a month;
at age 30, " "	about EIGHTEEN RUPEES a month;
at age 35, " "	about TWENTY-ONE RUPEES a month;
at age 40, " "	about TWENTY-THREE RUPEES a month;
at age 45, " "	about TWENTY-FOUR RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

There is an obvious advantage in effecting investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

## ORIENTAL LIFE COMPANY.

Head Office: Elphinstone Circle, Bombay,

Manager and Actuary:

D. McLAUGHLAN SLATER, F.I.A.,

Agent for Bengal:

F. A. COHEN,

7, Wellesley Place, Calcutta.

## For Sale.

ADDRESS delivered by Colonel Olcott. President of the New York Theosophical Society on the 23rd March 1879, at the Framji Cowasji Institute, Bombay. Price two annas a copy. Apply to the Indian Mirror Office.

NATIVE Princes, Chiefs, Noblemen and Gentlemen, wishing political and other petitions and papers to be drawn up, are respectfully solicited to address to themselves in writing to X, care of the Printer.

[ESTABLISHED 1881.]

PAWLITT &amp; CO.,

SURGEONS, CHEMISTS, DRUGGISTS,  
GENERAL AGENTS,

AND

Dealers in Musical instruments and fittings, Cigars, Stationery, Books, Oilmanstores, &c., &c., &c.

**B**EG to announce to the Public in general, that they have opened business at No. 4, Bechu Chatterjee's Street. They can undertake to supply medicines and other goods, imported direct from Europe, both wholesale and retail, at moderate prices. They are ready to open accounts with approved customers, in town and at Mofussil stations. They beg to assure the public that all orders will be punctually attended to, and everything shall be prepared carefully and with the best materials. The medicine and the chemical departments are under the supervision of the best and most experienced hands.

They also beg to state that owing to the large capital with which they have started business, they are able to indent their goods direct from some of the respectable Agents and Merchants of London, New York and the Continent. By each mail, they expect consignments of medicines, Books, Chemical and Surgical Appliances, Musical Instruments, Cigars, &c., &c., &c. They can undertake to bring goods on order from any place for other parties at moderate rates of commission.

Huntley Palmers Biscuits at Rs. 13 per dozen 21b tins; Cigars Burmah No. 1, at 15 annas; No. 2, at 12 annas; No. 3, at 8 annas per 100, Goa Powder 4 annas per phial; Lemon Syrup (our own made) at 4 annas per bottle.

**Wilson's Anglo-Sanskrit Dictionary**

Complete in one vol.; at Rs. 15 per vol. Packing and postage included.

**Medicines.**

Oilmanstores, Stationery, etc. indent direct from London Rates moderate.

**Musical Instruments.**

And fittings direct from Europe, price less than other shops

Inspection and order solicited. Price list on application.

**Specific for Hydrocele.**

Prepared from Native Herbs, and free from Mercury, or other injurious drugs. Cure guaranteed. Generally cures long-standing cases within 3 months, by internally absorbing the water.

Price in pots 1 and 2 Rs. Packing As. 8.

**Cures for Piles.**

Cure Guaranteed. Thousands of Testimonials to prove the efficacy of this medicine. In phials Rs. 2 and 4. Packing As. 8.

Apply to Pawlitt and Co., Chemists, Druggists, and General Agents at 4, Bechu Chatterjee's Street, Calcutta.

Required one qualified Compounder.

**B. M. SIRCAR'S ABROMA AUGUSTUM.**

SPECIFIC FOR DYSMENORRHOEA

OR  
**Painful Menstruation.**

A SINGLE administration during menses generally cures the disease, and brings on conception.

For particulars apply to Dr. Bhobun Mohn Sircar, No. 77, Mooktaran Babu's Street, Chorbagan, Calcutta.

Price Rs. 3-3. Packing and Postage As. 8.

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N.d.—Every payment of Premium carries its Proportionate value,

which cannot lapse, and for which a Promissory Note is granted.



# GRAND XMAS SHOW

THE GREATEST NOVELTIES

EVER IMPORTED.

F. W. BAKER & CO.

WAX WORK EXHIBITION

FULL SIZE FIGURES OF

H. M. THE QUEEN-EMPRESS,

H. R. H. the Princess of Wales'

H. M. THE EMPRESS EUGENE,

The Countess of Dudley

AND

Mrs. Langtry.

Now on view in their large Showrooms.

F. W. BAKER & CO.,

9, OLD COURT HOUSE STREET, CALCUTTA.

a-2

## P. W. FLEURY & CO.,

BUILDERS, ENGINEERS, SCIENTIFIC INSTRUMENT MAKERS

AND

CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION.

No. 63, DHURUMTOLLAN STREET, CALCUTTA.

Britannia Company's Patent Combined Lathe and Fret Saw.

It is a Lathe, Drill, Fret Saw, Circular Saw, Emery Grinder and Polisher, in one compact tool with heavy Fly Wheel.

The Fret Saw works with a perpendicular stroke, and requires much less power than any other, while the quality of the work is superior. It will cut the most intricate designs in wood up to 1½ inch thick, and is provided with 1 dozen saws.

The Table is adjustable, and drops to enable the Saw to enter another hole, without loss of time. It has an improved Clip, by which the Saw is instantly fixed, while the introduction of rollers behind the saw prevents breakage.

The adjustable Presser Foot is introduced, and prevents the wood being jerked upwards.

It has a horizontal drill for drilling holes for Fret work. As a Lathe it is very durable, with planned bed, takes 8 inches by 4 inches between centres, conical Mandri hardened Shaft, 3-inch Face-plate, Driver, 2 Rests, square Thread in Barrel, same as a first-class Engineer's Lathe.

The adjustable Presser Foot is introduced, and prevents the wood being jerked upwards. It has a horizontal drill for drilling holes for Fret work. As a Lathe it is very durable, with planned bed, takes 8 inches by 4 inches between centres, conical Mandri hardened Shaft, 3-inch Face-plate, Driver, 2 Rests, square Thread in Barrel, same as a first-class Engineer's Lathe.

A Circular Saw with iron table and spindle is fitted to the Lathe. These Tools are coming into favor for Ladies as well as Gentlemen, and are a most useful and never-ending source of amusement and profit.

Rs. 120

### Treadle Foot Lathe.

A splendid second hand turning Treadle Foot Lathe, with planned iron bed, 3 feet 3 inches long, and 5 inch centres; with strong cast iron standards, with 5 speed turned Fly wheel, Head and Tail Stocks, with hand rest, 1 iron turned face-plate, 1 centre piece for wood turning, 1 chuck for fixing drill, and 1 brass chuck fitted with 8 screws for small work. 1 compound Slide Rest, with arrangement for turning taper or conical work to any desired angle, and with 6 suitable steel turning tools complete.

Rs. 150.

### The Photo-Chromosome

Utilises the Magic Lantern slide all the year round. Adds to any glass transparency Natures beautiful tints. Charming dioramic effects are produced. Never fails to please.

Rs. 25.

### Woodbury's Patent Scepticon.

A new and improved form of Magic Lantern, specially suited for Drawing-Room Entertainments, Schools, Exhibitions, &c.

The Scepticon is always ready at a moment's notice, a match is applied to the lamp, and, after a few seconds, the wicks can be turned up to the right height, and all is ready. When the entertainment is concluded, the wicks are turned down, the flame blown out, and the instrument put aside for the next occasion.

Scepticon price... .. Rs. 80.

ESTABLISHED 1846.

THE DRUGGISTS' HALL,

35-36, College Street,

CALCUTTA.

fresh consignments to hand ex S. S. "Chybesia" and "Doranda."

CASH RATES.

Patent Medicines.

DEAFNESS CURED!!

ALFRED CROMPTON'S

SPECIFIC FOR DEAFNESS,

Noises in the Ears, &c.,

Is decidedly the best remedy out for this most annoying Complaint.

A single bottle has, in most instances, effected a speedy and permanent Cure.

Full directions accompany each bottle.

Price Re. 1. Packing 4 annas.

ALLEN'S ANTIFAT

THE GREAT REMEDY FOR

Corpulence.

Composed of purely vegetable ingredients, acting only on the food in the stomach preventing its being converted into fat. It aids digestion and cures Dyspepsia.

Price per bottle Rs. 4-0. Packing As. 4.

Foreign Mineral Waters.

Fullna Water.—A bitter Saline purgative, twice the strength of Seidlitz useful in obstinate constipation.

Price per bottle As. 1-4. Packing As. 8.

Vichy Water.—Useful in Kidney diseases and diabetes, also in gout and hepatic derangement.

Price per bottle As. 12.

Friedrichshall Bitter Water.—Alterative aperient, acting on the liver and pancreas used in diseases of the stomach, liver and urinary organs. It is made warm and drunk in doses of half a tumblerful in the morning twice a week.

Price per bottle Re. 1-2. Packing As. 8.

Hunyell Janos (Budapest or Ofen) used externally, it is efficacious in Chronic, Gout, Rheumatism, Eczema and Psoriasis. Internally in Gastric Catarrh, Gouty Diathesis, Ulceration of the Stomach, Obstinate Constipation, &c.

Price per bottle 1-1. Packing As. 8.

PROPRIETARY MEDICINES.

BLISS'S PER PHOSPHODINE

A Safe and reliable Phosphoric

Remedy

FOR

Neuritis, Nervousness, Lassitude, Overworked Brain, Nervous and General Debility, Failure of Memory, Dizziness of Sight, Depression of Spirits, Impoverished Blood, Liver Complaints, &c., &c.

Its action is strikingly rapid; marked improvement having been frequently experienced in the course of twenty-four hours after the commencement of a course.

Price per bottle Rs. 5. Packing As. 4.

Dr. S. P. Banerjee's Sanjivani

cleanses the blood of all its morbid and effete materials, restores the normal functions of the liver, and keeps the cutaneous system in its proper standard of purity.

It is efficacious in the following diseases:

Chronic fevers, Chronic indigestion, Nervous debility, Piles, Gout, Rheumatism, Baldness, Sterility, Hysteria, Epilepsy, Chronic Ulcers, Diabetes, Leprosy, Dropsy, &c., &c.

Price per bottle Rs. 4. Postage ½c. Re. 1.

DR. GHOSE'S FEVER PILL.

A Wonderful New Medicine.

Three or four pills generally cure Malarious, Chronic, and Intermittent Fevers. Where Quinine and other renowned medicines fail, the action of these pills is marvellous. The ingredients of the pills are purely vegetables which do not in the least injure the health or make it delicate.

Price, Re. 1-0 for ½ dozen and Re. 1-12 for 1 dozen Postage, As. 8 for each packet.

WHOLESALE RATES ON APPLICATION.  
GOBIND CHUNDER DUTT & CO.  
WHOLESALE & RETAIL DRUGGISTS.

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**COOKE & KELVEY.****MANUFACTURING & IMPORTING CLOCK MAKERS,**  
20, OLD COURT HOUSE STREET, CALCUTTA.**T**HEIR show rooms will be found to contain the newest and most varied stock of clocks of every description in gilt, bronze, marble and woods of the choicest kind.**EARLY ENGLISH AND CABINET CLOCKS.**

In Ebonyed and Block-wood cases, with Enamelled and Porcelain Dials and Plaques, superior movements, &amp;c., from Rs. 40, 50, 60 to 100.

MARBLE CLOCKS,  
CARRIAGE CLOCKS,  
BISQUE CLOCKS,  
MYSTERIOUS  
CLOCKS, TRAVEL-  
LER'S CLOCKS,  
BRASS CLOCKS,  
BRONZE CLOCKS,  
NIGHT-LAMP  
CLOCKS, GILT  
CLOCKS, ALABASTER  
CLOCKS.

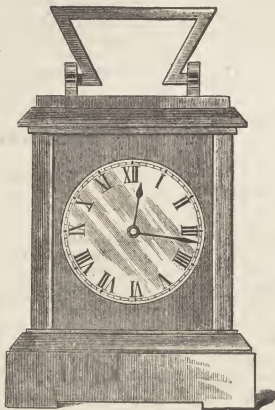
**CARRIAGE OR TRAVELLING CLOCKS.**

**EIGHT-DAY LEVER CARRIAGE CLOCKS**, striking hours and half-hours, in Ormolu and Plate Glass Cases Rs. 110, 120, &c.

**EIGHT-DAY LEVER CARRIAGE CLOCKS**, in handsomely engraved cases, Rs. 140 to 180.

**EIGHT-DAY LEVER CARRIAGE CLOCKS**, with beautifully illuminated porcelain sides and dial, Rs. 200 to 300.

**EIGHT-DAY LEVER CARRIAGE CLOCKS**, striking hours and quarters, "Cathedral-toned" gong, repetition, &c. Rs. 300, 350, &c.



These very useful Clocks are especially in demand for India, from the fact that they go in any position, and are not affected by changes of climate. They can be had with or without striking movement, repetition or alarm, and are warranted accurate Time-keepers. Each Clock is furnished with an external case of the best Morocco leather, lined with velvet, and fitted with lock spring and leather strap handle.

**COOKE & KELVEY,**  
CALCUTTA.

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**NOTICE.**

**T**HE Press at No. 2, British Indian Street, at which the *Indian Mirror* has been printed since the 1st January, 1878, being distinct from the Press at No. 6, College Square, where the Paper before that date was printed, it is hereby announced for public information that the Press in British Indian Street, where the *Mirror* is now, and will hereafter be printed, is henceforward to be called the "Sen Press." All communications for the *Indian Mirror* Newspaper and the *Sen Press* to be addressed accordingly.

**NATIONAL BANK OF INDIA, LIMITED.**

THE Bank's present rates of interest are.  
On Twelve Months' Deposits 5%  
„ Six Months' Deposits 4%  
Special rates are allowed on Deposits for short periods.  
On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

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J. CAMPBELL,  
Manager.**C. LAZARUS & CO.,****AGENTS, SINGER MANUFACTURING COMPANY,**2, DALHOUSIE SQUARE,  
CALCUTTA.**SINGER'S  
LOCK-STITCH  
Sewing Machines.**Gold Medal,  
Paris Exhibition  
1878.**SINGER'S  
LOCK-STITCH  
Sewing Machines.**356, 432  
Machines,  
Sold in 1878.**SINGER'S  
LOCK-STITCH  
Sewing Machines.**New Family Hand Machine  
without cover,  
Rs. 65.**SINGER'S  
LOCK-STITCH  
Sewing Machines**New Family Hand Machine  
with polished cover and  
lock,  
Rs. 80.**SINGER'S  
LOCK-STITCH  
Sewing Machines.**New Family Treadle Machine  
on polished Table,  
Rs. 85.**SINGER'S  
LOCK-STITCH  
Sewing Machines.**New Family Treadle Machine  
on polished Table, with  
Hand Accessory,  
Rs. 95.**SINGER'S  
LOCK-STITCH  
Sewing Machines.**New Family Treadle Machine  
in polished Table, with  
polished cover,  
Rs. 95.**SINGER'S  
LOCK-STITCH  
Sewing Machines.**New Family Treadle Machine  
on polished Table with do.  
cover and Hand Accessory  
Rs. 105.**SINGER'S  
LOCK-STITCH  
Sewing Machines.**The Medium Machine on po-  
lished Table,  
Rs. 100.**SINGER'S  
LOCK-STITCH  
Sewing Machines.**The Medium Machine  
For Milliners & Dressmakers,  
Tailors and Shoemakers,  
with cover,  
Rs. 115.**SINGER'S  
LOCK-STITCH  
Sewing Machines.**The Arm Machine with mov-  
able feed for Shoemakers,  
Rs. 120.**SINGER'S  
LOCK-STITCH  
Sewing Machines.**Packing for  
Hand Machines, Rs. 2-8.  
Treadle ditto, Rs. 6.Up-country orders with remittances promptly  
executed.

Price Lists free on application. a-3

**NOTICE.**

**T**HE Manager of the *Sen Press* will be prepared to undertake any agency business, with which he may be entrusted, promptly and satisfactorily. Remittances to accompany orders, Commission will be charged according to the value of the order on a sliding scale of rates which can be ascertained by application to the Manager.



**Hooghly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 22nd February, 1881, from 8-15 to 11-15 A.M.

G. H. SIMMONS.

a-53 Secretary to the Bridge Commissioners.

**MESSRS. L. V. MITTER & CO.,**  
HOMOEOPATHIC CHEMISTS, BOOKSELLERS,  
AND PRACITIONERS,

No. 1, Upper Circular Road,  
CALCUTTA.

Opposite E. B. Railway Station.

SUPPLY all sorts of Homoeopathic Medicines, Medicine-chests, Books in English and Bengali for Domestic and Professional purposes, and all other requisites imported directly from England, on moderate terms.

Catalogues and price lists free on application.

**INDIA GENERAL STEAM NAVIGATION COMPANY, "L.D."**

SCHORNEN, KILBURN & Co.—*Managing Agents.*  
ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debrooghur downward every Saturday.



THE Str. *Sudiga* will leave Calcutta for Assam, on Friday, the 25th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 24th instant.



THE Str. *Mirzapore* will leave Goalundo for Assam on Sunday, the 27th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 25th instant.

Passengers should leave for Goalundo by Train of Saturday, the 26th instant.

**CACHAR LINE NOTICE.**

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar toward every Thursday.



THE Str. *Silehar* will leave Calcutta for Cachar on Tuesday, the 22nd instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 21st instant.

For further information regarding rates of freight or passage money, apply to  
4, FAIRLIE PLACE, G. J. SCOTT,  
Calcutta, 19th February, 1881. Secretary.

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**RIVERS STEAM NAVIGATION CO., "LIMITED."**  
ASSAM LINE.

The Steamers of this Company will run weekly from Calcutta and Goalundo to Assam and back.



THE Steamer *Mysore* will leave Calcutta for Assam on Friday, the 25th instant.



THE Str. *Punjab* will leave Goalundo for Assam on Thursday, the 24th instant.

Cargo should be sent to the Company's Godowns Juggurnauthghat and Passengers via Goalundo should leave by train on the night of Wednesday, the 23rd instant.

For freight of passage, apply to  
MACNEILL & CO.,  
1, Lyons Range.

a-2

**ELECTRIC RAILWAY.**

THE  
PUBLIC ARE RESPECTFULLY INFORMED  
THAT

RAILWAY CARRIAGES,  
Propelled entirely by Electricity,

WILL RUN

IN THE ZOOLOGICAL GARDENS.

From 11 a.m. to 6 p.m., TO-DAY,

And subsequent days.

Admittance to Engine and State Carriage ... As. 8  
Second Class ... .. " 4

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**Notice.**

ALL private communications for the Proprietor of the *Indian Mirror* and the *Sunday Mirror* should be directed to No. 24, Mott's Lane, Dhurumollah Street.

**NOTICE**

To Constituents.

**THOMPSON & COONDOO,**

Iron and Metal

**Merchants,**

33-36, New China Bazaar,

ARE prepared to execute any orders entrusted to them; and are should be taken when directing letters that this Firm is not misconstrued into

**THOMPSON, COONDOD & CO.**  
a-86

**DR. R. L. SET'S**

**Asthma Elixir**

Cured gratis more than three thousand asthmatic patients since its discovery.

Price 2 Rs.

Packing at Annas.

SET, BASAK & CO.,

68, NIMTOLLAH GHAT STREET,  
Calcutta.

**FINEST QUALITY**

**MEERSCHAUM PIPES.**

CIGARETTE STAND CIGAR HOLDERS,

THE following Pipes and Cigar Tubes have been obtained direct from the manufacturers in Vienna; they are all of the finest quality Meerschaum and best Amber; and those requiring a good article at an honest value, will find that they CAN GET IT AT MATTHEWSON'S.—  
The following is a list of a few of the favorite shapes:—

**Pipes.**

French Billiard	from ...	Rs. 5 to 14
Bent French Billiard	... ..	" 7 " 13
Dublin Billiard	... ..	" 6-8 " 8-8
Bent Billiard	... ..	" 7 " 13
Kigalache	... ..	" 8 " 11
Sharp Pipes ("Figures")	... ..	" 8 " 10
Carved Meerschaums, very neatly executed, comprising a variety of Patterns from	... ..	Rs. 4 to 25

**Presentation Meerschaums.**

"THE EAGLES HEAD." The bowl comprises the head of an eagle beautifully carved, mounted with a clear Amber beak ... .. Rs. 50  
The Presentation *Belge*, length from bowl to mouthpiece 1 1/2 inches, length of Amber 5 and 3/4 inches  
Price ... .. " 50

**Cigar Tubes.**

Cigar Tubes, real Amber, black and yellow combined ... .. 4-8 to 6  
Meerschaum and Amber long straight tubes ... .. 4-8 " 8  
Meerschaum Figured and carved, a variety of kinds from ... .. 4 " 25

**Cigarette Tubes.**

Best Black and yellow real Amber, from ... .. 2-8 " 5  
Finest quality Meerschaum, Amber mouth-piece ... .. 2 " 5  
Pocket tube case containing in a neatly finished Oak Wood case a Cigar and Cigarette tube, Velvet lined, Nickel bound ... .. 12  
Cigar cases, in Leather, a variety of Patterns, from ... .. 4 " 10  
Finest Brussels silk work Gilt or Nickel Mounts ... .. 8 and 9  
Japanese Tortoise shell ... .. 2-8 and 3

**R. N. MATTHEWSON,**

No. 1, CALCUTTA,

**THE CALCUTTA ARMOURY CO.**  
No. 1/1 MISSION ROW, (ROUND THE CORNER.)

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# The Sunday Mirror.

[EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, FEBRUARY 27, 1881.

NO. 49.

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### THE TRANSVAAL AND THE BASUTOS.

LONDON, 25TH FEBRUARY.

Communications have been exchanged between Sir G. Colley and the Boers. The Orange Free State Volksraad has passed a vote of sympathy with the Boers, and hoped the British Government will grant their reasonable demands.

Mr. Grant Duff, replying to a question in the House of Commons, said that negotiations have failed with the Basutos. The British Government regrets the severity of the terms proposed.

## Editorial Notes.

We read that an attempt is being made at Boston to erect a statue of Theodore Parker.

A son of Maharajah Narendra Krishna Bahadur has gone to England to join the Bar. The common sense of this distinguished member of our community is worthy of all praise. Though occupying a very high position in society, he has not hesitated to place one of his sons in the subordinate executive service, another, we believe, has joined the High Court as an Attorney, while a third goes to England to study for the Bar. If he has another son, we shall not be surprised if he follows the example of the Duke of Argyll by asking him to join a merchant's office.

THE Lucknow Witness, referring to our remarks on the existing sects in Christendom, says:—"Let the innocent Native take any sort of Christianity, and it will be much better than the religion he has, even if that religion be the last and freshest concoction of the New Dispensation." Now tell us, brother, candidly and openly whether you would commend the Natives of this country if, instead of accepting Methodism, they went over body and soul to the Roman Catholic Church. Our contemporary also asks, if Christianity has its numerous divisions, has not Brahmoism its sects too? Yes, but

does that show that Christianity is superior to Brahmoism?

THE proceedings of the House of Commons as reported in the papers which have come to hand by the last mail, are of a kind to excite the liveliest interest in this country. Obstruction reached its climax at the all night sitting which began on a Monday and ended on a Wednesday, occupying on the whole forty-one hours. Mr. Parnell, Mr. Bigger and many more Home Rulers were suspended and forcibly expelled from the House. When Mr. Parnell withdrew the Home Rulers rose, shouted and waved their hats. The scene was exciting enough. But what will it come to? The head-quarters of the Land League, we hear, have been removed to Paris—an ominous affair which shows that either the Irish party will be crushed to atoms, or there will be a rebellion. It is impossible to say what will be the outcome of it, though there is little doubt that the Irish party is divided and will prove too weak to face the indignation which its conduct has roused throughout England.

AN esteemed English friend expresses regret at the tone of our article on "Eastern and Western Theism" written some time ago. In that article, it will be remembered, we alluded to the growing gulf that separated the Indian from English Theists, and definitely took up and defined our position with respect to the latter. At the time we wrote we had the opinions of some of the leading English Theists in view, and certainly there were no other data to guide us then. The attitude of those to whom we refer was certainly a most discouraging one. All of them are persons for whom we feel the highest respect, and to see them gradually forsaking the paths of true spiritual development and balking themselves to the cold regions of rationalistic thought, was most painful to us. It became our duty, in fact, to place the issues plainly before our readers, so that the immense importance of the position which we occupied might be seen at once. We do not regret the emphasis with which we spoke, since it has already drawn assurances that all the Theists of England are not against us, but there are earnest and devout souls among them who heartily sympathise with us. That is a fact which makes the heart glad, and we beg to thank the correspondent who communicates it to us.

THIEVES are certainly the cleverest people on the face of the earth, and they deserve all the patents that may be given away for ingenious contrivances. Here is the latest specification of invention filed in the Paris Police:—

Mlle. Delacroix appeared at a Police station in Paris the other day on a charge of stealing meat from a butcher's shop, and was induced to make a confession which indicated her not only in this charge, but also in that of having perverted to wrongful purposes the instinct and devotion

of her dog. She had, in effect, trained this faithful animal to make raids upon a butcher's shop in the neighbourhood, and abstract therefrom pieces of meat, which he duly brought back to his mistress' lodgings, and which eventually served to provide her with her daily meal. The butcher in question had, on several occasions, missed from his shop certain pieces of beef and mutton, and had apparently determined to keep a sharp look-out, in hopes of catching the thief. He was not a little surprised one day to see a large dog stealthily leap upon the dresser and abstract a nice looking joint, which might be of the value of about 10*s*. He lost no time, however, in giving chase to the thief, who, according to his custom, made for home, and deposited the booty at the feet of Mlle. Delacroix. The butcher waited a few moments and then made his appearance in the house, when he found the fair owner of the dog in the act of eating up the joint. No further evidence was required, and the commissary of Police proceeded at once to arrest the woman. She did not give herself the trouble to make any defence, and is said to have readily admitted that she had for some time been accustomed to do her marketing in this original and ingenious but reprehensible fashion.

A WOMAN writes a noble letter on women's courage in the *Spectator*. She explains this courage in the following words:—"Our cowardice is the product of conscious powerlessness and liable to overcome us in any circumstances in which our safety and self-preservation depend on wind and limb, muscle and sinew. However trying the circumstances, or harrowing to the nerves, no terrors of death or manifold sufferings will appal a ministering woman. Wherever there is suffering, and whatever it may be, the demand for courageous women will be met, as much as a demand for brave men would be met in a time of national danger." Then she says:—

It was at the foot of the Cross that since woman discovered her role, and all down the ages of Christianity since have found a strength made perfect in their weakness. Enlightened by the lesson of the Cross, the women of Christendom have ever since been brave enough to do and to dare all that a woman's heart and powers, inspired by Christian love, in contradistinction to Altruism, can dictate. Whenever the need arises, there will be found the Maries, Elizabeth Frys, Florence Nightingales, and Sister Doras ready for any emergencies. No foreboding hope in war is more certain of finding a leader than a case of domestic or social suffering to find its courageous woman at hand.

The argument from the cross, noble and excellent as it is, does not explain the whole case, for it is not Christian women only that are brave and heroic in the sense referred to. Hindu women exhibit the same characteristics as strongly and unmistakably as their Christian sisters. We shall say, therefore, the courage of women is natural and God-given and flourishes especially under religious culture.

LION-TAMING and Tiger-taming may be fashionable sports; but we are not sure whether, as an English contemporary suggests, they do not come under the operations of the Society for the Prevention of Cruelty to Animals. The beasts, wild and ferocious though they may be, go through a painful process of suffering which infuriates them in the end and ends so fatally afterwards. It is wrong



gen.— Mr. Chalmers, you must remember that all reformers are called mad first. (Lau hear.) It is the first way of dealing with them. It is so much easier to call names than to use arguments, and if you get a good nickname and use it, it does just as much service with a great number of people as the best of arguments would do. I remember that in 1832, when I was in political life, at the great election of 1832 which turned upon the China war, well, we were war on the Chinese—one of the most unjust and wicked wars ever entered into. (Hear, hear.) Sir James Graham, Mr. Cobden, Mr. John Bright, and others argued at great length and with much ability, showing that we had no right to make a war about any defeated Lord. They urged the House of Commons, Then he urged to dissolve Parliament. What did he do when he dissolved Parliament? He did not put out an address arguing in favor of the China war. He simply said, "Men of England, your flag has been insulted by an insolent barbarian." That carried the election. He came out with no truth, no justice, or sense in his words in flying colors. He did it. There was no truth in his justice, or sense in his words. He gave a good nickname, and the people of England, who are not so intelligent as I could wish, are carried away by any words of that sort.

VERY little is known of Mr. Carlyle's private life or domestic habits. All that the public know with respect to him has been gathered from his books or published utterances. Even when he first appeared on the stage as an author, his countrymen had no idea of the greatness of his soul or of the singular originality of his conceptions. Jeffrey was impatient of the queer oddity which he gave to the style of his writings. In a private letter he even conveyed an insinuation that Carlyle was a little "conceited." Little was known of him even when he began to publish some of his greatest works. John Stuart Mill in his *Autobiography* takes the credit of having favorably introduced him to the British public. In a notice of one of his works the celebrated Utilitarian philosopher declared that Mr. Carlyle's style was not to be ridiculed or otherwise objected to. Great men, he said, were a law unto themselves, and it was in this light that the character of his writings was to be judged. Whatever the quality of his style, it became soon apparent that by the sheer force of his intellect he made his writings, so queer in composition, popular throughout the British Empire, so much so that at one time it became a fashion with young ambitious writers to imitate him. His ideas have become current coin throughout the civilized world. It need not be asserted that all his opinions were right and could be defended on moral grounds. Indeed his views on slavery were open to the greatest reprobation. It may be a matter of surprise how a man who could so often truly recognise God in man, lent himself to the perpetration of the dominion of the strong over the weak. Yet so it was—a man of true heavenly sympathies did actually once at least sympathise with the tyrannical doings of the mighty as over the weak. Mr. Carlyle was a worshipper of greatness, and greatness included strength in every shape. It ought to be said, however, on the other hand, that in the war between Russia and Turkey, his sympathies were with the former and not with the latter. We are not concerned, however, with all that he thought and did. The Brahmo Somaj must always retain a deep regard for his name. For in two respects at least its line of thought coincided with that of the distinguished sage who has just died. The doctrine of heroes which supplied to the latter food for one of the most brilliant treat-

tises on the philosophy of history, forms one of the theological pillars of Brahmoism, and has furnished men with an other opportunity of destroying sects and bringing religion within the pale of well-defined laws, illustrating the action of Providence upon the destinies of the world. This doctrine has strikingly revealed to us the method by which Divine thought, as given to the world from time to time, may be linked in a chain of historical and logical sequence and made to dispel the false notion that truth is the monopoly of a particular sect or nation. It has proved that no religion is wholly false, and that grains of truth are to be found everywhere. And it has done another great thing. By establishing the science of dispensations, it has practically given the death-blow to idolatry or man-worship. Those who believe in it can never mistake a man for God, while at the same time his faith in human capabilities and worth is increased a thousand fold thereby. A great man, by being a *man*, increases our faith more than he could by being a *God*. To us Christ as a man is more lovable, beautiful and divine than Christ revealed unto us as the veritable God. Thus then the doctrine of Great Men has been a God-send to us, and we treasure it as one of the most precious truths revealed to faith. To Brahmos Carlyle's lectures on heroes should always be a deeply interesting and profitable study. We commend it to those who wish to understand the laws of history, for "Universal History," as he says, "the history of what man has accomplished in this world, is at bottom the History of the Great Men who have worked here." The history of the world is in other words the history of thought, of thought as revealed by great men. These "were the leaders of men, these great ones; the modelers, patterns, and in a wide sense creators, of whatsoever the general mass of men contrived to do or to attain; all things that we see standing accomplished in the world are properly the outer material result, the practical realisation and embodiment, of thoughts that dwelt in the Great Men sent into the world: the soul of the whole world's history, it may justly be considered, were the history of these." Thus history is not profane but eminently sacred to all of us. It forms the vast bulk of the scriptures of the Brahmo Somaj. Another important truth which Carlyle taught and which the Brahmo Somaj has also put forth is the sacred mission of Mahomed. It may seem strange, and yet the fact argues the peculiarly exclusive nature of the present religious tendencies of men, that a faith which gives consolation to millions, and has been the means of once giving life to a sleeping world, has been quietly rejected by enlightened nations as a wholesale imposture. The impostor-theory is pretty general over Christendom. His honor to Carlyle that he resolutely set his face against this uncharitable assumption of his fellow-religionists. Speaking of Mahomed, he said:—"The word this man spoke has been the life-giving now of one hundred-and-eighty millions of men these twelve hundred years. These hundred-and-eighty-millions were made by God as well as we. A greater number of God's creatures believe in Mahomed's word at this hour, than in any other word whatever. Are we to suppose that it was a miserable piece of spiritual legerdemain this, which so many creatures of the Almighty have lived by and died by? I, for my part, cannot form any such supposition. I will believe most things sooner than that. One would be entirely at a loss what to think of this world at all, if quackery

so grew and were sanctioned here." These brave words, we are sure, will be accepted sooner or later by the world. We have done with that sickly intolerance which has been sapping the religious life of nations for many long centuries. The world has grown tired of strife and jealousies. Let us have a faith that will count all as brethren and include none as foes. Religion is for peace, and not for warfare; when will men come to know that?

#### LORD RIPON AND EDUCATION.—II.

THE educational future of the country is one that is calculated to excite alarm. We have heard guardians express their liveliest sense of apprehension as to the prospects of their boys. The doctrine of self-help is often preached, but as often as it is spoken of, it seems to fall flat upon those that hear it. It may be remembered that if the people of this country had known to help themselves, there would have been no occasion to decry them in the manner we usually do, nor would there have been the least need for Englishmen to come over to this country and take possession of it. We deem it to be England's mission to teach the people of this country the golden doctrine of self-help, and so far as the educational machinery is concerned, we maintain that this doctrine is very inefficiently or incompletely, if at all, taught. People may laugh at us because we seem to hold this opinion. Is not English education sufficient, they may ask, to teach men to help themselves? Should not the very pressing nature of the circumstances in which the people of Bengal are placed, teach them self-reliance? You certainly do not ask Government to appoint a Professor of Self-Help in the Presidency College, Calcutta? No, to be sure. But let us study the situation. What are the tendencies of English education in this country? Does it contain all the elements necessary to foster in the people the habit of honest and manly independence and self-seeking? A careful examination of the present system would convince any one that these elements are only conspicuous by their absence. Let us understand what this means. A man, who is a B. A., B. L., finds himself suddenly confronted by a frowning world, and with empty pockets he proceeds to appease the wrath of stern destiny. He applies to be admitted to the bar; alas! it is overcrowded. He cannot devote another five years to the Medical College; he is not an engineer. He applies for a Muniship or Deputy Magistracy. But there are no recommendatory letters to introduce him to the Bengal Secretariat. He asks for a berth in the education department, but finds himself jostled among a crowd of applicants as needy as he. In this extremity he becomes, let us say, one of the 5,000 applicants for the 700 clerkships at Rs. 15 per mensem each, which are required by Mr. Beverley for the Census Office. There, however, the rudeness of the police is too much for his self-respect, and he is compelled to retreat. What is he to do? Let us suppose he opens a cloth-shop, as is so often done by many to whom other paths have been closed. He cannot manufacture cloths, for he knows nothing of the manufacturing industry. There is no means of learning it either, for there are no schools to teach him this. Cloths manufactured by Native weavers are purchased by him and sold; but his experience in the trade causes him to be outwitted by his sharper brethren. He loses, and away he goes to handle the plough. Here also,

as he knows nothing of agricultural science, he finds he is worse even than the simple professional tillers of the soil with whom he comes to compete. Leaving all he becomes—horror of horrors!—a journalist, a proof-reader, perhaps, with ten rupees per mensem for salary, and from his *sanctum sanctorum* begins to fulminate his wrath against the British Government! We have taken this typical case to illustrate the ridiculous alternatives which English education has thrown out to the younger generation of Bengal. The educated Native ought, perhaps, to blame for the misfortunes that befall him. He ought, perhaps, to have adhered to his own natural line of work. If a Brahmin, he ought to have joined the profession of his father, and become the spiritual preceptor of a hundred families. If a professor, he ought to have studied grammar or Nyaya, and obtained one of the scholarships recently instituted by the Government of Bengal to encourage *stole* learning. If a Vaidya, he ought to have studied in the Medical College and become a doctor. If a Kayastha, he ought to have made the quill the main stay of his life. If the son of a carpenter, he ought, according to Professor Monier Williams, to have been a better carpenter than his father, and so on. This arrangement would perhaps have perpetuated caste; but according to the authority we have quoted, it would have better answered the present requirements of our society than the haphazard system which calls upon a Brahmin to take up a Sudra's trade or a Sudra to be a Brahmin. There are two obstacles, however, to this desirable arrangement. English educations though it has not broken caste, give, no countenance to it. It has not given the people sufficient moral courage to openly break with it, but in the interior arrangements of the educated community caste is as much at a discount as the most ardent reformer might wish. Educated society has, in these days, two sets of faces to present to an outside observer. To a European the exterior is as polished, civilised and enlightened as any one might wish, while the interior is reserved to be seen by the orthodox Hindu members of a family. A young graduate would declaim against caste, early marriage and idolatry, and defend female education and widow marriage with a fire and ardour which would leave nothing to be desired. But as soon as he leaves the platform of the lecturer and enters the precincts of the family house, behold! a wonderful metamorphosis takes place. He bows to the family idol, honors the priest, gives his own daughter in early marriage, permits perhaps a young relative to pine in widowhood, and becomes a loud asserter of caste obligations. This is one part of the story. To an orthodox Hindu the exterior of the educated society is entirely orthodox. The graduate son is outwardly as orthodox in his observance of religious rites as the father; but once let him turn his back upon his elders and mix with his companions, and behold, there is another metamorphosis still more wonderful than the former. Here caste is absolutely destroyed; the utmost latitudinarianism is tolerated, and an aspect of Hindu society is presented which need not be described. Now all these phases broken one thing. Education has really unlocked the main stays of the caste system, though it has not given its recipient sufficient courage to openly rebel against it. So that it follows that, however much you might try to reform caste, the

attempt will find no favor among the bulk of the educated members of the Hindu community. The second obstacle consists in the fact that the tendencies of English education are mainly aristocratic. When we say that the influence of caste has diminished, we do not mean to say that a sort of republican equality is being established in the midst of us. No. Educated Natives do not like the distinction between Brahmins and Sudras. They would gladly do away with the class Sudra, and be Brahmins all. Education has made a carpenter's son simply ashamed of his caste. He would fain have it abolished; but when he has virtually ceased to recognise any differences between himself and a Brahmin, he endeavours, not indeed, to uproot caste-feeling altogether, but imbibe the sentiments of the highest caste. In this way our educated countrymen have got a repugnance to the lower trades and callings. The son of the pettiest shop-keeper, when he becomes a graduate, aspires to join the bar or any other profession, but the thought of resorting to his family profession never so much as crosses his mind. He feels ashamed to confess the poverty of his birth, and seems to make up for it by the *eclat* and high-living incident to a learned and distinguished profession. Here lies the greatest difficulty to the proper development of our educational system. Its tendencies, as we have said, are aristocratic, and so long as they continue to be so, all ideas of self-help or honest self-reliance must be for the present given up.

#### MISS COLLET'S YEAR-BOOK.—IV.

ONE chief reason why I complain against the last Year-Book is Miss Collet's perfect silence in regard to Keshub's colleagues. Her pages are thickly strewn with names of teachers and workers who may be identified more or less closely with the opponents of Keshub. Laudatory adjectives are prefixed to their names. Every available opportunity is taken hold of to blazon forth the supreme fact of the desertion of one of the missionaries of the Brahmo Somaj of India. But it is never thought worth while to allude to the circumstance that the whole body of our missionary workers, twenty-two in number, have remained faithful to their leader during all the recent trials and agitation. When it is told who these men are, the public will be able to judge the value of their sympathy. The majority of these have, for the last twenty years, devoted their time, energy, and existence to the propagation of Brahmo principles and standards of character. What is more, a great many of them have practised these principles, and proved the worth of their character by severe tests of discipline, both moral and spiritual, which, only for the sake of delicacy, I forbear to detail. All of them are not equal I admit; but some of them resemble more the primitive saints and devotees of former times than the emasculated rationalists of the present day. I have sometimes heard Keshub say, and I heartily concur with him, that some of these men are superior even to him in certain points of character. As for myself, I frankly confess that their opinion of my inferiority is only too well founded, and I cheerfully, and with a sense of fraternal pride, give them the honor which their place deserves. My only regret is that, in describing the great and good work done by the Brahmo Somaj in this country, so little mention should be made of their services by observant and well-meaning critics. And while no outsider deserves more



credit, or has had better opportunities of observing the practices and personalities in the Brahmo Somaj than Miss Collet, I feel sorry that she should be eager to relate the labors of other workers, and do no justice to the character and operations of the most tried of Brahmo worshippers and enthusiastic missionaries. The sympathy and loyalty of these men are, to those who know the real workings of the Brahmo Somaj, of greater internal value than the defection of scores of nominal adherents. It is on account of these chiefly that the religion of the Brahmo Somaj has spread through the country. It is on account of these men that the character of the Brahmo Somaj of India is held in such high estimation. These are our devotees, our apostles, our authors, our elders, and it is to them that we all, Keshub among the number, look up with so much hope and trust. It is conjointly with them that Keshub initiates and propagates his characteristic doctrines. They are not children who can be made to go any way people may choose to lead them. And when they unanimously support the doctrines so strongly censured by Miss Collet, the public should think twice before they accept her misrepresentations.

But what, after all, are the doctrines so censured? What there is in the Missionary Expedition of 1879, the proceedings of which I find have now been fully published in pamphlet form, to dislike very strongly is more than I can discern; yet in the Year-Book for 1880, Miss Collet gibbets that grand undertaking in an unmerciful manner. She laboriously culls from the *Sunday Mirror*, without a word of explanation on her own part, those passages only which are calculated to give an inflated, exaggerated, and ridiculous appearance to the whole thing. And then she winds up her scanty quotations by giving in full that horror of horrors the "Proclamation of India's Mother." If we analyze with some scrutiny the spirit in which these few passages have been reproduced, we shall see plainly that the sentiment which pervades them repeatedly is the newly developed sentiment of the Motherhood of the Deity. Miss Collet instinctively perceives that the prominence given to this idea and its various elaborations in doctrine, prayer, and exhortation must be peculiarly unacceptable to the English public. It savours of Mariolatry, idolatry, vulgarity, and what not? And so a silent exposure of the enemy is attempted by confounding him with the words of his own mouth. Generally speaking, many of the little paragraphs which sometimes ago went under the heading of Devotional, have been deeply disliked. But the wrath and condemnation of Miss Collet and others have been concentrated upon the unfortunate "Proclamation," published in these columns on December 14, 1879. It is set down as "undisguised blasphemy." Always ready as I am to admit that our Eastern modes of expression, the figures of speech into which the overflow of our feelings so often bursts, may appear wild and startling to the severe training of European critics, ready even as I am to sympathize with such distaste, I wonder where "the blasphemy" lies. This is not the first time that the Supreme Spirit has been represented as proclaiming its will to mankind. The East has always promised to speak with God face to face. Does Miss Collet, or any intelligent person need to be reminded that such speeches and proclamations are always metaphorical, and meant to be construed not in letter but in spirit? They are solemn adjurations to impress great and necessary truths upon the popular mind. In the "Proclamation" alluded to, the Truth meant to be impressed are the authority of the

ruler in the land, the authority of the parent at home, and the authority of the church in general. Are these sentiments blasphemous? But I suspect, as I have said before, that we have given most offence in the designation of the Supreme Being as India's Mother. Miss Collet, who has no doubt watched the development of religious sentiments in the Brahmo Somaj, cannot but be familiar with the word Mother. We believe before we used it in the Brahmo Somaj Theodore Parker used it in America. What we mean is not merely to make a theological use of the word, but realize its practical relations. If Miss Collet had known the universal popularity in India of the sentiment of motherhood as applied to the Divinity, the strange fascination, the traditional hold of that word upon the Hindu imagination, she would not have been so startled at its use, or so repeatedly quoted it with a view to expose its absurdity. Barring the general unfitness of this kind of exhortation to Western ideas, I would feel obliged if Miss Collet, or anybody else would point out what particular sentiment in it is open to objection. The fact is unfortunately this. If any amount of devotion is expressed before an imaginary God, and he is called Lord, or Father, or even Mother, people do not object. But if the sentiments vainly indulged in privately are attempted to be carried out publicly and practically, if the personal authority of the Lord, or the Father, or the Mother is connected with the domestic, social, congregational, and political relations of our life in their actualities, in all their definiteness of moral obligation, men are shocked, and put up their hands in horror. What is the use of believing at all in a Personal God, if he is not to rule our domestic lives, our social and political lives? Why should we accept any doctrine of Providence at all, if we cannot have the action of that Providence in the arrangements which surround us in all the circumstances of our private and public life? If there is no Providence in politics, men shall be rebels and firebrands, and enemies of their country. If there is no Providence in the church, men shall be schismatics, seceders, and sectarians for ever. And if there is no Providence in the home, the sanctities of the family shall be every day violated. We know how very true all this is in India. It is also proving true in Europe. The word Mother means in our vocabulary the tenderest name for an all-pervading Providence. And the "Proclamation of India's Mother" means nothing more than the solemn assertion of a special Providence in all the manifold spheres of the Thiest's thoughts and activities. Perhaps, others besides Miss Collet require the explanation. If they will interpret much that they misunderstand of our doctrines in this simple light, my task of reviewing Miss Collet's representation shall not have been vain.

P. C. M.

#### THE ANNIVERSARY LECTURE.— "WE APOSTLES OF THE NEW DISPENSATION."

(Continued from last "Sunday Mirror.")

Among the many theories of morals which the science of ethics deals with there is, as you are doubtless aware, one known as the Theory of Sympathy. Whatever its errors may be, and these are palpable, it has a substratum of truth. Those who are conversant with even the rudiments of moral science, must hesitate to accept sympathy

as the sole standard of rectitude, and surely we can never persuade ourselves to believe that there is nothing above the sentiment popularly called fellow-feeling which determines that a certain action is right. Nevertheless, it must be admitted that sympathy plays a most important part in the moral economy of the world. It is this noble sentiment which makes us go out of ourselves, and enter into the feelings and wants, into the difficulties and sufferings of others, with a view to afford relief. Our selfishness keeps us enchained within ourselves. Sympathy breaks these iron chains, and drags us into the bosom of the sorrowing brother so as to make us feel as he feels. We all know what this is. Whenever we see an object of pity, a man dying of starvation, a bleeding soldier, a poor disconsolate orphan, or a bed-ridden patient smarting under painful maladies, we unconsciously transfer ourselves in imagination to his position, and so closely identify ourselves with him as to feel at the time the very agony which he is suffering from. If it is a limb burning in fire that we see, we feel as if the same limb in us has caught fire. Do we see a neighbour benumbed with cold? We immediately feel the numbness in us. Is our friend suffering from penury and want of food? Though we are rich, we feel in his presence the pangs of poverty and care. Call it sympathy or charity or love, there is assuredly something in our nature which, though we ourselves may be happy and healthy, makes us feel and realize the wretchedness and disease and sorrow of our neighbours. It makes us one with others. It imperceptibly steals self out of its own tunic, and gives it a temporary lodgment in the neighbour's breast that it may suffer and serve there. How beautiful, how real is this picture of one man living in other, of the loving soul identified in love with suffering humanity! How all mankind with its sorrow and suffering passes into your consciousness and is absorbed in the susceptible heart! Of Jesus it has been truly said that he took upon himself the sins and sufferings of the world. Well may the doubter ask, why should his innocent and happy soul suffer for the world? Why should the pure-hearted Jesus undergo the misery and wretchedness of this wicked world? Shall the saint suffer for the sinner? These questionings of the doubter the philosopher can readily silence by an appeal to the wondrous mystery of the law of sympathy. Jesus saw the miserable condition of the world; he saw how men and women were groaning under the weight of accumulated sin and sorrow. And as he saw their dark and dejected faces and the depth of their degradation, the Lamb in him was moved. As he went about mixing with the nucleus and the fallen, and seeking the lost and the spoilt, he saw the height and depth of evil in the world, and as he saw he wept. The world in agony cried, and the entire load of its agony pressed upon Jesus' bosom, and he too cried in bitterness. It was the bitterness of the transferred sorrow. It was the agony of the world in him. He was not unhappy. The joy of heaven was in him. But the world grieved his spirit. Amid scenes of heart-rending sin and sorrow the very impersonation of divine charity could not stand unmoved. He so loved the world that he made its sorrow his own; and though he himself was happy in conscious purity, he suffered for the sorrows of others. How? By a mysterious transposition they were in him and he was in them. By sympathy he made himself all mankind, and took into his own consciousness all their sorrows. Had Jesus been a man devoted to his little self alone, he would

have lived in himself. But he was *man*, he was humanity. His heart was the sum total of all hearts. The heart that throbbed in him was not his, but the world's. The world's joy gladdened him; its sorrow mortified him. Its prosperity was his prosperity. Its tears were his tears. So completely was my Jesus identified with the world in divine love and sympathy that the world lived always in his capacious bosom. The objective world was lost in his subjective consciousness. And are you not doing the same in a small measure, ye ambassadors of Christ in India? What is it that has brought you to this distant and foreign country? Is it duty, or is it love, the same love that your Lord Jesus felt for the whole world? India's pitiable condition has excited in your hearts the deepest sympathy, and you have felt drawn towards us as only the true philanthropist can feel drawn. The more you have thought of the evils in the land, its ignorance and superstition, its moral and spiritual destitution, the tyranny of caste, the reign of grim idolatry, the more you have reflected on these and other evils, the more you have felt within yourselves and realized the miseries of our people, and the more devoutly you have implored Divine mercy for the redemption of the country. India's sorrows you have made your sorrows. By placing yourselves in our position, you have realized in your own minds our wants and sufferings; and with the whole weight of our national sufferings pressing upon your hearts, you have approached God, and said,—“Lord of the weak and helpless, send unto this land copious showers of Thy grace, that its teeming millions may have eternal life.” You would never have left your homes to do your master's work in foreign fields had you not made India's heart yours. We have gone into you and you have identified yourselves with us in spirit. This is what I mean by the philosophy of subjectivity. It underlies that blessed institution in the Christian Church, known as the Sacrament. The idea of the Lord's Supper many are apt to ridicule. Is it really ridiculous? Is it not rather an eminently philosophical idea? The difference between objectivity and subjectivity in religion and the superior importance of the latter none comprehended so thoroughly as Jesus. Or he would not have instituted the sacramental rite. People had believed in him as their Lord and Master, the disciples and apostles had assured him of their loyalty and devotion. Why then did he demand of them further allegiance? Why did he impose upon them the obligation of eating his flesh and drinking his blood, saying—“this do in remembrance of me?” Why was this ceremony at all necessary? Because the prophet saw with the eye of a prophet that his people would continue to hold him up as an objective impersonation of truth and purity, and he wished to prevent it. Despite the unbounded reverence and love which they tendered to him, he felt he was only an outward object of devoted loyalty. His burning words, “Not every one that saith unto me, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father” are a standing rebuke to those who thus render him only objective homage. He preferred subjective allegiance, the loyalty which while it intellectually accepted him, absorbed him spiritually in the inner consciousness. Nothing short of internal assimilation and absorption could satisfy Jesus. And this beautiful idea he embodied symbolically in the eucharist. He asked his disciples to eat his flesh and drink his wine. In other words, he wished to be accepted by the world sub-

jectively, and not objectively. Let us be satisfied that every bit of flesh and every drop of blood in you and me is Christ's before we proclaim ourselves Christians. Christianity refuses to be tested by outward criteria. Faith in Christ means life in Christ. If you simply profess Christianity what reward have ye? Not belief but conversion is what Christ requires of you. Show that your flesh is Christ's flesh, and your blood is his blood. Show that your life is his life and your character his character. Otherwise you are not a Christian according to Christ. If I have eaten and assimilated him, then this hand you see is no longer my flesh, earthly and carnal, but Christ's flesh, sanctified and spiritualized; and if I kiss it, I am sure I kiss Christ Jesus, and not my hand. This assimilation must be real, and not imaginary or sentimental. For verily we have to deal with the Christ of history, and not a mythical character whose interest is purely romantic, and whose beauty is all but poetical. The Christ of history is a real stern fact, a stately figure towering above all. With your eye upon that majestic person rigidly scrutinize your character, and say, you so obscured his spirit as to be able to declare that you are as forgiving as Jesus was, as lamb-like and meek as he was, as self-sacrificing as he was. If upon severe self-examination you find that you are not like Jesus in these things, then confess you are not a Christian, whatever your dogmas and doctrines might be. Is Christ mathematics which you must solve intellectually? Is he a logical proposition which you can only believe with the understanding? Far from it. He is a person, a character that hates lip-loyalty and dogmatic assent, and demands absorption in your flesh and my flesh. He wishes to live in you perpetually, incarnate in your being, embodied in your character, flesh of your flesh, blood of your blood, and breath of your breath. Will you not allow him to do so. Apply the same argument, my friends, to all the other prophets and saints, ancient and modern, eastern and western. You may talk of your devotion to these masters, but if you have not assimilated their character; your devotion cannot be real. If your lives belie them, you must be classed among Pharisees and hypocrites. Let your flesh and blood bear living testimony to your fidelity to Christ and Paul, Moses and Isaiah, and all the saints of modern and ancient times. And in this assimilation of many characters behold a wonderful harmony and unity. The plurality of objects is lost and absorbed in the unity of the subject. You take in the divinity that dwelleth in each and make it your own. In God are the sons of God united. If you take the different phases of truth and character in humanity, you are lost in division and schism. But accept them in their divine source, and you have unity. The New Dispensation never preaches goodness; it preaches godliness. Goodness is human; godliness divine. Christ rejected the former and put on the latter. His will was the Divine will. His word was God's. His work was the Father's. It was not he that spoke but the Lord spoke through him. In the depths of his consciousness he felt so thoroughly identified with the spirit and nature of God that he boldly and frankly said, “I and my Father are one.” The son did not proclaim himself the Father, but he claimed to be one with Him.

(To be continued.)

## [Advertisement.]

IN THE PRESS.

And will be shortly published.

BABU KESHUB CHUNDER SEN'S

Anniversary Lecture

ON

“We Apostles of the New Dispensation.”

PRICE, 8 ANNAS.

## Brahmo Somaj.

PHAI PRATAP CHUNDER MOZUMDAR will conduct service in the Brahma Mandir this evening.

MR. GOPINATH SADASHUJI, the Minister of the Prince of Palitana, is on a visit to Calcutta. He is an enthusiastic member of the Prarthana Somaj, Bombay.

THE Missionary Expedition left Calcutta yesterday for Bhagalpore. The party is composed of the Minister, Bhais Trailokya Nath Sanyal, Ashore Nath Gupta and Peary Mohun Chowdry. The Minister is expected to consecrate the newly built local Mandir.

## A MISSIONARY TOUR.

—o—

I LEFT Calcutta on the 29th April 1881 for the N. W. P. and Madras. A leading inhabitant of Aucka requested me to pass that night in his house. This gentleman had left our standard and joined the protest party. I had a very hot discussion with him on the recent controversy, and the result was that he was convinced. He said that so many stories had been circulated against Keshub Babu and as no explanations came from him, he had been compelled to believe them. “We could not,” he said, “help believing what they said. But now I am convinced, and I promise you I shall not again readily believe whatever is said against you.”

I reached Barhwan the next day and conducted service in the local Somaj. Since the expedition party visited this place in February last, two *sankirtan* parties have been formed, which now and then go round the city in procession, singing *Harikam*. To organize one of these I visited it next day, and another day there was a procession and open-air gathering in the heart of the town. It was attended by upwards of 1,500 people. Men prostrated themselves before the procession parties, and shop-keepers showered sweetmeats on us. The address in Bengali was on Sati Sabitri.

With a view to visit some of the villages of the Barhwan District and the Sankhal Pargunnahs, I took the Loopline and dropped at Ghoskara. There were no friends there, nor had I money to secure men to play on *Khol* with. I applied to the richest *Z-mindar* of the place, but in vain. No sooner did he come to know who we were than he flatly said, “I am a Hindu Sakta Brahmin; I can't help you in any way.”

The Head Master of the local school and some other young men called us to take rest in the house of another Brahmin, and promised to do every thing for us. All preparations were finished in due time; people gathered from all directions; we raised our flags and began *sankirtan*. The whole village came out, heard heartily what we said and sang and danced heartily. The darkness of night came over us, but the people would not leave us. So lights were prepared, and we went from the bazaar to the heart of the village in a procession. As the ladies of the rich and respectable families could not go to the bazaar to hear us, a request came that an address should be delivered to them. This was complied with. A lecture was delivered for their benefit at the large compound of a rich Brahmin. Some collections were also made for our passage expenses.

A MISSIONARY.



## Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed., S. M.]

## THE REVISED NEW TESTAMENT.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—I venture to point out an inaccuracy in one of your editorial notes of this week. Your speak of a verse of the New Testament being "where their worm dieth not," as being omitted in the new revision. The verse occurs three times in the authorized version of Mark ix., and should be omitted in two of those places but retained in one, viz., in v. 48.

In the same note you ask how a book which is a revelation can be capable of revision, or at least, if so capable, can be worthy of the belief of Christians. There seems to be a slight inaccuracy in the statement of the proposition. No idea has been or ever could be entertained of revising the book itself which purports to contain the revelation accepted as final for themselves by Christians. It is simply a translation of the original book which has been revised, and which might, it seems to me, be revised a hundred times without in the least impugning the credibility of the revelation if it can be substantiated on other grounds, or shaking one whit the belief of any intelligent believer in it. The case is different, I admit, with regard to the discrepancies in the Greek original of the New Testament to which you called attention in an issue some months ago. I believe, however, that reflection will show that if God condescends to make His will known to man through human media, such an operation involves that such a revelation will in its publication be subject to the inevitable weaknesses of scribes and printers. The only alternative would be to suppose a constant supernatural intervention in order to conserve with absolute accuracy the original text. But it seems to me impossible to prove that you would *a priori* expect such a miracle, or that the absence of it invalidates the claim of the book to be a revelation. Still less do I see how it proves the impossibility of a book-revelation any more than the printers' errors in your report of your minister's great speech disprove his claim to be in any sense the enlightener of his fellow-countrymen.

Yours &c.,  
S. S. ALLNUTT.

Cambridge Mission, Dabul.

## THE SAME.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—I read your paper with the deep interest one who loves the Lord Jesus, must feel for those who also love him, even if they yield Him not the supreme place as King and God. But I sometimes see statements which pain me much, not because they show low diffidence of our standpoint in some matters, but because they show how even you, in your enlightenment, seem unable to grasp some of the very simplest of Christian truths. Such a thing may be seen in your edition of February 13.

You say, "If a book which is a revelation, and is considered infallible, is capable of revision, including significant omissions and changes, how can the world have any faith in any book revelation, and how can Englishmen contentedly stick to the English Bible as an infallible authority on all things?"

Kindly believe me when I say that few, if any Christians, believe the English version to be the inspired original of the Bible. The English Bible—that is, the English version of the Bible, is a comparatively recent thing. And, moreover, it is only a translation of Greek and Hebrew writings of great antiquity. That these originals were written under Divine guidance and help by inspired and holy men of God, we do not doubt for a moment. You, if I may believe your recent utterances, accept the fact with equal readiness. But the smallest knowledge of all that is involved in the transmission of books from one age to another, and from one language to another, is sufficient to show how easily mistakes may creep in, even when the translators are most earnest and sincere. Every fresh revision is an attempt, more or less successful, in the light of increased knowledge, to make the version more truly a copy of the original writing. Mere change or omission is not made just for the sake of change. By that very love of truth which surely animates us all, it

becomes a duty to change those copies we may have, when we find that they are not in accordance with the truth of the original. We cannot but rejoice as loving effort frees our version of unnecessary and unlawful additions. When they are removed we may see more clearly the Truth in its glorious, unadorned simplicity. When by long lapse of time a picture has been marred by stains and gathered dust, it is not merely a duty but a pleasure to cleanse it that all may see its unsullied beauty. So with this English version. The more akin it becomes to its divine original by "change and omission," the more may we rejoice as we see, with clearer vision, the very Truth of God.

Again, you say "an infallible authority on all things." But I may weary you if I say more. Kindly allow me to suggest the necessity of your adding—"All things essential to salvation." There is an important difference. I cannot greet you in the name of Buddha, or Mahomed, or Sakya. But in the name of our Lord and Saviour Jesus Christ, I am glad to greet you.

Yours very truly

H. C.

Almora.

## Literary, Scientific, &amp;c.

PROFESSOR MAX MULLER will give us this month a fresh handful of "Chips from a German Workshop."

MR. J. A. MACKNIGHT a nephew of Brigham Young, promises a book on "Mormonism, its Rise and Progress," which will be issued by Messrs. Trubner.

THE *Pall Mall Gazette* understands that Mr. J. W. Cross intends to write a biography of the late Mrs. Cross ("George Eliot"), and will shortly set about the collection of materials.

We have received a copy of *Jadab Nandini Kavya*, which is a recital in blank verse of the well-known story of Urrina and Subhadra related in the Mahabharat. This is, we believe, the author's first attempt at blank verse. If so, we must say it is highly creditable to him. The plot is not a happy one, and we wish a better one had been selected.

As a rule, we have no words to speak in favor of annotators and key-makers. We may be pardoned, however, for saying that Babu Sasibhusan Datta's "Annotations on the Entrance Course in English for 1881" is a fairer go at work, evincing great research and industry on the part of the author. The book seems to be inconveniently long and diffuse. It will be useful, we think, to students and teachers in the Mofussil, and also to the girls immediately under his tuition at the Bethune School of which he is a professor. Babu Sasibhusan is a graduate of the University and we hope he will win many laurels on other fields than the barren and unprofitable one of key-making.

A FRENCH critic asserts that he has concocted a substance, by means of which tenants in Ireland, or elsewhere, who will not pay their rents may be evicted without difficulty, and without the expenses attendant on legal proceedings. The mixture is in the form of a powder; a small quantity of it, sprinkled before sunrise on the tops of the land adjacent to the tenant's dwelling, will render it absolutely impossible for any human being to remain within half a mile of the spot, where the sprinkling has taken place for at least seven days, when the process should, if necessary, be repeated. The effect of the powder is to produce violent nausea and other feelings of a not, however, a kind as to be quite unbearable. I am, unfortunately, not dangerous to life, and produces no injurious effects on cattle.

BABU NILMANI MUKHOPADHYAYA, M. A. B. L. Assistant Professor of Sanskrit in the Presidency College is the author of an excellent Sanskrit primer, called *Sahitya Parichaya*. In the preface he observes that "the most popular prose works in Sanskrit relate either to love-intrigues or to the chattering of birds and beasts. The Hitopadesha or the Panchatantra, when stripped of indecent passages, might furnish a few stories, decent enough to be taught in our schools. But as they describe only the doings of crows and

jackals, and lack the interest and winty that belong to human affairs, they would scarcely convey that moral instruction which stories of human life do." Despairing of finding such compositions in the ordinary range of Sanskrit classics as at present taught in our schools, the learned author he thought himself of the still generally untrodden fields of Buddhist and Jaina literature, and in this he has, been more than ordinarily successful. A large number of inimitable moral tales have been found, and these the author has published after giving them a little finish. We are sure every one engaged in the work of education will heartily sympathize with the idea here carried out. It is to be hoped that the *Sahitya Parichaya* will be followed by other works of a similar nature, and that the authorities will patronize it largely to show their appreciation of the admirable plan followed with great ability by the author of this little book. A specimen of the stories given will be found elsewhere.

## Calcutta.

## ORDERS BY THE VICE-CHANCELLOR AND SYNDICATE OF THE CALCUTTA UNIVERSITY.

THE undermentioned students have passed the Honor Examination in Arts:—

## ENGLISH.

## SECOND DIVISION.

In Order of Merit.

Mukhopadhyay, Nityagopal, General Assembly's Institution.  
Chowdhri, Suryyakumar, General Assembly's Institution.

Mitra, Bankimchandra, Presidency College.  
Som, Trailokyanath, Hughli College.  
Chattopadhyay, Bishnuadatta, Hughli College.  
Dwarkanada, Free Church Institution.

## THIRD DIVISION.

In Order of Merit.

Bandyopadhyay, Surendranath, Presidency College.  
Chattopadhyay, Sonaton, Canning College.

## SANSKRIT.

## SECOND DIVISION.

Mukhopadhyay, Ramprasan, Sanskrit College.

## HISTORY.

## THIRD DIVISION.

Arndt, George, Teacher.

## MATHEMATICS.

## FIRST DIVISION.

Chattopadhyay, Sureschandra, Presidency College.

## THIRD DIVISION.

In Order of Merit.

Ghosh, Nagenendranath, Presidency College.  
Goswami, Jadunath, ditto.  
Chakrabarti, Harishchandra, Hughli College.  
Chattopadhyay, Ramnath, Presidency College.  
Govindaprasad, Mair Central College.  
Chotiyal, Canning College.

## PHYSICAL SCIENCE.

## SECOND DIVISION.

In Order of Merit.

Bandyopadhyay, Kuntal, Hughli College.  
Chakrabarti, Surendranath, Presidency College.  
Nisbett, R. B., Mair Central College.  
Mitra, Bhagabatiacharan, Hughli College.  
Sinha, Purnendranarayan, Patna College.

## THIRD DIVISION.

In Order of Merit.

Chattopadhyay, Ramamohan, Presidency College.  
Sarkar, Biharilal, Presidency College.

THE undermentioned students have passed the Examination for the Degree of M. A.:

## In Alphabetical Order.

Bandyopadhyay, Bipinbihari, Canning College.  
Bandyopadhyay, Kaliprasanna, Dacca College.  
Basu, Debendrakrishna, Presidency College.  
Basu, Nityagopal, Mair Central College.  
Chattopadhyay, Digambar, Presidency College.  
Chandhuri, Asutosh, ditto.  
Dutta, Krishnimal, ditto.  
Lahiri, Chandrakanta, Cathedral Mission College.  
Mukhopadhyay, Binodini, Mair Central College.  
Namiaswari, V., Presidency College.  
Sen, Chandrakanta, ditto.  
Sinha, Nirmalchandra, ditto.  
Takrindin Ahmed, ditto.

SENATE HOUSE, } CHARLES H. TANNERY,  
The 24th February 1881. } Registrar.



## Selections.

### HOPE AND DESPAIR—A PAGE FROM THE LIFE OF A PHILOSOPHER.

[NAVILLE ON CHRIST.]

A YOUNG man, native of the Jura, and who became an esteemed philosopher,—I allude to Jouffroy,—had been brought up in a pious family. He has made the religious feelings of his childhood in the following words:—"The present life was dear to me, and I hated it. I saw the future unfolding itself without a cloud, clear as was the course which I had to pursue in this world, perfectly at ease as to the end to which it would conduct me in the other; comprehending life in its two aspects, and death which unites them comprehending myself, knowing God's designs concerning me, and loving Him for the goodness of those designs.—I was happy with that joy which results from a living and unshaking faith in a doctrine which solves all the great problems which can interest the mind of man.

Sent to Paris, Jouffroy enters the Normal School. Under the influence of the spirit that reigned in that school, he begins to feel doubts as arising in his mind concerning the value of his Christianity; and—this is the fact to which I draw your attention—(ought as to his Christian faith disturbs and uproots at one stroke all his religious beliefs. Let us hear him:—"Never shall I forget the December evenings when the veil which hid my unbelief from mine own eyes was torn away. I still hear my footsteps in that narrow and empty room, where long after the hour for sleep I was accustomed to promenade. I still see that moon, half veiled by clouds, which at interval lifts up the cold pavement. The hours of the night glided away, and I perceived it not. I anxiously followed my thought, which descended step by step to the bottom of my consciousness, and dissipating one after another all the illusions which till then had hid them from my view, rendered its subterfuges more and more visible to me. In vain I cling to my last beliefs, as a shipwrecked sailor to the fragments of his ship; in vain terrified by the unknown vast in which I was about to float, I threw myself back upon more upon my childhood, my family, my country, all that was near and sacred to me; the inflexible current of my thought was stronger; parents, family, memories, beliefs, it forced me to leave all. This examination I became more obstinate and more severe as it approached the end; nor did it stop until the end was reached. I knew then that at the bottom of myself there was a thing standing, let that I had believed about myself, about God, and about my destiny in this life and in that to come, I now believed none. This moment was frightful; and when towards morning I threw myself exhausted upon my bed, it seemed to me as if I could feel my former life, so cheerful and so complete, die away, and before me there opened up another life, dark and despoiled where beneficent I was to live alone; alone with my fatal thought which had just exiled me thither, and which I was tempted to curse."

### HOW LONG MAN MAY LIVE.

[Springfield Republican.]

It was Prof. Hufeland's opinion that the limit of possible human life might be set at 250 years. This on the general principle that the life of a creature is eight times the years of its period of growth. That which is quickly formed quickly perishes, and the earlier complete development is reached the sooner bodily decay ensues. More women reach old age than men, but more men attain remarkable longevity than women. Some animals grow to be very old. Horned animals live shorter lives than those without horns, and shorter than timid, and amphibious live longer than those which inhabit the air. The voracious pike exists, it is said, to an age of 150 years; the turtle is good for a hundred years or more; and among birds the golden eagle is known to have lived nearly 200 years, while the sly and squalid crow reaches the venerable age of a century. Passing up in the scale of life to man, and skipping the patriarchs, we find many recorded instances of longevity among the classic Greeks and Romans. Pliny notes that in the reign of the

Emperor Vespasian, in the year 76, there were 124 men living in the limited area between the Appennines and the Po of 100 years and upward, three of whom were 140 and four over 135. Cicero's wife lived to the age of 143, and the Roman actress Lueria layed in public as late as her 112th year.

Coming down to more recent times, the most notable authentic instance of great age is that of Henry Jenkins, of Yorkshire, England, who died in 1670, 169 years old. He was a fisherman, and at the age of 100 easily swam across a rapid river. Another historic case is that of Thomas Parr, of Shropshire, a day-laborer, who lived to the age of 152 years. When more than 120 he married his second wife, and till 130 he could swing the scythe and wield the flail with the best of his fellow-laborers. In his 152nd year Parr went up to London to exhibit himself to the king. It proved an unlucky visit, for, violating the absolute habit of a century and a half, the old man feasted so freely on the royal victuals that he soon died, merely of a plethora. On examination, his internal organs proved to be in excellent condition, and there was no reason why he should not have lived much longer. save for this unfortunate taste of royal hospitality. Professor Hufeland's list of centenarians includes many more remarkable cases, among them that of Mittletealt, a Prussian soldier, who served 67 years under both Frederick's, fighting many battles and enduring much hard campaigning, and who, after all this, married successively three wives, the last when he was 110, only two years before his death.—

### STORY OF ONE ABLE TO RAISE LAUGHTER.

TERRER was a city, named Kanchoi, where lived king of the name of Sopratana. At a certain time, some thieves, while stealing the effects of some of the citizens, were caught at the entrance of the breach by the Police-men, who having put them in irons, reported them to the king. And the king thus commanded the executioners—"O executioners! take these four thieves outside the town and kill them by empalement. For—

Wise men, who are versed in the science of government, enjoin, that the duty of a king (concerning) in honoring the virtuous and punishing the wicked."

Then at the command of the king, three of the thieves were mounted on the stake and executed. The fourth reflected thus—Though death is imminent, one should find means of saving oneself; for should the means (adopted) prove successful, one would be saved; if not, nothing more than death would ensue. Moreover, though afflicted with disease or going to be executed by the king, one who is intent on (finding) a remedy, might come back from the very threshold of the rod of death.

"O executioners!" said the thief, "three of the thieves have been killed by you at command of the king, but kill me after I have addressed the king, because I know a science which on my death will be extinct. Let the king kill me after having learned that science, and let it thus continue on earth." "Piferrer! villain! thou most wicked of men," answered the executioners, "thou art degraded to the place of execution; why dost thou desire to live any more, and why should the king learn a science from thee, a scoundrel?" "O executioners!" rejoined the thief, "what do you say? Do you intend to injure the king's interests? Should it be made known to the king, he will certainly learn this great science and your master may give a reward to you for your reporting the matter to him."

Then at the request of the thief, out of their solicitude to promote the interests of their royal master, they reported the matter to the king, who out

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of curiosity, summoned the thief, and said "O piferrer, what knowest thou?" "Please your majesty," replied the thief, "I know the cultivation of gold." "What is the method," demanded the king, "Please your Majesty," rejoined the thief, "seeds of gold, being made as large as mustard-seeds, are sown in the ground; within a month they shoot forth into sprouts like those of mustard, and then flower. These flowers are gold, and a seed measuring the 1196 of a tola yields 4 tolas. I let your majesty see this with your own eyes." "Is it true," enquired the king, "in the presence of your majesty" responded the thief "who will have courage (power) to tell an untruth. Should my words prove false, then at the expiration of a month, I shall meet with my end, and your majesty will then remain as much my master (master) to reward and punish as now." "Good fellow," said the king, "sow some gold." Then having got the gold melted and prepared the seeds of the size of a mustard-seed, the thief said—"Please your majesty, the seeds (to be sown) and the field are prepared, give me a sower." "Why dost thou," answered the king, "not sow thyself?" "If I had the power to sow gold, I should not have been so poor with the (knowledge) of this science. But a piferrer is not entitled to sow gold; let him sow, who has never perjured anything. Why does not your majesty yourself sow." "I stole from my revered father (from feet of my father)" answered the king, "the money which was to be given to the players." "Then," observed the thief, "let the ministers sow." "We," replied the ministers, "are the servants of a king; how should we be free from pilfering?" "Then," asked the thief, "let the Judge sow." "I," answered the dispenser of justice, "pilfered sweet meats from my mother." "You all," exclaimed the thief, "are thieves; why should I alone then, a poor creature, be killed?" Then having heard the speech of the thief, all those who were in the audience-hall laughed, and the king also, having his anger pacified by the enjoyment of the joke, smiled and observed, "O thief! thou shalt not be executed. O ministers! this thief, though evil-minded, is intelligent, and is clever in exciting mirth. Let him stand on me, by telling tales, he will make me laugh and entertain me. Hence the thief was kept near the king's person. For—

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Myrrh &amp; Borax,

WITH

Eau De Cologne.

Price per bottle Rs. 1 &amp; 2.

A refreshing and agreeable wash for the mouth,  
strengthening the gums and fixing the teeth.

SMITH, STANISTREET &amp; CO.'S

Insect

Destroying Powder.

This powder is quite harmless to animals,  
but unrivalled in destroying fleas,  
bugs, Flies, Cockroaches, Beetles,  
Gnats, Mosquitoes, Moths in  
Furs, and every other spe-  
cies of insect.

Price per bottle Re. 1.

SMITH, STANISTREET &amp; CO.'S

Vaseline

Petroleum Jelly.

It does not crystallise, or oxidise, will never  
become rancid, and is without smell or taste.  
Invaluable as an emollient application to the skin  
and as a dressing for wounds and sores.

Price per bottle Re. 2.

SMITH, STANISTREET &amp; CO.'S

PURE

Lime Juice.

One tablespoonful with water (Sugar can be  
added if desired) is a refreshing beverage in febrile  
and inflammatory affections.In Acute Rheumatism from four to eight ounces  
daily.

Price per bottle Re. 1 and 1-8.

SMITH, STANISTREET &amp; CO.'S

Foh D. Bahia,

An effectual Cure for Ringworm and all  
Cutaneous Eruptions.

Price per bottle Re. 1-8.

SMITH, STANISTREET &amp; CO.'S

Hyper-Chlorodyne.

An invaluable remedy in Consumption, Asthma,  
Bronchitis, Neuralgia, Diarrhoea, Dysentery,  
Cholera, &c.Medicinal properties, Anodyne, Diaphoretic,  
Sedative, Astringent, and Antispasmodic.

Price Rs. 1, 2 &amp; 3-8 per bottle.

SMITH, STANISTREET &amp; CO.'S

ESSENCE OF

Chamomile

AND

Ginger,

The much approved Aromatic Bitter for  
Stomachic Complaints, Loss of

Appetite, &amp;c., &amp;c.

Price per bottle Rs. 2.

SMITH, STANISTREET &amp; CO.'S

Quinine Wine,

A. B. P.

Each Fluid ounce contains one grain of

HOWARD'S QUININE.

Price per bottle Rs. 2-8.

SMITH, STANISTREET &amp; CO.'S

Concentrated Fluid Extract of

Chiretta.

This Medicine prepared in vacuo contains in a  
concentrated form all that is valuable as a tonic  
and a laxative. It is a splendid remedy for dys-  
pepsia and acidity of the stomach; it imparts  
strength to the stomach and vigour to the whole  
system.

Price per bottle Rs. 2 &amp; 4.

SMITH, STANISTREET &amp; CO.'S

Fluid Extract

OF

Bael fruit.

The efficacy of the Bael Fruit in Diarrhoea, Dy-  
sentery, and nearly all disorders of the Bowels, is  
now thoroughly established and widely known. The  
Fluid Extract contains all the properties of the  
fresh fruit, and will keep for a lengthened period.

Price per bottle Rs. 1 &amp; 2.

SMITH, STANISTREET &amp; CO.'S

Chloric Ether Bitters

An agreeable Tonic and Stomachic.

A teaspoonful taken in a Glass of Sherry,  
Brandy, or Water, an hour before Dinner in-  
creases the appetite and assists digestion.

Price Rs. 1, 2 &amp; 4 per bottle.

SMITH, STANISTREET &amp; CO.'S

Aerated Waters are unexcelled.

Sparkling Phosphozone

A Delicious, Nervine Tonic Beverage

Non-Alcoholic.

9 & 10, DALHOUSIE SQUARE AND 47, DHURMUR-  
TOLLAH, a-17

## SPECIAL NOTICE.

DATTAS



## LABORATORY.

No. 312, CHITPORE ROAD; BATTOLAH, CALCUTTA.

Medicines and Sundries fresh from

LONDON.

Examine, Compare, and Buy.

TERMS EASY CASH.

Tinctures ... 1 dr. 2 drs. 4 drs. 1 oz.  
Mother ... 6 Gs. 10 Gs. 1 lb. 1-812th to 12th potency ... 4 " 6 As. 8 As. 12  
13th to 30th ... 6 " 8 " 10 lb. 1-4Globules and Pills ... 6 " 10 lb. 1-12  
External Tinctures—Arn. Calend per oz. Re. 1.

Canth. Caust. &amp;c. per oz. Re. 1-4.

Examine, Compare, and Buy.

Cholera Saturated Spirit Camphor with direc-  
tions, in English and Bengalee, packed in Card-  
board case per phial Re. 1; per doz. Rs. 9.

Examine, Compare, and Buy.

Vials—Plitt tube 1 dr. 1s. 7-8 per gross.  
2 drs., 11-8

Examine, Compare, and Buy.

Corks—Fine Velvet Re. 2-8 per gross.  
Vials—in sheets—English and Bengali.

B. K. DATTA.

## REDUCTION IN THE PRICE OF COOK AND CO.'S

Crushed Food for Horses.

FROM this date the price of Crushed  
Food for Horses is reduced to } exclusive  
of Bags.

Cattle Food, as usual 1-12 a md.

Chaff as usual 1-8 a md.

1st January 1881.

a-9

## DENTAL SURGEON BY DIPLOMA.



**J. BARKER** supplies Artificial Teeth on the latest and most improved style without springs of wires of any kind being accurately fixed to the mouth by atmospheric pressure only. These teeth are so life like in appearance that they cannot be detected by the closest observer. Mastication is as perfectly performed as with natural Teeth, and they do not interfere with but assist Articulation. J. Barker's Patent Artificial Teeth are of the purest material only, and supplied at strictly moderate charges being within the reach of all classes (at home daily).

10, ESPLANADE ROW, EAST, CALCUTTA.

ESTABLISHED 1846.  
**THE DRUGGISTS' HALL,**  
35-36, College Street,  
CALCUTTA.

Fresh consignments to hand ex S. S. "Eldorado,"  
"Bickington," "Keshela," and "Almora."

CASH RATES.

#### PATENT MEDICINES.

Dr. Dunbar's Alkaram or Anti-Catarth Snelling Bottle. A safe and speedy cure for Hay-fever, colds in the head and sore throats. It contains no narcotics and never produces any pleasant effects. Full directions for use and testimonials accompany each pill.

Price Rs. 3 per phial. Packing 4 As.  
Oil of Cashew (Anacard Occident.)

The *Beaupepeth* Remedy for Leprosy.  
The oil of Cashew-nut is applied, by means of a small piece of sponge, to the diseased parts. This application should be made at first only over a small portion of the skin, as large, for instance, as the hand, and when the effect of the first application is seen, subsequent ones may be made larger, if deemed advisable. The effect of the oil is to produce, after from twelve to twenty-four hours, vesication. The skin should, if possible, not be broken, and the exudation should be allowed to remain and dry on, so as to form a crust. In about ten or twelve days, this will fall off, leaving the skin clear, and free from any ulceration underneath. If the parts are numbed, but not completely anæsthetic, sensibility will in general be completely restored by the first application; if the anæsthesia is complete, it may require two or three applications to restore it, but I have seen this latter number suffice in a case where anæsthesia had existed more than four years.

Price Rs. 3 per phial. Packing 4 As.  
LEATH AND RO-S'S PHOSPHO-MARIATE OF QUININE.

Recommended in Dyspepsia, Indigestion, loss of work, loss of memory, loss of, or variable appetite, Nervousness, Tremulousness and general relaxation of the system.

Price Rs. 2 per phial. Packing 4 As.  
W. F. SMITH'S PILLS FOR  
AN INVALUABLE SPECIFIC  
FOR THE CURE OF PILES AND PREVENTION  
OF FISTULA.

They claim the merit of totally removing all pre-disposition to Piles or Fistula, and in actual cases of the former, however severe, of completing a cure more rapidly and with greater safety than any preparation hitherto introduced.

Their gentle emollient action subdues irritation, regulating the bowels without leaving a disposition to constiveness; their decided tonic properties give power to the system, arrest all tendency to, and counteract the weakening effects of the disease, and their intrinsic value will prove that they fully merit the title of a specific cure of Piles, and preventive of Fistula.

Price per box: Rs. 1-5. Packing 4 As, 2.

PROPRIETARY MEDICINES.  
BLISS'S PER PHOSPHODINE  
A Safe and reliable Phosphoric  
Remedy  
FOR

*Newly, Nervousness, Lassitude, Overworked Brain, Nervous and General debility, Failure of Memory, Dimness of Sight, Deversion of Spirits, Impoverished Blood, Liver Complaints, &c., &c.*

Its action is strikingly rapid; marked improvement having been frequently experienced in the course of twenty-four hours after the commencement of a course.

Price per bottle Rs. 5. Packing 4 As.

**Dr. S. P. Banerjee's Sanjivani** cleanses the blood of all its morbid and effete materials, restores the normal functions of the liver, and keeps the cutaneous system in its proper standard of purity.

It is efficacious in the following diseases: Chronic fevers, Chronic indigestion, Nervous debility, Piles, Gout, Rheumatism, Baldness, Sterility, Hysteria, Epilepsy, Chronic Ulcers, Diarrhea, Leprosy, Dropsy, &c., &c.

Price per bottle Rs. 4. Postage 5c., Re. 1.

#### DR. GHOSE'S FEVER PILLS.

##### A Wonderful New Medicine.

Three or four pills generally cure Malarious, Chronic, and Intermittent Fevers. Where Quinine and other renowned medicines fail, the action of these pills is marvellous. The ingredients of the pills are purely vegetables which do not in the least injure the health or make it delicate.

Price Re. 1-0, Postage As. 3 for each packet.

WHOLESALE RATES ON APPLICATION.  
**GORIND CHUNDER DUTTA & CO.**  
WHOLESALE & RETAIL DRUGGISTS. a-47

#### The Indian Guarantee and Suretyship Association.

IS THE FIRST PUBLIC COMPANY, established in India to provide Security against Losses arising through dishonesty of persons holding situations of trust, and to obviate the inconvenience and defects of Suretyship by Private Bondsman.

The Security of the Association is now generally adopted for European and Native Officers under Government and Public Companies. Friends and Relations are relieved of the fear of those pecuniary losses to which persons are exposed, who become responsible for the acts of others.

Moderate rates, according to the nature of the employment, on the amount of security required. Premiums periodically reduced.

For Prospectuses and Proposal Forms apply to  
D. McLAUCHLAN SLATER, F.I.A., Secretary.

9, Elphinstone Circle, BOMBAY.

OR,

F. A. COHEN,

7, Wellesley Place, CALCUTTA.

a-16 Agent, for BENGAL.

**DR. A. C. KHASTGIR.**  
189, Bow BAZAR STREET, CALCUTTA.  
(Of 25 years' Medical Experience.)  
May be also called at nights at all hours.

- (1.) Promptly Cures recent and acute Fevers.
- (2.) Holds Lord Northbrook's First Prize on Burmian Epidemic Fever and its Treatment.
- (3.) Has successfully operated thousands of urinary stones, tumours of testicles, &c., &c., charge for treatment suited to circumstances.
- (4.) Is Author of "Bengal Midwifery," sold at Rs. 5 per copy.
- (5.) Is Author of "Bengal Diseases of Women and Children," Rs. 3 per copy.
- (6.) Both books bound together, Rs. 6 per copy.

The following are the prices of Dr. Khastgir's Patent Medicines.

- (1.) For recent, or acute Fevers First med. 8 annas, 2nd and 3rd med. Re. 1 each.
- (2.) For Malarious Fever, with spleen or liver, 1st or 2nd med., Re. 1 each.
- (3.) For cough, (7) looseness of bowels, (8) or dysentery, Re. 1 each.
- (9.) Children and infants' sweet and tasteless medicine for Fevers, (10) Cough with Fever, (11) Looseness of Bowels, (12) Dysentery, 8 annas each. Also suited for adults, with a vomiting tendency.

Medicine bearing Patentee's Seal and Signature only genuine.

Additional Baghy charge for Mofussil delivery.

#### GENUINE AYURVEDIC MEDICINES!!!

**KABIRAJ Soshi Bhushan Roy**, a member of the well-known Kabiraj family of Kanchrapur, and grandson of the most renowned Kabiraj, late Biswa Nath Roy, of that place, has settled himself permanently in Calcutta, and intends practising in this city.

All kinds of best Ayurvedic medicines, such as *Mriganka, Rij Mriganka, Ratnagarva pattali Ras*, &c., for consumption and diseases of the lungs; *Basantakummar Ras, Tarakaswar, &c.*, for Diabetes; *Brhat-somenath Ras, Brihat Bangaswar, Harisankar Ras, Chanarayud Ras*, and other medicines for urinary diseases; *Chanir prava gurika, Sankar Mata Lonka, &c.* for piles, &c. *Sudhanidhi* and other medicines for *Hemiplegia, Astabakra, Itassindur, Chaturmukhi, &c.* for insanity, &c. *Mirbasanjivani Ras, Dejoj papadita, Sarva padaputi, Ranganga Ras*, and other best medicines for all kinds of diarrhoea, dysentery, &c. *Agni Chunar, Agnisindur, Apinawadi, Krabada Ras, &c.* for dyspepsia, &c. *Surbajara-hara Lonka, Brihat-sarba-jara-hara Lonka, Jyomangal Ras, Mahjara-kusa, J. ramak, Javansi, Jarankusa, Mrityojog, Chandasakher Ras, Ratnagiri Ras, &c.* for all kinds of fever. *Batjaganga Ras, &c.* for rheumatism, and other medicines for all sorts of acute and chronic diseases for males, females, and children, are to be had from him, and also pure and genuine *Rasasindur* of all descriptions, such as *Makaradharj, Saragubadharj, &c.* for which his family is well noted, can be had from him. Terms moderate. Medicines free, advice gratis to the really poor, who may attend at his place of residence.

ADDRESS—55, Colatollah Street, Calcutta.

Among the many cures lately effected by the Kabiraj is the following:

On the 18th November 1880, a patient, late of the 18th November 1880, treated me from an attack of acute Dysentery, accompanied with fever, from which I had been suffering for very nearly a week before he took me in his hand, and that he cured me of the complaint within ten days afterwards.

(Sd.) R. D. HUME.  
a-70

#### DR. R. L. SET'S ASTHMA ELIXIR.

A SINGLE dose of this sovereign remedy if properly administered, is warranted to cure the most incurable forms of Asthma. The innumerable records of complete success in worst cases bear testimony to its efficacy.

Price Rs. 2. Packing and Postage As. 8.

SET, BASAK & CO.,  
68, NIMTOLLAH GHAT STREET,  
CALCUTTA.



## SPECIALITIES IN WATCHES.

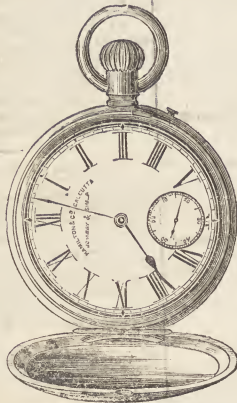
THE undernoted Watches are specially adapted for persons who, having costly watches, are reluctant to use them for rough purposes, such as travelling, sporting, &c. They have been manufactured by Hamilton and Co. expressly to supply the demand for a fairly finished and accurate time-keeper at a moderate cost.

### The Railway Watch.

The Railway Watch, as supplied to the Indian Railway Companies, has an English lever movement of the finest quality and strongest possible construction. Hamilton & Co. confidently recommend it as a Watch not easily disarranged by rough usage. The apparent disadvantage of the large size is amply compensated for in wear by the increased excellence of its performance as a time-keeper. Recommended by the Royal Geographical Society for the use of Travellers and Explorers.

Cash.

In German Silver case...Rs. 95  
In Sterling Silver case... , 135  
In Silver case, Keyless... , 180



### THE STANDARD LEVER WATCH.

In London Hall-marked Silver Hunting Case, 3 Plate, Capped, Lever movement, English Escape-ment, Compensation Balance, White Enamelled Dials, Sunk Seconds Dial, &c.

Price, Rs. 75 cash. In GOLD Hunting Case, Rs. 200 cash.

With KEYLESS movement, Hunter Half-hunter, Silver, Rs. 100 cash.

### The Aluminium or Silver Keyless Crystal Watch.

Being Keyless it is not necessary to open it for winding or for setting the hands.

This in India is a great advantage, dust and damp being kept out.

Jewelled in many holes, with Crystal back. Works visible.

Silver case, Rs. 45. Aluminium case, Rs. 40.

### Ladies' Gold Watches.

Substantial 18-Carat Gold cases, engraved Hunter or Half-hunter, good sound movements, thoroughly timed and tested. Fitted in Morocco case. Gold Key supplied.

Price, for cash, Rs. 100 to 200.

### Gold Guard and Albert Chains

Of every fashionable pattern now worn, and of the usual lengths, manufactured of the best rich colored Gold. We solicit inspection of our large and varied stock, but a sheet of patterns with prices will be forwarded per post to up-country applicants not able to visit Calcutta.

**Silver Guard and Albert Chains**, a large assortment always in Stock, Prices on application.

**Locketts, Seals, and Watch Keys, charms and Trinkets, &c.**

### HAMILTON AND COMPANY.

**Jewellers, Watch and Clock Makers in ordinary to H. E. the Viceroy and to K. R. H. the Prince of Wales,**  
CALCUTTA.

### Specific for Ringworm!

**G**UARANTEED to cure chronic cases in 3 days. In bottles As. 8 and Re. 1. Packing As. 4.

### GASIRODYNE!

A certain cure for Acidity, Heart-burn, Indigestion, Pains in the pit of the stomach after food is taken, Nausea, Vomiting, Colic, &c., cure guaranteed. Per packet Re. 1 & 2. Postage As. 4.

### MERCURY DESTROYER!

This wonderful medicine destroys mercury from the body, and cures cutaneous eruptions. Cure guaranteed. Per bottle Re. 4. Packing As. 4.

### CURE FOR PILES!

Guaranteed to cure Piles of long standing. In pots Rs. 2 & 4. Packing As. 4.

### THE DYSENTERY SPECIFIC!

The only specific for Dysentery. In bottles Rs. 2 & 4. Packing As. 4.

Prepared and sold only by W. RODGER & Co., Chemists, 1, Shib Narain Dass Lane, Simla, Calcutta.

### The "Exhibition" English Lever Watch.

This Watch, which is guaranteed to be entirely ENGLISH-MADE throughout, has a substantial fine Silver double-bottomed engine-turned HUNTING CASE, with movement on the English Full Plate System! with Jewelled LEVER ESCAPEMENT, Fusee and Chain, and with maintaining power to go while being wound. The Dial is of hard white enamel, and with Seconds Hand. Great attention has been paid to the shape of the Watch, which is compact and of medium size.

Cash.

Silver, best quality ... Rs. 85  
Second quality ... , 75

This Watch is of an elegant compact build. We have devoted particular attention to the good finish of its mechanism, and as we can consistently guarantee its performance, we recommend it to all classes of buyers.

### The Patent Silver Lever Watch

A GOOD WATCH FOR ORDINARY WEAR.

It possesses all the essential features of a reliable time-keeper, and is calculated to give every satisfaction.

Fine solid Silver case, thick flat Crystal glass, strong and well Jewelled Lever movement, and Seconds Dial.

Price, for cash only

... Rs. 40

SUPERIOR QUALITY, in HUNTING CASE, Rs. 65 Cash

### Ladies' Elegant Enamelled Watches

With cases exquisitely enamelled in colors, in a great variety of styles and pretty designs, with highly finished Jewelled movements. Rs. 125 to 300

### DUNN AND CO.

CABINET-MAKERS, UPHOLSTERERS,

AND

BILLIARD TABLE MANUFACTURERS

BY APPOINTMENT TO

HIS Excellency the Viceroy and Governor General of India.

Nos. 46 & 47, Bentinck Street,

CALCUTTA.

Every requisite in Household Furniture supplied at the shortest notice.

A large collection of ready-made Furniture available for selection.

Designs are furnished for Furniture of special make. The entire furnishing of houses undertaken at the most moderate rates of charge.

Orders executed for Billiard Tables of all sizes and Billiard Table Requisites of all kinds; a large stock of both being always kept on hand.

## AMERICAN KEROSENE OIL.

OF THE BRIGHTEST QUALITY

At Rs. 6 per case.

**COCONUT OIL,**

At Rs. 18 0 per case of 1 maund.

**CASTOR OIL,**

At Rs. 16 0 per case of 1 maund.

FREE TO THE EITHER RAILWAY STATIONS.

**Cash to accompany order.**

NETTROLELL DAY & CO.,

4 & 5, Hare Street, Calcutta.

## Burmah CIGARS.

UNSURPASSED QUALITY,  
Strongly Recommended,

THREE SIZES,

At Rs. 25; Rs. 15; Rs. 10 per mille.

**Manilla Cigars, and Cheroots,**  
Cavite, Extra Superior Quality, No. 2.  
At Rs. 60 per mille.

## Tobacco.

Richmond Smoking Mixture Rs. 3 per lb.  
Bird's Eye, and Shag, each Rs. 2 per lb.

## Snuff.

Rose Macouba, Prince's Mixture, and  
Masulipatam.

Each at Rs. 3 per bottle.

**Cash to accompany order.**

NETTROLELL DAY & CO.,

4 & 5, Hare Street, Calcutta

a-44



## LAXATIVE CORDIAL.

THIS excellent Cordial, being sweet to the taste is readily taken both by adults and children, it cleans the bowels, strengthens and invigorates the entire system, and increases the appetite.

Individuals predisposed to constipation arising from a variety of causes of which the chief are habitual neglect of the act of defecation either from carelessness or want of time, indulgence in astringent articles of diet, excessive smoking, sedentary habits, especially if combined with much mental work, debility, and want of tone from any cause, will find the above preparation indispensable. It cures long-standing constipation of the bowels, enlivens the spirit, and restores the patient's former good humour by strengthening the nervous system.

Price per 6 oz. bottle, —3s. 6d.

Apply to

FRAMJEE & SONS,

11, Bentinck Street.

And also to the Indian Mirror Office. a-63



Apply to the Manager.

FOR

**Illustrated Price List,**

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AT 55, COLLEGE STREET,



THE

## CALCUTTA AUCTION MART,

1, LALL BAZAR.

A. J. PARKER &amp; CO.

**B**EG to draw the attention of those about to furnish to their fine range of Commission Sale Rooms

where there is Furniture on view of all descriptions at lowest prices.

Those desirous of Selling their Furniture privately, can place it on Commission Sale at our valua-

tion. Cash advances made.

a-21

*Provision for Old Age combined with a Provision for the Widow and Orphan.*

## EXAMPLE.

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

*The Same Provision, if commenced*

at age 25, would cost about FIFTEEN RUPEES a month;  
 at age 30, " " about EIGHTEEN RUPEES a month;  
 at age 35, " " about TWENTY-ONE RUPEES a month;  
 at age 40, " " about TWENTY-THREE RUPEES a month;  
 at age 45, " " about TWENTY-FIVE RUPEES a month;

*The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.*

There is an obvious advantage in effecting Investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

## ORIENTAL LIFE COMPANY.

Head Office: Elphinstone Circle, Bombay,

Manager and Actuary:

D. McLAUGHLAN SLATER, F.I.A.,

Agent for Bengal:

F. A. COHEN,

7, Wellesley Place, Calcutta.

N.B.—Every payment of Premium carries its Proportional value.

which cannot lapse, and for which a Promissory Note is granted.

[ESTABLISHED 1881.]

PAWLITT &amp; CO.,

SURGEONS, CHEMISTS, DRUGGISTS,  
 GENERAL AGENTS,

AND

Dealers in Musical instruments and fittings, Cigars, Stationery, Books, Oilmanstores, &c., &c., &c.

**B**EG to announce to the Public in general, that they have opened business at No. 4, Bechu Chatterjee's Str et. They can undertake to supply medicines and other goods, imported direct from Europe, both whole ale and retail, at moderate prices. They are ready to open accounts with approved customers, in town and at Mofussil stations. They beg to assure the public that all orders will be punctually attended to, and everything shall be prepared carefully and with the best materials. The medicine and the chemical departments are under the supervision of the best and most experienced hands.

They also beg to state that owing to the large capital with which they have started business, they are able to indent their goods direct from some of the respectable Agents and Merchants of London, New York and the Continent. By each mail, they expect consignments of medicines, Books, Chemical and Surgical Appliances, Musical Instruments, Cigars, &c., &c. They can undertake to bring goods on order from any place for other parties at moderate rates of commission.

Huntley Palmers Biscuits at Rs. 13 per dozen 2lb tins; Cigars Burmah No. 1, at 15 annas; No. 2, at 12 annas; No. 3, at 8 annas per 100, Goa Powder 4 annas per phial; Lemon Syrup (our own made) at 4 annas per bottle.

## Wilson's Anglo-Sanskrit Dictionary

Complete in one vol; at Rs. 15 per vol. Packing and postage included.

## Medicines.

Oilmanstores, Stationery, etc. indented direct from London Rates moderate.

## Musical Instruments.

And fittings direct from Europe, price less than other shops

Inspection and order solicited. Price list on application.

## Specific for Hydrocele.

Prepared from Native Herbs, and free from Mercury, or other injurious drugs. Cure guaranteed. Generally cures long-standing cases within 3 months, by internally absorbing the water.

Price in pots 1 and 2 Rs. Packing As. 8.

## Cures for Piles.

Cure Guaranteed, Thousands of Testimonials to prove the efficacy of this medicine. In phials Rs. 2 and 4. Packing As. 8.

Apply to Pawlitt and Co., Chemists, Druggists, and General Agents at 4, Bechu Chatterjee's Street, Calcutta.

Required one qualified Compounder.

## B. M. SIRCAR'S ABROMA AUGUSTUM.

SPECIFIC FOR DYSPMENORRHOEA OR

## Painful Menstruation.

**A** SINGLE administration during menses generally cures the disease, and brings on conception.

For particulars apply to Dr. Bhoobun Mohun Sircar, No. 77, Mooktaram Babu's Street, Chorbagan, Calcutta.

Price Rs. 3-5. Packing and Postage As. 8.

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# GRAND XMAS SHOW

THE GREATEST NOVELTIES

EVER IMPORTED.

F. W. BAKER & CO.

WAX WORK EXHIBITION

FULL SIZE FIGURES OF

H. M. THE QUEEN-EMPRESS,

H. R. H. the Princess of Wales

H. M. THE EMPRESS EUGENE,

The Countess of Dudley

AND

Mrs. Langtry.

Now on view in their large Showrooms.

F. W. BAKER & CO.,

9, OLD COURT HOUSE STREET, CALCUTTA.

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## P. W. FLEURY & CO.,

BUILDERS, ENGINEERS, SCIENTIFIC INSTRUMENT MAKERS

AND

CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION.

No. 63, DHURUMTOLLAH STREET, CALCUTTA.

Britannia Company's Patent Combined Lathe and Fret Saw.

It is a Lathe, Drill, Fret Saw, Circular Saw, Emery Grinder and Polisher, in one compact tool with heavy Fly Wheel.

The Fret Saw works with a perpendicular stroke, and requires much less power than any other, while the quality of the work is superior. It will cut the most intricate designs in wood up to 1½ inch thick, and is provided with 1 dozen saws.

The Table is adjustable, and drops to enable the Saw to enter another hole, without loss of time.

It has an improved Clip, by which the Saw is instantly fixed, while the introduction of rollers behind the saw prevents breakage.

The adjustable Presser Foot is introduced, and prevents the wood being jerked upwards.

It has a horizontal drill for drilling holes for Fret work.

As a Lathe it is very durable, with planed bed, takes 8 inches by 4 inches between centres, conical Mandrel hardened Shaft, 3-inch Face-plate, Driver, 2 Rests, square Thread in Barrel, same as a first-class Engineer's Lathe.

It is provided with an Emery and 2 Buff Wheels fitted on Mandri of Lathe, and by means of which steel, stones, and shells may be polished and tools and knives sharpened.

A Circular Saw with iron table and spindle is fitted to the Lathe.

These Tools are coming into favor for Ladies as well as Gentlemen, and are a most useful and never-ending source of amusement and profit.

Rs. 120

### Treadle Foot Lathe.

A splendid second hand turning Treadle Foot Lathe, with planed iron bed, 3 feet 3 inches long, and 5 inch centres; with strong cast iron standards, with 5 speed turned Fly wheel, Head and Tail Stocks, with hand rest, 1 iron turned face-plate, 1 centre piece for wood turning, 1 chuck for fixing drill, and 1 brass chuck fitted with 8 screws for small work, 1 compound Slide Rest, with arrangement for turning taper or conical work to any desired angle, and with 6 suitable steel turning tools complete.

Rs. 150.

### The Photo-Chroscope

Utilises the Magic Lantern slide all the year round. Adds to any glass transparency *Natures beautiful tints*. Charming dioramic effects are produced. Never fails to please.

Rs. 25.

### Woodbury's Patent Sclopticon.

A new and improved form of Magic Lantern, specially suited for Drawing-Room Entertainments, Schools, Exhibitions, &c.

The Sclopticon is always ready at a moment's notice, a match is applied to the lamp, and, after a few seconds, the wicks can be turned up to the right height, and all is ready. When the entertainment is concluded, the wicks are turned down, the flame blown out, and the instrument put aside for the next occasion.

Sclopticon price...

Rs. 80.

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QUICK! SAFE!! & SURE!!!

PAUL & CO.'S

Proprietary Medicines.

PREPARED AND SOLD ONLY BY PAUL & CO.,  
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### Prophylactic Mixture.

It is the only Specific that has ever been discovered for the rapid and radical cure of Malarious and Periodical Fevers, with Enlarged Spleen, Deranged Liver, Swelling of the Limbs, Loss of Appetite, and General Debility. The virtue of this unrivalled Mixture produces the most desirable and marvellous effects in the constitution of the long Malaria-stricken sufferer, by purifying the Poisonous State of the Blood, improving the Digestive Organs, and establishing a Healthy Tone of the system, Price 1 Re. per bottle.

### Expectorating Drops.

A sure and admirable cure for Coughs, Colds, Bronchitis, Hooping Cough, Asthma, Consumption, Hoarseness and difficulty of breathing. It prevents consumption, and consequently the rapid prostration of the system, when it is administered upon the first stage of the disease. A dose of this repeated at night or at any time when the cough is troublesome, is sure to afford instantaneous relief, Price 1 Re. per bottle.

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An approved and excellent remedy for Rheumatism, Gout, Swellings, Poul Ulcers, Cutaneous and Mercurial Affections, and all the various diseases arising from a depraved and imperfect state of the Blood. By its influence the Appetite is revived, and Blood enriched and purified, and the Physical strength of the most deteriorated constitution perfectly restored. Price 2 Rs. per Bottle.

*N.B.*—Full directions accompany each bottle. Mofussil orders for these medicines accompanied with full remittance of price and packing charges are promptly attended to.

Drugs of the best quality and genuine patent Medicines are always available at the above address at the cheapest rate possible.

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WONDER OF MODERN TIMES!

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Long experience has proved these famous remedies to be most effectual in curing either the dangerous maladies or the slighter complaints which are more particularly incidental to the life of a miner, or to those living in the bush.

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And are sold by all Vendors of Medicines throughout the Civilized World; with directions for use in almost every language.

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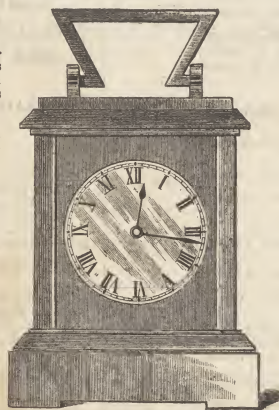
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In Ebonised and Block-wood cases, with Enamelled and Porcelain Dials and Plaques, superior movements, &amp;c., from Rs. 40, 50, 60 to 100,



MARBLE CLOCKS,  
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CLOCKS, DRAWING-  
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CLOCKS.

**CARRIAGE OR TRAVELLING CLOCKS.**EIGHT-DAY LEVER CAR-  
RIAGE CLOCKS, striking hours  
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Rs. 110, 120, &c.EIGHT-DAY LEVER CAR-  
RIAGE CLOCKS, in handsomely  
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Rs. 300, 350, &c.EIGHT-DAY LEVER CAR-  
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Cases, Rs. 60, 70, 80.EIGHT-DAY CARRIAGE  
TIMEPIECES, HORIZONTAL  
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TIMEPIECES, in Ormolu and  
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inches high, Rs. 80, 100, &c.EIGHT-DAY MINIATURE  
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These very useful Clocks are especially in demand for India, from the fact that they go in any position, and are not affected by changes of climate. They can be had with or without striking movement, repetition or alarm, and are warranted accurate Time-keepers. Each Clock is furnished with an external case of the best Morocco leather, lined with velvet, and fitted with lock spring and leather strap handle.

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CALCUTTA.

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**NATIONAL BANK OF INDIA,**  
**LIMITED.**

THE Bank's present rates of interest are.

On Twelve Months' Deposits 5%

" Six Months' Deposits 4%

Special rates are allowed on Deposits for short periods.

On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

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J. CAMPBELL,  
Manager.**NOTICE.**THE Press at No. 2, British Indian Street, at which the *Indian Mirror* has been printed since the 1st January, 1878, being distinct from the Press at No. 6, College Square, where the Paper before that date was printed, it is hereby announced for public information that the Press in British Indian Street, where the *Mirror* is now, and will hereafter be printed, is henceforward to be called the "Sen Press." All communications for the *Indian Mirror* Newspaper and the Sen Press to be addressed accordingly.**C. LAZARUS & CO.,****AGENTS, SINGER MANUFACTURING COMPANY,**2, DALHOUSIE SQUARE,  
CALCUTTA.SINGER'S  
LOCK-STITCH  
Sewing Machines. Gold Medal.  
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1878.SINGER'S  
LOCK-STITCH  
Sewing Machines. 356, 432  
Machines.  
Sold in 1878.SINGER'S  
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Sewing Machines. New Family Hand Machine  
without cover,  
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Sewing Machines. New Family Treadle Machine  
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Hand Accessory,  
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on polished Table, with  
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Sewing Machines. Packing for  
Hand Machines, Rs. 2-8.  
Treadle ditto, Rs. 5.Up-country orders with remittances promptly  
executed.  
Price Lists free on application. a-3**NOTICE.**THE Manager of the Sen Press will be pre-  
pared to undertake any agency business,  
with which he may be entrusted, promptly and  
satisfactorily. Remittances to accompany orders,  
Commission will be charged according to the value  
of the order on a sliding scale of rates which can  
be ascertained by application to the Manager.



**Hooghly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 1st March, 1881, from 2-30 to 5-30 P.M.

G. H. SIMMONS.

a-53 Secretary to the Bridge Commissioners.

**INDIA GENERAL STEAM NAVIGATION COMPANY, "L.D."**

SCHOENE, KILBURN & Co.—Managing Agents.  
ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goolundo every Sunday, and leave Debrooghur downward every Saturday.



THE Str. *Sudya* will leave Calcutta for Assam, on Friday, the 25th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 24th instant.



THE Str. *Mirzapore* will leave Goolundo for Assam on Sunday, the 27th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 25th instant.

Passengers should leave for Goolundo by Train of Saturday, the 25th instant.

**CACHAR LINE NOTICE.**

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.



THE Str. *Assam* will leave Calcutta for Cachar on Tuesday, the 1st March.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 28th instant.

For further information regarding rates of freight or passage money, apply to  
4, FAIRLIE PLACE, G. J. SCOTT, Secretary  
Calcutta 23rd February, 1881, a-1

**RIVERS STEAM NAVIGATION CO., "LIMITED."**

ASSAM LINE.

The Steamers of this Company will run weekly from Calcutta and Goolundo to Assam and back.



THE Steamer *Scinde* will leave Calcutta for Assam on Friday, the 4th March.



THE Str. *Mysore* will leave Goolundo for Assam on Thursday, the 3rd March.

Cargo should be sent to the Company's Godowns Juggurnauthat and Passengers viz Goolundo should leave by train on the night of Wednesday, the 2nd March.

For freight or passage, apply to  
MACNEILL & CO.,  
1, Lyons Range, a-2

**ELECTRIC RAILWAY.**

THE

PUBLIC ARE RESPECTFULLY INFORMED

THAT

RAILWAY CARRIAGES,

Propelled entirely by Electricity,

WILL RUN

IN THE ZOOLOGICAL GARDENS.

From 11 a.m. to 6 p.m., To-day,

And subsequent days.

Admittance to Engine and State Carriage ... As. 8  
Second Class ... 4 493

**MESSRS. L. V. MITTHER & CO.,**  
HOMEOPATHIC CHEMISTS, BOOKSELLERS  
AND FRACITIONERS

No. 1, Upper Circular Road,  
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SUPPLY all sorts of Homeopathic Medicines, Medicine-chests, Books in English and Bengali for Domestic and Professional purposes, and all other requisites imported directly from England, on moderate terms.

Catalogues and price lists free on application.

**Notice.**

ALL private communications for the Proprietor of the *Indian Mirror* and the *Sunday Mirror* should be directed to No. 24, Mott's Lane, Dhurumolah Street.

**Hooghly Bridge Notice.**

THE Public is informed that the Traffic of the Hooghly Bridge will be free for all nations on the 1st proximo only, as a charitable memorial.

JAMOONA NARAIN TEWARY,

Hooghly Bridge Contractor.

RAJAH'S KUTRA, No. 15, 3RD FLOOR, }  
Calcutta, the 25th February 1881.} 545

**VINEST QUALITY****MEERSCHAUM PIPES.****CIGARETTE STAND CIGAR HOLDERS,**

THE following Pipes and Cigar Tubes have been obtained direct from the manufacturers in Vienna: they are all of the finest quality Meerschaum and best Amberg and those requiring a good article at an honest value, will find that they CAN GET IT AT MATTHEWSON'S—

The following is a list of a few of the favorite pipes:—

**Pipes.**

French Billiard	from ...	Rs. 5 to 14
Bent French Billiard	" ...	" 7 " 13
Dublin Billiard	" ...	" 6-8 " 8-3
Bent Billiard	" ...	" 7 " 13
Rigalache	" ...	" 8 " 11
Sharp Pipes ("Figures")	" ...	" 8 " 10
Carved Meerschaums, very neatly executed, comprising a variety of Patterns from	... Rs. 4 to 25	

**Presentation Meerschaums.**

"THE EAGLES HEAD." The bowl comprises the head of an eagle beautifully carved, mounted with a c.c. Amber beak ... Rs. 50  
The Presentation *Belgie*, length from bowl to mouth-piece 15 inches, length of Amber 5 and 2 inches  
Price ... 50

**Cigar Tubes.**

Cigar Tubes, real Amber, black and yellow combined	... 4-8 to 6
Meerschaum and Amber long straight tubes	... 4-8 " 8
Meerschaum Figured and carved, a variety of kinds from	... 4 " 25

**Cigarette Tubes.**

Best Black and yellow real Amber, from	... 2-8 " 5
Finest quality Meerschaum, Amber mouth-piece	... 2 " 5
Pocket tube case containing in a neatly finished Oak Wood case a Cigar and Cigarette tube, Velvet lined, Nickel bound	... 12
Cigar cases in Leather, a variety of Patterns, from	... 4 " 10
Finest Brussels silk work Gilt or Nickel Mounts	... 8 and 9
Japanese Tortoise shell	... 2-8 and 3

**R. N. MATTHEWSON,**

No. 1, CALCUTTA.

**THE CALCUTTA ARMOURY CO.**

No. 1/1 MISSION ROW, (ROUND THE CORNER.)

Guns, Rifles, Pistols, Ammunitions,

Shooting & Fishing Tackles, Fencing, Archery, Cricketing & Badminton; &c.,

Also Mathematical Instruments, Bengali surveying compasses, and Pebble Spectacles.

For sale at unprecedented low prices. a-7

**A FANCY FAIR.**

Under the immediate patronage and presence of

THEIR EXCELLENCIES

The Viceroy and Marchioness of Ripon.

AND THE COMMANDER-IN-CHIEF.

Will be held by the kind permission of

H. H. THE LIBERT-GOVERNOR,

AT BELVEDERE.

On Thursday & Friday, the 3rd & 4th March,

In aid of the Funds of the Calcutta Hospital Nurses' Institution.

Stalls will be held by the following Ladies:—

Lady Garth.

Mrs. Apar.

Mrs. Delves Broughton and Mrs. Lambert.

Mrs. Horace Cockerell and Mrs. Wagstaff.

Mrs. Halliday.

Mrs. Henry.

Mrs. Jarrett and Mrs. Marsden.

Mrs. Jones and Mrs. Voigt.

Mrs. Reynolds and Mrs. Loone.

Mrs. Upton.

Mrs. Wilson. Mrs. Pigott and Mrs. Hallows.

Mrs. Wilkinson and Mrs. Duff Bruce.

Admission—First day Re. 2; Second day Re. 1.  
The Fancy Fair will be opened from 4 to 8 o'clock each day. 543

**NOTICE**

To Constituents.

**THOMPSON & COONDOD,**

Iron and Metal

Merchants,

33-36, New China Bazaar,

ARE prepared to execute any orders entrusted to them; and care should be taken when directing letters that this Firm is not misconstrued into

THOMPSON, COONDOD & CO.

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**THE INDIAN MIRROR.****RATES OF SUBSCRIPTION.**

(IN ADVANCE.)

TOWN.

	Rs.	As.	P.
For One Month	...	2	8
" Three Months	...	6	0
" Six Months	...	12	0
" Twelve Months	...	24	0
N. B.—The above includes subscription to the Sunday Edition.			

(Single Copy Two Annas.)

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For One Month	...	3	6
" Three Months	...	8	0
" Six Months	...	16	0
" Twelve Months	...	32	0

Foreign.

For Twelve Months (via Southampton)	48	6	0
" " (via Brindisi)	64	10	0

Sunday Edition.

(Both for Town and Mofussil.)

For One Month	...	1	0
" Three Months	...	2	8
" Six Months	...	5	0
" Twelve Months	...	10	0

(Single Copy Four Annas.)

Foreign.

For Twelve Months (via Southampton)	12	7	0
" " (via Brindisi)	14	14	0

**ADVERTISEMENT RATES.**

For casual Advertisements 2 annas per line.

No Advertisement charged for less than a Rupee.

For special contract rates apply to the Manager, N. B.—All remittances should be made payable to Babu Norendroath Sen, Proprietor.

Printed and published for the Proprietor by W. O. ROOPE, at the Sea Press, at No. 2, British India Street, Calcutta.

# The Sunday Mirror.

[EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, MARCH 6, 1881.

NO. 55.

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### THE ARMY REFORMS.

LONDON, 4TH MARCH.

The following particulars regarding localisation of the army are given in Mr. Childers' programme of army reforms. Two battalions of the Line and two of Militia, forming a territorial brigade, will henceforth form a territorial regiment with a country depot, the first and second battalions to be Line, and the third and fourth Militia. The whole line is to be organised as the first 25 Line regiments, except rifle regiments, which remain unchanged. Scotch regiments will be grouped in a new system.

### CANDAHAR.

Lord Hartington, in the House of Commons, said that the withdrawal from Candahar was not dependant upon a peaceable settlement of Southern Afghanistan which possibly would be indefinitely postponed, but arrangements were being made in order to promote the same.

### PARLIAMENTARY NEWS.

Mr. Gladstone, in replying to a question in the House of Commons, said he believed the Basuto armistice had been prolonged. Lord Eufield, in the House of Lords, said that Government had no information that the Russians were about to occupy, or had occupied, Merv, as announced by Reuter on the authority of the *Times of India*.

### THE TRANSVAAL

General Roberts will be accompanied to Natal by Col. Newdegate.  
Sir Evelyn Wood has been appointed Major General.

### MR. GARFIELD.

WASHINGTON, 4TH MARCH.

The inauguration of Mr. Garfield, as President of the United States, took place to-day.

## Editorial Notes.

The Oxford Mission held an "At Home" on Thursday last.

Mr. VOYSEY has appealed to his friends to help him in the construction of a theistic church in London. We understand that the sum of £2,200 has been subscribed which Mr. Voysey says in his circular is one-tenth the amount which is estimated as necessary for the construction of the proposed Church.

It is proposed to issue a series of papers under the name of the *New Dispensation*, explaining the principles and chronicling the events of the New Dispensation. The price of each number will be an anna only. The paper will be printed at the "Bidhan Press," late "Indian Mirror Press," 6, College Square.

REPLYING to our remarks on the existence of sects in Christendom, the *Indo-European* observes:—

The Head of the Church is by Divine ordination the standard of Christian Truth. Those who conform to that standard are in agreement with the Head and with one another; those who do not so conform are cut off from the Church, and that is the reason why each of them forms a *sect*, or a limb cut off from the parent stem.

The above is no proper exposition of Christian doctrine—much less an adequate historical statement. It simply shows what our (Catholic) position is, and we say that position is quite intelligible. But go to any sect, and see what sort of answer you will get. Ask the *Lutheran Witness*, for instance, where, when, and how the Methodist American Episcopal Church began—and whether it traces its descent from the apostles through John Wesley, or how. The same with the rest.

It is an opinion which we have long held that Roman Catholicism is logical and consistent as a system of religion, and that Protestant churches are worse off in this respect even than the Theism which they so much patronise, and sometimes hate. Protestantism boasts of its infallible standard of authority in all cases—the Bible. But look to the hundred interpretations it offers of the same passage in the same book. It speaks of the infallibility of the Bible, indeed, but its main instrument in coming to that infallibility is reason—the most fallible of human weapons. We know not in what respect Protestantism as a *system or creed* is superior to Theism.

A sort of reformed Buddhism has sprung up in Japan. It is called Shinsin or the "True Religion." Its principles are thus set forth:—(1) Worship is rendered to one Buddha, to the exclusion of all others. (2) This one Buddha bears the title of Amita, the 'boundless,' or Infinite. (3) The worshipper renounces all personal merit, and puts faith in nothing but the mercy of Amita. (4) The soul is brought into a state of salvation by the act of faith. (5) Though salvation is thenceforward assured, the believer does not abandon the conflict with sin; but growth in holiness is the result, not the cause, of salvation. If Buddha is used as a synonym for God, then the religion proclaimed here is pure Theism.

A CRUSHING defeat has been sustained by the British in Transvaal. Six companies of men were led against the Boers by Sir George Pomeroy Colley, and we are told that only one hundred soldiers escaped, and among the killed was Sir George himself! Next to the Cavagnari massacre at Cabul this is the saddest tale we have heard in connection with the recent performances of British diplomacy. We may even forget Cabul; but this affair in the Cape is the most unjustifiable war on record. There was not the shadow of a pretext for the annexation of Transvaal, and sad to relate, even Mr. Gladstone could offer none when he took up the immoral ground of vindicating its retention in order to preserve the continuity of British policy. Sir John Lubbock the other day, in the House of Commons, delivered a long philippic against the Boers, accusing them of slavery and other sins, and thus justifying the annexation of their territory. What is the fact, however? Sir George Colley himself commended the "humane and courteous treatment," we quote the *Spectator*, "which the Boers bestow upon the wounded and prisoners. So far from butchering them, as was at first reported, they release them under a promise not to fight again." Again, "it is worthy of notice that Sir G. Colley, who frankly admits his disaster, is most careful to repudiate charges against the Boers." The fact is that England did not annex the Transvaal to put down slavery or serve any other virtuous motive. Sir Bartle Fere has written an article in the *Nineteenth Century* in which he gives some of the reasons for annexing the Transvaal, among which he places the strong probability that it would have become a German colony. The secret, we believe, is thus out. It was, we remember, published by the Russian *Golos*, and at the time the fact was not even noticed by the English papers. The journal alluded to said that negotiations had been going on between Germany and Holland for the purchase of the Transvaal when England, coming to know of them, suddenly annexed the district. Is this, we ask, a just and righteous ground for annexation?

Though not Christians ourselves, we always speak respectfully and lovingly of Christian missionaries. But what do we get in return? Discourtesy and abuse, innuendos and contempt, proud and patronizing twaddle. Still we honor the Padri, not resenting, but forgiving his weakness for Christ's sake, and we mean to do our duty to the end of the chapter, however ill-mannered



he might be. The *Lucknow Witness* very politely asks with reference to our leader, "Is it not about time that this great bubble was pricked?" How is this to be done? Dr. Thoburn comes out with a slashing sermon in his chapel in Calcutta, and exposes the hollowness of Brahmoism and its leaders by applying the "test of fruit." Christianity is said to have reclaimed the vicious and the depraved. But have "Brahma leaders ever attempted such a thing?" In his anxiety to be severe the Methodist preacher seems to cut off the very branch upon which he is seated. He says:—"In the city around them are thirty thousand wretched women licensed by our Christian Government to sit as door-keepers at the gates of hell. In all these twenty years have all the Brahma leaders and teachers of Calcutta saved even six of these thirty thousand women?" The "fruit" of eighteen centuries' Christian influence, according to the preacher's own showing, is that a "Christian Government" unblushingly licenses thirty thousand wretched women to serve as door-keepers at the gates of hell! Marvellous Fruit of Christianity! Let the sensualist rejoice, and let there be laughter and merriment in hell. The Methodist preacher will find it rather difficult to persuade a Hindu or a Brahmo to accept a religion which has produced such excellent fruits after eighteen centuries! A Christian Government patronizing fallen women and encouraging prostitution! In the face of such a dirty fact it is effrontery to apply the test of fruit. As regards the question whether our faith has reformed the drunkard and saved the libertine and the profligate, we say emphatically, *yes*. It is only for this reason that the Brahma Fomaj is a power; it saves sinners. If Dr. Thoburn will kindly write to our Secretary, he may be put in possession of facts and figures, and names too, if needed, as testimony.

—20—

THE Tagores of Jorasanko gave a performance of a musical drama in their family house on Saturday, the 26th ultimo. The plot related to the early life of the poet Valmiki, and its conception was, on the whole, very simple. Six bandits served Valmiki poet, and were ordered to go in search of a victim. In a deep, dark jungle, illumined now and then with flashes of lightning, they fell upon a beautiful girl whom they carried before their master. The girl was bound and placed before the altar of Kali ready for sacrifice. Her lamentations roused the conscience of Valmiki, who in a fit of anguish ordered her to be released. This gave umbrage to the dacoits who in a body deserted their leader. Then followed the well-known scene of the bird-shooting and the instantaneous

inspiration of the poet. At the end of the piece Lakshmi and Saraswati successively appeared before him, offering him their blessings. He accepted the benediction of the latter, and rejected that of the former. From that moment Valmiki was the prince of poets. The performance took an hour and a half to go through, and we believe we echo the feelings of all who were present when we say that it was admirably sustained throughout. The dialogue was sung, and the actors, some of the cleverest known in Bengal, kept the audience as if spell-bound, and at periods produced emotions very much akin to what is produced when the heart speaks out in its vernacular prose. We shall never forget the jungle scene, where the poor girl was surprised by the bandits in the dead of night. If the poet had contrived that the girl should faint away, it would probably not have been much amiss. The scene possessed a sort of savage and terrible reality which was well calculated to rob one of his presence of mind. The gentleman who acted Valmiki must have been a poet, as the striking unison of the song, the sentiment and the features very well indicated. We understand the performance was got up very hurriedly, and hence there was an air of unpreparedness or incompleteness in the proceedings. This will disappear in time as the actors gain experience of their new situation. The most difficult part undoubtedly was that of Valmiki and the rapid transition of his feelings from the sublime to the pathetic, and from the pathetic to the devotional was represented by a well-known variety of *rags* and *ruginis* any one of which was sufficient to tax the skill of the most experienced professors of vocal music, and it is very high praise to say that the actor went through the transitional stages with almost perfect equanimity and correctness. The voice was clear and musical, and there seemed to be no effort as it rose and fell, making eloquent music all the while. Another perfect character was Saraswati, represented by one of the granddaughters of Babu Debendro Nath Tagore, who also played the girl in the forest scene. It struck us that if there ever was a real Saraswati in history, it must have been such a one as played on the stage on Saturday last. A handsome countenance characterised by the utmost modesty and intelligence, a voice the sweetest of the kind, a presence of mind sufficiently striking in a Bengali girl accustomed to the serene atmosphere of her family house, a knowledge of music simply wonderful—all these were combined with a dignity and ease, a familiarity with the rules of harmony, which gave us a picture of what Saraswati might have been if she had lived

in the flesh. Lakshmi was represented by another granddaughter of the leader of the Adi Somaj. She elicited great applause, and her acting was excellent. The part of the first bandit was played by the best comic actor in Bengal. We have to thank the Tagores for the excellent treat they afforded us. It was an intellectual treat which we have no doubt the literary men gathered on the occasion heartily enjoyed. We may say in conclusion that a great novelist present there informed his friends that the forest scene to which we have alluded resembled a similar one in one of his forthcoming works. This may be taken as one of the best compliments to the talented author of the composition.

### THE CALCUTTA UNIVERSITY.

WE referred sometime ago to a petition sent by a Native student of Bengal to the University of London praying to be allowed to appear at its degree examinations. The following correspondence will speak for itself:—

From—The Director of Public Instruction, to the Secretary to the Government of Bengal, General Department,—No. 6,747, dated Fort William, the 5th November 1880.

In forwarding to you a copy of the enclosed letter from Babu Pramdasacharan Sen, and of its enclosure, I have the honor to submit the following remarks in elucidation of its purport.

2. By a recent resolution of the Gilchrist Trustees, which was communicated to me with your endorsement No. 534, dated 29th September 1880, the examination for the Gilchrist Scholarship was made identical with the Matriculation Examination of the London University, and it was further decided that any candidate, who passed the examination for the Scholarship, became by that very fact a matriculated member of the London University, and was, therefore, ineligible to appear as a candidate at any future Examination. The object of this regulation may possibly have been to prevent candidates from competing for the scholarship year after year; but if so, it has had an effect wider than its authors contemplated.

3. The present applicant is one who apparently passed the Examination, without gaining a Scholarship, in January 1880, and who is now, therefore, a matriculated member of the London University. As such, he has applied to the Registrar of the University for permission to present himself at the first B. A. Examination, the question papers being forwarded to Calcutta for that purpose. To this the Registrar replies that there is no objection, but he requires the application to be forwarded to the University through the India Office.

4. What has been done in one case will, of course, be done in others, as soon as the scope of the recent regulation becomes known. The Act of Incorporation of the Calcutta University requires (Section XII) that every candidate for a Degree shall have completed a full course of instruction in an institution affiliated to that University; the University of London makes no such requirement. Students will, therefore, be led to consider whether it is to their advantage to read for the Degrees of the Calcutta or those of the London University, for the latter of which they will have to present no certificates of having completed a full course of instruction in an affiliated College, and consequently will be under no necessity of paying College fees for a prolonged period. The probable result will be that increasing numbers will elect the London University, and, under cover of competing for the Gilchrist Scholarship, will pass the matriculation of that University and read for its Degrees independently of College instruction. I express no opinion whether this would be in itself a desirable result or not; but it appears to me that, in a matter which may seriously affect the Calcutta University, the Senate of that body should have the opportunity of

declaring its opinion upon the proposal to include Bengal within the area covered by the London University.

5. In the present instance, it would, perhaps, be advisable to forward the application through the regular channel, to the Senate of the London University, with an intimation of any orders that the Government may see fit to pass upon the case.

From—Babu Pramadacharan Sen, to the Director of Public Instruction, Bengal,—dated Calcutta, the 16th October 1880.

I beg to inform you that I appeared at the Matriculation Examination of the London University, held at Calcutta, in January 1880, and successfully passed it, in the first division.

With a view to appear at the first B. A. Examination of the London University, I applied by letter to the Registrar of the same University, and I have been assured in reply that the first B. A. Examination may be held for me here. As it is necessary, however, that I should apply to the authorities here that an official application may be made, I request the favor of your kindly accepting my application for appearing at the next first B. A. Examination, and of forwarding it for the consideration of the Senate of the London University.

I am not aware whether I shall have to deposit any fees for permission to appear at the said Examination, and I beg to hope you will kindly enlighten me on the point.

Hoping my application will be kindly accepted.

From—H. N. Mosely, Esq., Registrar, London University, to Babu Pramadacharan Sen, dated London, the 20th September 1880.

In answer to your inquiry, I have the honor to inform you that applications for the holding of the Examination of this University in India are received by the Senate only when they are presented through the India Office. You should, therefore, apply to an official application may be made. There is no reason why the first B. A. Examination should not be held in India for the sake of a single candidate.

From—C. W. Bolton, Esq., Under-Secretary to the Government of Bengal, to the Director of Public Instruction, No. 569, dated Calcutta, the 25th November 1880.

I am directed to acknowledge the receipt of your letter No. 6747, of the 5th November 1880, and its enclosures from Babu Pramadacharan Sen. It appears that the Babu passed the Gilchrist Scholarship Examination held at Calcutta in January 1880, but gained no Scholarship, that under the existing rules he is now a matriculated member of the London University, and that as such, he applied to the Registrar of that University for permission to present himself at the first B. A. Examination. The question-papers being forwarded to Calcutta for him. To this the Registrar has agreed, but he requires the application from Babu Pramadacharan Sen to be forwarded to the University through the India Office.

2. In reply, I am to say that the Lieutenant-Governor thinks that the proposal is one which is likely injuriously to affect the University of Calcutta. He sees no object whatever in placing facilities in the way of a student's desiring to take a degree of the London University without leaving this country, and he is not disposed to move in the matter as at present advised. A copy of the correspondence will, however, be forwarded to the Registrar of the Calcutta University, to be laid before the Senate, and the Lieutenant-Governor would be glad to have their opinion on the subject.

As we remarked long ago, the decision of this question would affect the position of the local University to a very remarkable extent. We observe that the Syndicate do not hold with the Lieutenant-Governor that the interests of our University will suffer by the holding of the London degree examinations in Calcutta. Of course, if it is meant to say that there will be no financial loss or loss of prestige and influence in consequence of this change, we do not think the Syndicate have judged wisely or foreseen clearly. The unanimous opinion of those who are in a position to judge is that a Calcutta degree is of no worth when com-

pared with a London one. The latter is recognised wherever there is an English University in any part of the United Kingdom and the colonies, whereas the former is held to be useless outside Bengal. A Calcutta M. A. is compelled to matriculate in London, Oxford or Cambridge, if he is ambitious of gaining its degrees, while one who has matriculated in any of those places will most probably be allowed to appear at the degree examinations of Calcutta. The late Mr. Blochmann was allowed to compete for our B. A. and M. A., on presenting a pass certificate from a German university, we think. This shows how worthless or valueless to a scholar who has occasion to feel proud of his academic distinctions are the degrees awarded by the Calcutta University. And then what trouble it is to go through a Calcutta course! A young man on passing the Entrance may very easily take his M. A. after reading three years in a College, but the rules compel him to read for five years. In London the more sensible arrangement is allowed to prevail. A matriculated student there who does not obtain honors is admitted to the first B. A. pass "within one academical year of the time of his passing the Matriculation," to the second B. A. "within one academical year of his passing the first B. A.," and to the M. A. "until after the expiration of one academical year from the time of his obtaining the degree of B. A." It will be remembered besides that, as Mr. Croft says, the London University does not require a candidate to complete a full course of training in an affiliated institution. So that any young man who may wish to save his money may very conveniently stay away from a college, and yet get the benefit of a London degree. There are thus both saving and honor, not to say real progress, in reading for a London course, whereas some of the most distinguished members of the Education Department have themselves declared that an M. A. is the only product of whom the Calcutta University may be proud, while the pretensions of a B. A. are simply ridiculous. Why should not a Native prefer a B. A. which does not make him an object of scorn and ridicule to one that does? We do not understand the objection, raised by the Lieutenant-Governor, that the proposal of the London authorities will injuriously affect the local University. Why, let us have freedom to choose the best market for ourselves. You do not put restrictions on the importation of English-made cloths on the ground that it will injuriously affect the trade of the Native weavers. Nor are Natives slow to avail themselves of those

foreign importations, though this might injure the home industry. The fact is that men wish to have free trade—even in education. To discourage the London examinations on the ground that they will injure the Calcutta ones would be as reasonable as it would be to discourage the use of Manchester cloths by Natives on the ground that it would thereby promote the time-honored cloth trade of the country. Why, let us have the best of every thing. The proposed change will certainly injure the Calcutta University, but none can say that the country at large will be a loser thereby. It will, on the contrary, be a gain in every way. It will give us a body of really educated men, whose attainments will be respected, and not ridiculed as they are at present. We shall say, therefore, to the Calcutta University—Reform yourself, raise your standards, make the courses more convenient, more efficient and less expensive, and make your degrees respected and recognised in every part of the British Empire. In the meantime there must be no protection in education. Free-trade is the golden principle taught by political economy is in the affiliated colleges of Bengal.

#### MISS COLLET'S YEAR-BOOK FOR 1880.—V.

HAVING directly and indirectly spent her wrath on the sentiment of the Motherhood of God, Miss Collet takes up for attack another word which of late has been frequently used as a name of the Supreme. That word is Hari. Miss Collet writes:—"The English reader may here inquire who is Hari, and what has he to do with the Brahmos? Hari is one of the names of the God Vishnu, and he never had anything to do with the Brahmos until Mr. Sen began to use his name not without protest even from his friends." The statement, we fancy, is made to corroborate the charge of "palpable tampering with Hindu idolatry" which is often directly and indirectly made. Miss Collet is not accustomed to make incautious statements; but in her zeal to establish a foregone conclusion she departs from her usual scrupulous regard for facts. Hari is used all over India as a name for the Supreme God; and is used only by one sect of Hindus, namely the Vaishnavas, to mean an incarnation of Vishnu. It means etymologically one who takes away sin and sorrow. It has been used by every religious denomination, notably by anti-idolatrous and monotheistic Hindu sects like the Nanakpanthis and Kabirpanthis. Hari occurs in the *Gruath Sahib* of Guru Urjun of the Sikhs and the *Dohas* of Kabir repeatedly. And everyone who knows anything of the history and opinions of these reformers cannot for a moment doubt that to them,



as tons, Hari was nothing more than the one only God. But Miss Collet is betrayed into still greater error when she says "Hari had nothing to do with the Brahmos until Mr. Sen used his name." Years before the thought of organizing the Brahmo Somaj of India had ever occurred to Mr. Sen, the name Hari was being regularly and repeatedly chanted by the whole congregation of the Adi Brahmo Somaj of Jorasanko during the weekly service, as a sort of response at the end of each adoration and prayer. Who that was ever present at these services, can forget the memorable "*Santi, Santi, Santi, Hari, Om*"—repeated with deep feeling by the assembled worshippers? Surely the compiler of the Year-Book for 1880 has greatly misled her readers by commenting on the meaning and use of the name Hari. I am ready to admit that this unfortunate error is unconscious on her part, and is the result of that too ready credence which she places in hostile representations of Keshub's opponents. But since it is so, the readers of the Year-Book should not receive the statements contained in it without a good many grains of salt. Respecting the recent speculations on Hindu gods and goddesses which have been taken advantage of to circulate many wrong impressions, I will quote what I said not long ago in the *Theistic Quarterly Review*—

So long as the Brahmo Somaj was engaged in solving the problems of Christian theology, and accepting the principles which these involved, though somewhat unpopular with a section of the Hindu community, no serious fault was found with it. It was simply said we showed decided tendencies towards Christianity, though thoughtful Christians felt we were as far from their fold as ever. The wheel of theistic activity has now turned, and we are intimately engaged in answering the important questions of popular Hinduism. We have felt it to be our duty to discover the germinal conceptions of Divine nature that underlie the popular faith of Paranic Hinduism. When the mysteries of the Rig Veda and the Upanishads, and eliminating the pantheism of sublime sentiments to find at their bottom a deposit of theistic thought, no one dreamed of accusing us of pantheism. The historical development of Brahmo theology has always manifested a uniform process. Why then, now that we are occupied in purging the grossness of idolatrous creeds to find at the bottom of popular religious conceptions the wealth of theistic meaning, should our friends be alarmed as if we were doing something which the Brahmo Somaj had never done before? After all, popular Hinduism, within the thousand influences which we are living, cannot be ignored, much less destroyed by ridicule and criticism. Hundreds have tried it, and their repeated failures are there to edify us. The wisest plan is to do away with the evil in it, and to absorb doctrinally and devotionally all the spiritual and moral virtue that is in it. The Brahmo Somaj is doing that when it enters the Hindu pantheon, and analyses the conceptions of Shakti, Lakshmi, Saraswati, &c. It finds the primary principles from which these deities emanated originally. This process of operations, we must concede, is not without its danger, especially to women and thoughtless men. All the warnings necessary we cheerfully take. But in spite of these cautions we shall proceed with the great work of examining and assimilating what is good in the theologies that surround us, thus gradually adding to our own. We do not think we transcend truth when we say that the possible number thirty-three millions applied to the possible conceptions of divine nature is a very small number. Indeed, the infinite can reveal himself to man's soul in an infinite variety of conceptions. Hinduism has caught some of these conceptions,

and we, who are humble gatherers of truth, are but picking up the scattered fragments of light, that, reconciling the past with the future, we may build the true church of God.

I will conclude by saying a word or two on Miss Collet's quotations from the *Sunday Mirror*, wherein from the language used by the writers themselves she tries to prove that all sympathy is gone from the Brahmo Somaj of India, and its leader. Such passages as the following are quoted:—"We are only a dozen or two of Theists in this land." "We are a handful of men gathered in the tabernacle of the New Dispensation." Only very little reflection was needed to show that no accredited organ of a religious party with the least share of common sense would destroy its own interests by parading a confession of weakness and hopelessness at a time of trial when those interests are sufficiently jeopardised by the strenuous efforts of embittered opponents. There must be some other explanation, then, of the passages quoted by Miss Collet. As the depth and difficulties of spiritual life in the Brahmo Somaj grew greater, as disciplines multiplied and moral standards became more and more austere, the majority of Brahmo congregations found it impossible to keep on the same level with their preceptors. Serious inequalities in devotion and character became perceptible. Fewer and fewer became the band of Brahmo devotees. Until at last those few remained to whom I alluded in my last. They were left in that spiritual solitude which must come in the order of natural development, upon those who consecrate their whole existence to apostolic purity and continued communion. Their solitude meant their eminence. Their loneliness proved how far they had ascended. Often have I heard from and sympathized with humble Brahmos like myself who plaintively pointed out how the leaders of their church had outstripped them in the course of religious life. And on their own part these devotees could not but feel at times that in the highest ideas of the New Dispensation there were but a handful who were by their side. But yet they toiled and aspired higher and higher still. In some of the enraptured utterances published in these columns as "Devotional," such a sense of loneliness sometimes found intense expression. Miss Collet at all events, from her experiences and studies as a Christian, should have discerned the spirit in which these things were said. But no. Party spirit had dulled her ears. She had lost the magic powers of sympathy. She only took notes of them as a verbal and technical critic, and took advantage of them afterwards to prove that Mr. Sen had no more than a dozen or so of followers left! Such was her conclusion. This perversion of the spirit of devotional utterances, if

indulged in, would make us draw strange inferences against the greatest and best of mankind. For every great soul has at times confessed sin, weakness, and solitude. And if these sincere, impassioned, enraptured utterances were quoted as testimonies against their private lives, to what monstrosities of conclusion should we arrive? And yet, sorry as we must feel to make the observation, Miss Collet has degraded the solemnities of the confessional to turn the fortunes in a poor party quarrel. Such solitudes of spirit as we have indicated, do not contract, but expand, invigorate, and deepen the circles of human sympathy, and in the end make the whole world one. I have shown by figures and facts before the almost immeasurable sympathy extended to us from all sides. I conclude by saying that the spiritual eminence of our leader is the secret of that sympathy and success.

P. C. M.

#### THE ANNIVERSARY LECTURE.—"WE APOSTLES OF THE NEW DISPENSATION."

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(Continued from the last "*Sunday Mirror*,")

What Christ claimed was only subjective divinity, not objective Divinity. He was God-consciousness, not God. He was a partaker of the Divine nature. And what are we? Partakers of Christ and of God in Christ. Paul, who had really put on Christ, and than whom perhaps none in ancient or modern times hath proved a truer disciple, often used this significant expression in his epistles. Nothing could be clearer or more appropriate than this expression. It indicates the deep spirituality and subjectivity of the relation in which Paul stood to his master. In fact, this idea of spiritual assimilation is altogether a Christian idea. Christ's teachings and Paul's epistles are full of it. The New Testament abounds with such passages as,—*"Abide in me and I in you."* *"Put ye on the Lord Jesus."* *"I live; yet not I but Christ liveth in me."* *"To be strengthened with might by his Spirit in the inner man."* The world may not comprehend the height and depth of this great doctrine. If you deny this doctrine, you deny philosophy and you deny Christ. The foolish Jews may wonder how can this man give us his flesh to eat, yet the voice of Christ shall go forth rolling through centuries and ages, "he that eateth me even he shall live by me," "he that eateth of this bread shall live for ever." Though ridiculed and laughed at, this eminently philosophical and Christian principle of mutual absorption challenges universal assent. You may wonder, you may smile, the fact, however is indisputable that in all ages devout and godly men have eaten the flesh of saints and been in turn eaten by others. Divinity went into the flesh of Christ. Then Christ was eaten by Paul and Peter. They were eaten by the fathers and the martyrs and all the saints in Christendom, and all these have we of modern times eaten, assimilated and absorbed, making their ideas and character our own. Thus one nation may swallow another, and be identified with it. Thus one generation may draw into itself the character and faith of another generation. And we too may enter into each other

and dwell in each other. We Hindus are specially endowed with and distinguished for the *yoga* faculty which is nothing but this power of spiritual communion and absorption. This faculty, which we have inherited from our forefathers, enables us to annihilate space and time, and bring home to our minds an external Dity and an external humanity. Waving the magic wand of *yoga*, we say to the Ural mountains and the river Ural, vanish, and lo! they disappear. And we command Europe to enter into the heart of Asia and Asia to enter into the mind of Europe, and they obey us, and we instantly realize within ourselves an European Asia and an Asiatic Europe, or in other words a commingling of oriental and occidental ideas and principles. We say to the Pacific, pour thy waters into the Atlantic, and we say to the West, roll back to the East. We summon ancient India to come into us with all her *rishts* and saints, her asceticism and communion and simplicity of character, and behold a transfiguration! The educated modern Hindu cast in Vedic mould! How by *yoga* one nation becomes another! How Asia eats the flesh and drinks the blood of Europe! How the Hindu absorbs the Christian; how the Christian assimilates the Hindu! Cultivate this communion, my brethren, and continually absorb all that is good and noble in each other. Do not hate, do not exclude others, as the sectarians do, but include and absorb all humanity and all truth. Let there be no antagonism, no exclusion. Let the embankment which each sect, each nation, has raised, be swept away by the flood of cosmopolitan truth, and let all the barriers and partitions which separate man from man be pulled down, so that truth and love and purity may flow freely through millions of hearts and through hundreds of successive generations, from country to country, from age to age. Thus shall the deficiencies of individual and national character be complemented and humanity shall attain a fuller and more perfect standard of religious and moral life. There is no reason, my European friends, why you should move eternally in your narrow groove, rejecting every thing which is eastern and Asiatic. Why should you not add to your national virtues those of the east? Why should you not add to your philosophy and science and civilization the faith and poetry of Asia? The grammar of modern theology must be condemned as bad grammar. It makes no mention of the copulative conjunction. The disjunctive *Or* reigns supreme; the copulative *And* finds no place. The European seems to say that man is justified in accepting one or other of the many possible phases of goodness and truth as represented by different nations, and that he is, therefore, right in choosing only the Western type of character and excluding the Eastern. He treats the various ideas and principles of religion as optional subjects of study and culture, and he prefers those only which suit his convenience and chime in with his tastes and traditions. He will insist upon disjoining, and protest against conjoining the different elements of character. The question of salvation which presents itself to him is knowledge or faith, science or *yoga*, dogmatism or devotion, prudence or asceticism, philosophy or poetry,—the one or the other. Say rather we shall have both the one and the other. You have in you what is good and great in European character. Now must ye super-add the excellencies of oriental nations. In your

hearts must Asia's spiritual life be subjectified. To you, my Hindu countrymen, I must administer the same warning and the same counsel. Will you rest content with your nationality and your Hinduism, repudiating Christianity as *yavans* and European civilization as a mass of lies and impurity? Will you remain shut up in your small homes, and say that the sun of truth shines not on the outside world? Is godliness the Hindu's monopoly? Will you have only the small and mutilated and one-sided creed of your country and refuse to enter into fellowship with the nations of the West? Shun jealousy and narrow-minded bigotry, and so enlarge and extend your hearts that not only Asia but all Europe and America may find place therein. India! absorb England. Asia! assimilate Christian Europe. A vast world of objective truth lies before you, brethren, and the Lord God summons you to convert it into your flesh and blood, into your life and character. When all nations and countries will thus eat and absorb each other's goodness and purity, then shall the inward kingdom of heaven be realized on earth which ancient prophets sang and predicted. All truth shall be a harmonized and reduced to beautiful subjective synthesis in the life of humanity.

(To be continued)

### Brahmo Somaj.

THE Anniversary of the Prarthana Somaj at Bombay will be celebrated on the 26th instmt.

THE usual monthly Divine Service will be held in the Brahma Mandir this day at 7-30 A. M.

OUR vernal festival takes place on Tuesday, the 15th instmt. The minister proposes to give his charge to the Apostles in the morning.

A PILGRIMAGE to Carlyle is talked of. On the day the telegram of his death reached Calcutta, there was a touching allusion to that noble soul in the minister's prayer.

BHAI GRISH CHUNDER SEN, while at Dacca, delivered a written lecture in Urdu on the New Dispensation before a respectable Mahomedan audience on the 13th ultimo.

BEHAMPUR, Chittagong and Ghazipur have asked for the services of the expeditionary army. We hear from Chittagong that Mr. W. J. Campbell has subscribed Rs. 100, Moulvi Mukhal Ahmed Chowdry, Zemindar. Rs. 50 and Rai Goleck Chunder Chowdhry Bahadur, Zemindar, Rs. 50, to meet the necessary travelling expenses.

OUR Chittagong correspondent writes:—"On reading the second article on Miss Collet's book in the *Sunday Mirror*, I think it advisable to state that no one represented the Chittagong Brahmo Somaj at the anniversary of the Sadharan Brahmo Somaj last year, as stated in the *Brahmo Year-Book*. Once I was there with a view to see the building. I was then introduced to some of its members, and while thus engaged, I saw a gentleman write down my name and he asked me whence I came. My object in coming to Calcutta was to enjoy the Anniversary of the Brahmo Somaj India. This fact ought to be stated now, seeing that Miss Collet has represented the Chittagong Brahmo Somaj as in a manner identified with the protesting party—an error which ought to be dispelled."

### MISSIONARY TOUR.

On the 5th May we got up early, walked through paddy fields for several miles, crossed

the river barefooted, and then reached the house of Babu Srikrishna Singh, a great friend of Babu Debendranath Tagore. Those who attended the Adi Somaj services when Debendra Babu used to preside, know very well who this gentleman is. He is a *Vaishnava*, but very fond of singing Brahmo Sangit. The hymn "*Ho Tridhanya Nath*" he used to sing in such grave and impressive tone and manner that since then he is known by that name. In the large outer compound of his house a large number of people assembled to hear us. Orthodox and heterodox joined in our proceedings, and there was no end of enthusiasm and dancing in the air. After the proceedings were over, a few young men assembled with one or two elderly men, and requested us to stay and establish a Brahmo Somaj.

On the 6th May we dropped at the railway station of Bijnore, as some said there were Sonthali villages near that station and another friend promised to make arrangements for our reception. Early in the day we walked about 34 miles, but could get such Sonthalis only as could understand us. Some of them came to see and hear what we did. After bath we sat by the side of a tank full of lilies. One of them brought a few, and strewn them before us. Many were with us for two hours, when we had our *saptasna* and hymns. It was a beautiful scene of undulating fields, by the side of a tank, full of beautiful lilies, adjoining a small jungle, full of wild flowers, many of which we gathered, and wild looking villagers and Sonthalis around us, the scene was an imposing one. We next proceeded to Rajmouhal. At one time there was a Brahmo Somaj in this place, but no trace of it could be found now. The Assistant Surgeon, Babu Abhay Charan Sen, received us very kindly, and collected the educated in his house to hear an address.

At Sahibganje there was a respectable meeting in the house of Babu Hem Chunder Mukerji, a well-to-do young man. Our friends resolved to establish a Somaj, provided I helped them by my presence for a few days, and repeated the story how Babu Debendranath Tagore had visited the place, delivered a lecture, and taken away a telegraph clerk with him who had shown some signs of sympathy with Brahmoism. From Sahibganje we hurried to Roorah after a short break at Mokamah.

Roorah is a large trading village. Being on the Gunduck, its position is very advantageous. Several rich merchants of Calcutta have their *ghis* here. The managers, Muburris, and Sircars of these agencies are all Bengalis, most of them Brahmins. Very few of them know English. Some of the opinion that Brahmoism cannot be acceptable to the uneducated, Sweet *Iharinan*, however, has made the way clear. Through it even orthodox people can be influenced to love and admire the Brahmic movement. Who can say that they will not accept ultimately what they have now commenced to admire and love? Brahmo hymns, lectures and *sankritan* are so much liked that every evening we had some of these here.

A MISSIONARY.

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—ED., S. M.]

### THE BRAHMO SOMAJ OF INDIA MIS-REPRESENTED.

TO THE EDITOR OF THE "SUNDAY MIRROR."

DEAR SIR,—Some good has resulted from the appearance in your paper of a series of letters from the pen of Mr. P. C. M. Miss Collet, some of the misstatements made by her in her Year-Book for 1880. The writer of these letters has brought forward facts which show the absurdity of the statement made by her to the effect that Mr. Sen "is almost universally repudiated by Hindu Theists." Even Babu Keabub Chunder Sen's opponents have now come to admit that "in the absence of a sufficient number of Missionaries on the other side, they (that is the majority of the Brahmans in India) are some times obliged to invite Mr. Sen's party to celebrate their anniversaries which are occasions when the services of competent preachers become urgently needful," and "that a few who once regarded Mr.



Sen's conduct as reprehensible and withdrew their confidence from him, have come back to bow down to his New Dispensation." These are no small occasions on the part of men who have since the Kuch Behar marriage, left no stone unturned to bring the Brahmo Samaj of India into disrepute, and who have spared no efforts to persuade the Mofussil Brahmo Samajes to refuse offering their pulpits to its workers. A great mistake has been made by the leaders of the Brahmo Samaj of India in passing, unnoticed the many misrepresentations that have been made and the calumnies circulated against them both in this country and elsewhere, and there is every reason to believe that if Babu Protap Chunder Mozumdar carries on uniformly the duty he has taken upon himself, the time is sure to come when even that small number of men who "still do not join in principle the services" conducted by the Missionaries of the Brahmo Samaj of India, will find out their error, and, by God's grace, come and join their friends in bowing down to the Second New Dispensation of the Brahmo Samaj. But the task is not an easy one, for much mischief has already been done, intentionally or unintentionally, by the opponents of Babu Keshub Chunder Sen. It is a matter of experience that much of the antipathy that at present exists in certain quarters against the men and movements of the Brahmo Samaj of India is wholly due to the false notion which is circulated against them and which, in the absence of any explanation from them, is taken in certain cases to be true. As an instance I may point out that the opponents of Babu Keshub Chunder Sen have been accusing him and his coadjutors of having *unwarranted* the flag of the New Dispensation, Babu Keshub Chunder Sen has been *unwarranted* down to the flag. Men who have for the last quarter of a century spared no pains in uprooting idolatry from the land and substituting in its stead the monotheistic worship, and to whom India owes a deep debt of gratitude in this respect, so far degrading themselves as to worship a material object in the very Mani which they set apart for the worship in spirit of the One True God, and in the presence of hundreds of people—is an idea too preposterous for an unbiased mind to conceive. But to believe and sedulously circulate stories like this is no wonder in the case of those men to whom his humble prayer to the Almighty silently offered, when passing close by their Mandir is quite meaningless and the spirited *kirtan* (singing the name of God) by his colleagues and by men professing different nationalities and coming from different parts of India is an "uproarious noise." As an eye-witness of the proceedings carried on in connection with the flouting of the flag of the New Dispensation in the Bharatvarsha Brahma Mandir on the *utsub* day, I may say that the charge of the flag worship is false, and one which shows the sad want of unbiased enquiry into the doings of the Brahmo Samaj of India on the part of Babu Keshub Chunder Sen's opponents. I heard it said by the Minister of the Brahmo Samaj of India at the end of the service, in words plain and simple to all present on the occasion, to touch the flag and bow down before God. I may also state that no flag was seen in the Mandir during the service held on the following Sunday. As to its introduction I may say that the protestors themselves who have shown so much open contempt to it, could not do without it for I saw with my own eyes during the last anniversary festival several flags placed on the top of their newly built prayer hall.

A VOICE FROM THE PUNJAB.  
The 1st March 1881.

#### PRACTICAL EDUCATION.

TO THE EDITOR OF THE "SUNDAY MIRROR."

BROTHER,—I have read with almost painful interest your leader (February 20) on "Lord Ripon and Education." You cry lustily to Hercules and I promise to tell Hercules, "in another paper," what he should do for you and yours. Can Lord Ripon, or any man, teach you self-help?

"It is not in our stars, dear Brutus,  
"But in ourselves that we are underlings."

Supply a want and earn a living. India did not know she wanted railroads, till she saw them on the ground. And now every little state and city wants them. Can Lord Ripon know the wants of Hindus, as they are, or should he, known to Hindus themselves? Mines of wants,—affectional, practical, moral, intellectual, religious,—farther than mines of gold,—lie unworked and undeveloped in

Hindu life. Out with them, show them, open them. God has put these latent, unutilized wants, that men may develop them co-working with Him and with one another. By these He would establish—in India and the world—that bond of brotherhood, and of childhood to himself (like father like son)—which is the one practical and true religion—the life that binds man to man and all to God, in feeling, faith, thought, word and work. What say you to a society, philanthropic and patriotic, *man-to-discovers* the wants of creators? Though such a band of pioneers would be little worth, unless it have love and hope and energy enough to impart and socially propagate its discoveries. Is it not a general,—I had almost said a damning fact (*dammun*, loss), that no Hindu *communitizes* his reform to his next of kin, his fellow-student, or his Hindu friend; but only to a stranger;—or at a big meeting or in a public hall? If his heart is in such things, his born brother does not know it. They may walk and work, back and forth, side by side, or arm in arm, for years together, and neither of them know the other's mind. Tell me, is this not so? With us, yet only exceptions enough to prove the rule; the sad and killing rule that Hindus have not learned to trust Hindus personally, with the treasured wealth of their sincerest feeling, observation and experience? Is it not a fact that Hindu "Society" has got little further than the "tribal" stage, which lets each family mind its own business, keep within doors, and take care of others, but of itself. Co-operation of men as men (regardless of caste) for the general good, is a new thing in India: a plant not indigenous, and not yet rooted here. Until fraternalization among Hindus becomes a daily instinct, and more than a beautiful dream, it is now,—how can your "educated" men earn a living by supplying India's wants? How can they meet its lection of normal and healthy desires, by bringing to them the supplies, the related objects, which God has hidden thick as seed in Indian soil? Exceptional men like Shamba Nath Pandit sighed and marvel for the time when Hindus would talk with Hindus on the ways of life, and tell one another that every man who was not a selfish brute, should busy himself in feeling the true longings of his neighbor freely showing how to give good and get good; how to supply a want and earn a living. I have a volume richly marked, from page to page, by Shamba Nath's pencil,—giving a brief account of the lives of five hundred "Employments of Women" in the United States; not a few of which modes of labor he would have gladdened even in progress in Bengal. Up boys and try the chances of self-help and mutual confidence. Study the needs and rich possibilities of Hindu life, not only as it is, but as God means it shall be in the near future, for both man and woman. A stranger, in entering any western city finds plenty of bright boys who can go about with him; and who having taken care to learn it, can give him the truth about everything he cares to ask. Of course he pays for this. Of six parties of Americans visiting Calcutta during the last three or four weeks, not one could find a boy-guide that knew the city.

Let "educated" Hindus help one another: awake and work and have plenty.

D.

#### PROVINCIAL.

#### AN EXPEDITIONARY PARTY IN EASTERN BENGAL.

[FROM OUR OWN CORRESPONDENT.]

The 10th February 1881.

I WILL give you an account of the work done by the small Expeditionary party, composed of our Rev. Brothers of the Branch Brahmo Samaj of India, and two other enthusiastic Brahmans of East Bengal. The party left Calcutta on the 1st instant, and reached Tangail, a Sub-Division in West Mysmensingh, on the evening of the 5th instant.

On the afternoon of the following day there was a meeting held in the compound of the Dwarika Nath School, in which Bhai Bungo Chunder Roy delivered a lecture on "The workings of the Living God in India at the present moment." At the outset the irreligious condition of the old class people on the one hand and that of the new class on the other was graphically described. It was clearly pointed out that the former cannot be persuaded to believe that the Living God of the universe is ready to make

Revelations of His will and personality to mankind as He was in days of yore, and the latter can never be persuaded to believe that God does ever do any such thing. Hence the spiritually degraded condition of the descendants of the Aryan race. But, said the speaker, as the merciful God loves His sinful children, even as a mother loves her sick children, He has already been pleased to send a New Dispensation for the salvation of the nation, which requires us to do nothing else than surrender ourselves, and earnestly pray to Him. The lecture was followed by an appropriate *kirtan* prepared by Bhai Durga Nath Roy just then and there. The audience seemed so much impressed with what they heard that they did not move from their place for sometime even after the lecturer had left his seat, and the singing party stopped singing.

On the morning of the 6th instant, there was a *Nagar Sankirtan* through the main street as also from door to door, and there were two addresses delivered in the market place, one by Rev. Brother Grish Chunder Sen and another by Bhai Bungo Chunder Roy. These addresses were attended not only by shop-keepers and others who accompanied the singing party, but also by a number of fallen women who listened to them with rapt attention. In Tangail the party was received and entertained by Bahu Darza Dass Bisi, a Pleader of the Munsiff's Court, and the Chief Agent of Bahu Dwarika Nath Roy Chowdhry, of Sautoh.

In the afternoon of that day most of the party left the place, and on their way to *Parabari* where they left their boats, some of the party accepted the hospitality of a good-hearted gentleman, Babu Hari Nath Neogy, who was present at the meeting, held at Tangail, and expressed his desire to entertain the party at his own house in an adjacent village by the name of *Barabansa*. There was a prayer meeting held in his house. The host and his younger brother are of Brahmic persuasion. Their mother is a very devout *Vaisnavi* lady, now spending her old age in *Brindaban*. Many remarkable things are told of her religious life which commenced from her youth.

On the night of the 7th instant the party arrived at Kalerapora. On the morning of the following day there was the usual daily service which was attended by two devout old men, one of *Vaisnavi* persuasion, though very liberal and spiritual in his views, and the other a thorough-going *shakta*, whose eyes overflowed with tears of love as soon as he heard the name mother. In the afternoon there was a lecture delivered in the market-place where a large number of the gentlemen of the village as well as lower class people were present. The lecture was followed by an enthusiastic *Nagar Sankirtan* in which some of the villagers joined with great zeal. During the time the lecture was being delivered, one named Joy Nath, by birth a *chandal*, prostrated himself before the speaker, and afterwards accompanied the singing party with the flag of the New Dispensation in his hands, and at times, when the *sankirtan* proved very enthusiastic, he gracefully danced with joy and prostrated himself. After the *sankirtan* there was Divine service held in a gentleman's house. It was attended by those of the village who were of the Brahmin persuasion. On the following morning after chanting the sweet *arati* in the old *Shakta* gentleman's house, the party left for Dacca, and on their way they paid a short visit to Tili, a village in the Manickgunge Sub-Division, where they were kindly received by Babu Dabendra Nath Ray, a Zemindar of the place. The party returned to Dacca on the 11th instant.

#### Literary, Scientific, &c.

The *Calcutta Magazine* for February contains a good deal of readable matter. We are glad to find that in the midst of so many fluctuations to which Indian periodical literature is liable, this magazine has held its ground so long, bravely and with uniform success.

Just now, in the western sky, shortly after sunset, the three planets, Venus, Jupiter and Saturn, may be seen in remarkable juxtaposition. Venus is moving rapidly and thus every evening a new triangle is brought to view. Just now it is an isosceles. Many years must have gone by, the *Bombay Guardian* supposes, since these planets were in such close apparent neighbourhood.



Selection.

UNSPEAKABLE PEACE—A REPLY TO THE ARCHBISHOP OF CANTERBURY'S REMARKS ON THEISM.

[FROM A PAMPHLET WRITTEN BY MR. ROWLAND HILL.]

ONLY the other day, I received a most touching letter from a clergyman, who has renounced all connection with the Christianity in which he was trained for the beloved Theism in which we rejoice so much. He tells me he never dreads trouble now; the only thing he dreads is anything which might wane him from God, such as prosperity or easy circumstances, and he adds—

"I have had troubles of various kinds, and have felt most that kind which touches my wife and children, I have had troubles of adversity—commonly so called—and long enough ago troubles of persecution. But I never knew a trouble even of the worst kind, that I could not easily bear and become reconciled to, under the sweet conviction that my Father knew all about it, and would not suffer any burden to fall upon me but what was of His own doing."

No religion in the world could help a man bear trouble better than that. Had we no instances of the value of Theism close at hand, we could turn to the life of Jesus himself; he was a Theist and nothing else; brought up a Jew, he gave up all the traditions, rites, and laws, and trusted in God—pure Theism—the same which inspired Isaiah and the best of the Psalms. He had a cloud of trouble, but Theism nerved him to face the cross, to bear the taunts of mockers, and to die trusting in God. The Lord God Almighty was the supporter of Jesus. He was his Shepherd, and though He led him through the valley of the shadow of death, he feared no evil, for "God's rod and staff" they comforted him.

These words naturally lead to that leader of Theism in this later age—our own devoted, beloved, saintly Theodore Parker. He is so little known yet; people speak so hardly of him; yet he was so good, so true, so enduring, so marvellously filled with the matchless love of God. In America still his name is whispered with fear, but the day will come when he shall have his due. It must have been a great trouble to him, with his keen sensitiveness, to be unpopular and hated as he was. Nearly all the Christians in the city of Boston regarded him as the child of Satan, and sent and prayed and preached about him as though he were an emissary from the realm of darkness. That was a fearful trouble to a tender-hearted soul like his; friends turned away from him, and refused to let him preach in their pulpits. Terribly bitter was the trial, but God helped him through. Not in our way; but in His! They had a special prayer-meeting on one occasion and asked God to put a hook in his jaw to stop his preaching; 3:00 heard him every Sunday. He worked too hard. He broke down; and God meant him soon to rest. We know now that God meant to take him home. He had done a noble work. The last sermon he had prepared he was fainable to preach; and he was ordered to sail for the South to see whether rest and change would bring him round again. The day he left home he began to read in his usual family worship "The Lord is my Shepherd," but he broke down when he came to the valley, and the little party sobbed out their prayers to God, who knew all their troubles, and who comforted them even while they wept. They rose from their knees calmed and at peace. He went on board, and found some violets in his cabin, the gift of a friend from far away. When he reached the island of Vera Cruz he wrote back, a long, long letter,—just a few

paragraphs of which will suffice to show how his noble faith here the Test which we have been considering, and which, I pray, we may not have considered in vain. Towards the close of it, he very touchingly says—

"Several times in my life has it happened that I have met with what seemed worse than death, and in my short-sighted folly, I said, 'Oh, that I had wings like a dove for then would I fly away and be at rest!' Yet my griefs all turned into blessings; the joyous seed I planted came up disciples, and I wished to tear it from the ground; but it flowered fair, and bore a sweeter, sounder fruit than I expected from what I sowed. I said, 'A! I look over my life, I find no disappointment and no sorrow I could afford to lose; the cloudy morning has turned out the fairer day; the wounds of my enemies have done me good. No wounds in this human life, that ended by fate, but Providence, which is Wisdom married unto Love, each infinite! What has been, may be. If I recover wholly, or but in part, I see new sources of power beside these waters of affliction I have slooped at; I shall not think I have come through the valley of Baca in vain, nor begrudge the time that I have lingered there, serving the cause of man, and the cause of God. One thing I am sure of, I have learned the wealth and power of the grateful, generous feelings of men as I knew them not before, nor hoped on earth to find so rich. High as I have thought of human nature, I had not quite done justice to the present growth of those beautiful faculties. Here and now, as so oft before, I have found more treasure than I dreamed lay hidden where I looked."

"But if neither of these hopes becomes a fact, if the silver cord part soon above the fountain, and the golden bowl be broke, let not us complain; a new bowl and a stronger cord shall serve the well of life for you. Though quite aware how probable this seems, believe me, I have not yet had a single hour of sadness; trust me, I shall not. True, it is not pleasant to leave the plough broken in the furrow just begun, while the seed-corn smiles in the open sack, impatient to be sown, and the whole field promises such liberal return. To say farewell to the thousands I have been wont to preach to, and pray with, now joyous and tearful now—it has its bitterness to one not eighty-four but forty-eight. To undo the natural ties more intimately knit of uncontinued friendship and of love—this is the bitter part. But if it be my lot, let not you nor me complain. Death comes to none except to bring a blessing; it is no misfortune to lay aside these well-loved weeds of earth, and be immortal."

Theism, which will stand the severest tests on earth, which will bear trouble—sustain dying men—overcome death—this is the Religion I want you to live by—to teach to others—to spread far and wide—to make the Religion of the Future, and so lift all mankind nearer and nearer to God Our Father which art in Heaven.—Amen.

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3.	Ragini Khambaja	... Tala Madhyamana
4.	Ragini Behaga	... Tala Madhyamana
5.	Ragini Chhayanata	... Tala Madhyamana
6.	Ragini Kedara	... Tala Madhyamana
7.	Ragini Iman-Kalyana	... Tala Madhyamana
8.	Ragini Bhupali	... Tala Madhyamana

Cash Price, Rs. 125.

## Box No 3, playing 8 Bengalee Tunes.

No.		
1.	Ragini Gaura Saranga	... Tala Madhyamana
2.	Ragini Gaura Saranga	... Tala Madhyamana
3.	Ragini Bibhasha	... Tala Madhyamana
4.	Ragini Iman	... Tala Madhyamana
5.	Ragini Subini	... Tala Thunri
6.	Ragini Mezha	... Tala Madhyamana
7.	Ragini Jijhiti	... Tala Thunri
8.	Ragini Iman-Kalyana	... Tala Madhyamana

Cash Price, Rs. 125.

## Box No. 4, playing 8 Bengalee Tunes.

No.		
1.	Ragini Bhupali	... Tala Madhyamana
2.	Ragini Arna-Mallara	... Tala Druta-tritali
3.	Ragini Surata	... Tala Madhyamana
4.	Ragini Bhupali	... Tala Druta-tritali
5.	Ragini Bibhasha	... Tala Surphaktal
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Behaga	... Tala Madhyamana
8.	Ragini Iman-Kalyana	... Tala Druta-tritali

Cash Price, Rs. 125.

## Box No. 5, playing 8 Bengalee Tunes.

No.		
1.	Ragini Saranga	... Tala Ekatala
2.	Ragini Purabi	... Tala Madhyamana
3.	Ragini Jangala-Saranga	... Tala Madhyamana
4.	Ragini Iman-Puriya	... Tala Madhyamana
5.	Ragini Behaga	... Tala Chautala
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Yogina	... Tala Madhyamana
8.	Ragini Malasri	... Tala Druta-tritali

Cash Price, Rs. 125.

## Box No. 6, playing 8 Bengalee Tunes.

No.		
1.	Ragini Surata	... Tala Druta tritali
2.	Ragini Bibhasha	... Tala Chantala
3.	Ragini Behaga	... Tala Chantala
4.	Ragini Behaga	... Tala Madhyamana
5.	Ragini Bibhasha	... Tala Madhyamana
6.	Ragini Hambira	... Tala Madhyamana
7.	Ragini Malligaura	... Tala Chantala
8.	Ragini Karnati	... Tala Madhyamana

Cash Price, Rs. 125.

## H. C. GANGOOLY & CO.

19, 20 & 24 MANGOE LANE, CALCUTTA.

### Cattle Spice

HAS been recognised to be the best food for Cattle. It acts as a sure prevention against Rinderpest. Will make the Horse stronger, and give him bright eyes and a skin like velvet. Will coax the appetite when all other compounds have failed. Will increase the quantity and quality of Milk and Butter from the Cows. Will fatten Calves, and save half the milk usually given them.

Trial order solicited.

Illustrated Maps.

We solicit Inspection of these Maps. They consist of Lessons in Geography, Bible, and Natural History.

Pictures.

We have received a moderate supply of Water Color Drawings mounted and framed.

Cigars.

We have just received a supply of Cocanada Cigars, and solicit trial orders.

Presentation Goods.

Photo Albums, Musical Albums, Inkstands and Stationery Case combined, Scrap Albums, Scrap Pictures, Book Markers, Birthday Books, Work Boxes, Desks, Blotting Books, Children's Picture Books, Cigar Cases, Money Purse, Card Cases, Playing Cards, Desigue Boxes. Whist, Cribbage, &c.

Fancy and Commercial Paper, and useful Sundries in Stationery in great variety.

To trade.

We have just received a supply of 36lbs. Double Demy which is of a very good quality. Sample can be had on application.

## WHAT ARE PERFECT

## WATCHES?

BLACK & MURRAY'S patent MACHINE, MADE English Lever WATCH in sterling Silver Hunting Case, gives invariable satisfaction. It is specially manufactured for India by MACHINERY OF THEIR OWN invention, and as only the best material is employed, this Watch will be found both accurate and lasting.

Price, Rs. 55 nett.

Guaranteed for 2 years. Every part is warranted to be English Manufacture, (many so-called English Watches are only Swiss movements, fitted in English cases).

Silver KEYLESS English Hunting or Guard WATCHES, warranted MACHINE-MADE, from Rs. 100.

The UNIVERSAL KEY to wear on chain, will WIND ANY WATCH, Rs. 3 to 20.

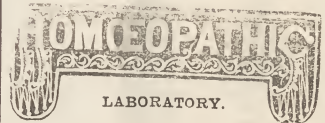
MORDAN'S Gold and Silver PENCILS, in variety. RACING CHRONOGRAPHS, Rs. 45 nett. ELECTRIC BELLS, with appearances, Rs. 20 nett.

SMT THOMAS' LEVER CLOCKS, Rs. 8 to 30. SPECIAL ATTENTION TO REPAIRS.

BLACK & MURRAY.

6-1, HASTINGS STREET CALCUTTA. a-3

SPECIAL NOTICE.  
DATTAS



LABORATORY.

No. 312, CHITPORE ROAD; BATTOLAH, CALCUTTA.

Medicines and Sundries fresh from LONDON.

Examine, Compare, and Buy.

TERMS EASY CASH.

Tinctures ... 1 dr. 2 drs. 4 drs. 1 oz  
Mother ... As. 6 As. 10 Re. 1. 1s  
1st to 12th potency ... 4 " 6 As. 8 As. 12  
13th to 30th ... 6 " 8 " 10 Re. 1-4  
Globules and Pills ... 6 " 10 Re. 1 Re. 1-12  
External Tincture—Arn. Calend. per oz. Re. 1.  
Cantb. Caust. &c. per oz. Re. 1-4.

Examine, Compare, and Buy.

Cholera Saturated Spirit Camphor, with directions, in English and Bengalee, packed in Card-board case per phial Rs. 1; per doz. Rs. 9.

Examine, Compare, and Buy.

Vials—Filt tube 1 dr. Rs. 7.8 per gross.

2 drs. ... 11-8

Examine, Compare, and Buy.

Corks—Five Velvety Rs. 2.8 per gross.

Labels—in sheets—English and Bengali.

B. K. DATTA.

## HOUSES FOR SALE.

LIST NO. 2.

		Rs.
FREE SCHOOL ST.	dem-i-upper	20,000
	upper	25,000
	ditto	15,000
GORISTAN LANE	lower	10,000
	3 stories	22,000
	upper	9,000
GRANT'S LANE	godowns	15,000
HURINGBARREE LANE	lower	4,000
JARBS LANE	upper	25,000
JACKSON'S GHAT ST.	ditto	32,000
JELLIATOLLAH ST.	Native	8,000
LINDSAY ST.	upper	23,000
MYNDEE BAGAN LANE	ditto	10,000
NINTOLLAH	godowns	10,000
OLD CHINA BAZAR	shops	68,000
PARK STREET	upper	25,000
	ditto	20,000
SOUTH COLLINGA ST.	ditto	18,000
	ditto	21,000
SOOTERKIN'S LANE	ditto	9,000
SHORTS ST.	3 stories	28,000
SACKRETTOLLAH LANE	Native	10,000
THURTELL ROAD	lower	22,000
	ditto	30,000
	upper	35,000
TIRETTA BAZAR	shops	20,000
TALLTOLA LANE	upper	8,000
WELLESLEY ST.	ditto	21,000
WESTON'S LANE	lower	14,000

D. LATTEY & CO.,  
1, OLD COURT HOUSE, CORNER.

## Dr. LAZARUS'S DOMESTIC MEDICINES.

INFANTILE FEVER FEVER (for Fevers, Teething, &c., &c.), ... Rs. 1 4

TOXIC ANTIPERIODIC PILLS (Invaluable in Intermitent Fevers, Ague and Syphilis and diseases of a periodic character), ... 1 0

SELKIN PILLS (Has cured thousand of cases of enlarged spleen), ... 1 0

RESTRAINING MIXTURE (for Diarrhoea, Colic, Gripes, Cramps, &c.), ... 2 0

CHOLERA DROPS (most effectual if taken at time), ... 2 0

BALSAMIC EXPECTORANT DROPS (for Coughs, Colds, Hoarseness, Asthma, Pain in the Chest, Chronic Pleurisy, &c.), ... 1 8

FAMILY LAXATIVE, A safe, certain and useful purgative, ... 20

FAMILY APERIENT PILLS (mild, prompt and safe), ... 1 4

FAMILY ANTIBILIOUS PILLS (stronger than above), ... 1 4

FAMILY CARMINATIVE (Invaluable for Children), ... 2 0

FAMILY HAIR TONIC (unrivalled for producing growth of the Hair), ... 2 0

FAMILY EMBROCATION (for Sprains, Chronic Rheumatism, &c.), ... 1 8

The above are most strongly recommended to parents, guardians and others residing in Districts where medical aid is not available. Thousands of cases have been cured by their judicious uses:

Printed pamphlet giving full instructions is wrapped round each bottle.

Prepared only by MESSRS. E. J. LAZARUS & CO., at the Medical Hall, Benares, from DR. LAZARUS's original receipts and sold by all Medicine Vendors.

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# FASHIONABLE JEWELLERY,

SUITABLE FOR THE NATIVE GENTRY.

THE NEW FLEXIBLE BAND NECKLET,  
THE MOST FASHIONABLE NOW WORN.

Manufactured of rich colored Gold. We keep a large variety in Stock of all sizes and prices, from Rs. 80 to Rs. 250 each.

A very nice Chain, sufficiently thick and massive to suit most tastes, can be bought for Rs. 100 or 125.

This size, with Spring Loop, Rs. 85 cash.

**JEWELLERY**  
FOR  
WEDDINGS AND  
BIRTH DAYS,  
AND  
ALL FESTIVE  
AND  
Commemorative  
occasions.



**PRESENTATION ARTICLES**  
Suitable for Native Noblemen and Gentlemen in Solid Silver.



Garnet Earrings, Rs. 36 cash.



Amethyst Earrings to match Pendant, Rs. 27 cash.



A handsome Gold Pendant set with a fine Amethyst, Gold fringe, and glass for portrait at back.

Price Rs. 60 cash.

To match, Bracelet, Rs. 65, Brooch Rs. 36, and Earrings, as above. Illustrated Catalogues post free to Mofussil Constituents.

HAMILTON & COMPANY,

Jewellers in Ordinary to H. E. the Viceroy and to H. R. H. the Prince of Wales,

CALCUTTA.

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## DENTAL SURGEON BY DIPLOMA.



**J. BARKER** supplies Artificial Teeth on the latest and most improved style without springs of wires of any kind being accurately fixed to the mouth by atmospheric pressure only. These teeth are so life like in appearance that they cannot be detected by the closest observer. Mastication is as perfectly performed as with natural Teeth, and they do not interfere with but assist Articulation. J. Barker's Patent Mineral Teeth are of the purest material only, and supplied at strictly moderate charges being within the reach of all classes (at home daily).

10, ESPLANADE ROW, EAST, CALCUTTA.

## AMERICAN KEROSENE OIL.

OF THE BRIGHTEST QUALITY

At Rs. 6 per case.

**COCOANUT OIL,**

At Rs. 18 0 per case of 1 maund.

**CASTOR OIL,**

At Rs. 16-0 per case of 1 maund.

FREE TO THE EITHER RAILWAY STATIONS.

Cash to accompany order.

NETTROLLOLL DAY & CO.,

4 & 5, Hare Street, Calcutta.

**Burmah**

## CIGARS,

UNSURPASSED QUALITY,  
Strongly Recommended,  
THREE SIZES.

At Rs. 25 ; Rs. 15 ; Rs. 10 per mille.

**Manilla Cigars, and Cheroots,**  
Cavite, Extra Superior Quality, No. 2.

At Rs. 60 per mille.

**Tobacco.**

Richmond Smoking Mixture Rs. 3 per lb.

Bird's Eye, and Shag, each Rs. 2 per lb.

**Snuff.**

Rose Maccuba, Prince's Mixture, and Masulipatam.

Each at Rs. 3 per bottle.

Cash to accompany order.

NETTROLLOLL DAY & CO.,

4 & 5, Hare Street, Calcutta.

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## LAXATIVE CORDIAL.

**THIS** excellent Cordial, being sweet to the tastes is readily taken both by adults and children, it clears the bowels, strengthens and invigorates the entire system, and increases the appetite.

Individuals predisposed to constipation arising from a variety of causes of which the chief are habitual neglect of the act of defecation either from carelessness or want of time, indulgence in astringent articles of diet, excessive smoking, sedentary habits, especially if combined with much mental work, debility, and want of tone from any cause, will find the above preparation indispensable. It cures long-standing constipation of the bowels, cultivates the spirit, and restores the patient's former good humour by strengthening the nervous system.

Price per 6 oz. bottle,—3s. 6d.

Apply to

FRAMJEE & SONS,

11, Bentinck Street.

And also to the Indian Mirror Office. a-68



Apply to the Manager.

FOR

Illustrated Price List,

a-55

AT 55, COLLEGE STREET.

*Provision for Old Age combined with a Provision for the Widow and Orphan.*

## EXAMPLE.

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

*The Same Provision, if commenced*

at age 25, would cost about FIFTEEN RUPEES a month;  
at age 30, " " about EIGHTEEN RUPEES a month;  
at age 35, " " about TWENTY-ONE RUPEES a month;  
at age 40, " " about TWENTY-THREE RUPEES a month;  
at age 45, " " about FORTY-ONE RUPEES a month;

*The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.*

There is an obvious advantage in effecting Investments of this nature *early in life*:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

## ORIENTAL LIFE COMPANY.

*Head Office: Elphinstone Circle, Bombay,*

*Manager and Actuary :*

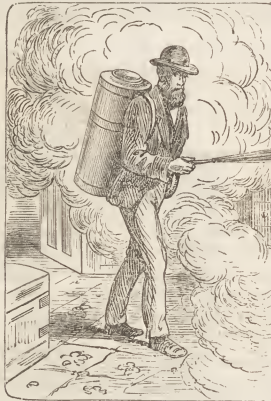
D. McLAUGHLAN SLATER, F.I.A.,

*Agent for Bengal :*

F. A. COHEN,

7, Wellesley Place, Calcutta.

a-16



## DICKS'

## NEW PATENT FIRE EXTERMINATOR L'EXTINCTEUR.

IS beyond all question the Best Machine ever offered to the public for Preventing serious conflagrations.

## For Prices and particulars

APPLY TO THE SOLE AGENTS,

T. E. THOMSON & CO.

9, ESPLANADE ROW, CALCUTTA.

## For Sale.

ADDRESS delivered by Colonel Olcott, President of the New York Theosophical Society on the 23rd March 1879, at the Framji Cowasji Institute, Bombay. Price two annas a copy. Apply to the Indian Mirror Office.

NATIVE Princes, Chiefs, Noblemen and Gentlemen, wishing political and other petitions and papers to be drawn up, are respectfully solicited address to themselves in writing to X, care of the Printer,

[ESTABLISHED 1881.]

PAWLITT & CO.,

SURGEONS, CHEMISTS, DRUGGISTS,  
GENERAL AGENTS,

AND

Dealers in Musical instruments and fittings, Cigars, Stationery, Books, Oilmanstores, &c., &c., &c.

BEG to announce to the Public in general, that they have opened business at No. 4, Bechu Chatterjee's Str-et. They can undertake to supply medicines and other goods, imported direct from Europe, both whole-sale and retail, at moderate prices. They are ready to open accounts with approved customers, in town and at Mofussil stations. They beg to assure the public that all orders will be punctually attended to, and everything shall be prepared carefully and with the best materials. The medicine and the chemical departments are under the supervision of the best and most experienced hands.

They also beg to state that owing to the large capital with which they have started business, they are able to indent their goods direct from some of the respectable Agents and Merchants of London, New York and the Continent. By each mail, they expect consignments of medicines, Books, Chemical and Surgical Appliances, Musical Instruments, Cigars, &c., &c., &c. They can undertake to bring goods on order from any place for other parties at moderate rates of commission.

Huntley Palmers Biscuits at Rs. 13 per dozen 2½ tins; Cigars Bunch No. 1, at 15 annas; No. 2, at 12 annas; No. 3, at 8 annas per 100, Goa Powder 4 annas per phial; Lemon Syrup (our own made) at 4 annas per bottle.

## Wilson's Anglo-Sanskrit Dictionary

Complete in one vol; at Rs. 15 per vol. Packing and postage included.

## Medicines.

Oilmanstores, Stationery, etc. indented direct from London Rates moderate.

## Musical Instruments.

And fittings direct from Europe, price less than other shops

Inspection and order solicited. Price list on application.

## Specific for Hydrocele.

Prepared from Native Herbs, and free from Mercury, or other injurious drugs. Cure guaranteed. Generally cures long-standing cases within 3 months, by internally absorbing the water.

Price in pots 1 and 2 Rs. Packing As. 8.

## Cures for Piles.

Cure Guaranteed. Thousands of Testimonials to prove the efficacy of this medicine. In phials Rs. 2 and 4. Packing As. 8.

Apply to Pawlitt and Co., Chemists, Druggists, and General Agents at 4, Bechu Chatterjee's Street, Calcutta.

Required one qualified Compounder.

## DR. R. L. SET'S

## ASTHMA ELIXIR.

A SINGLE dose of this sovereign remedy if properly administered, is warranted to cure the most incurable forms of Asthma. The innumerable records of complete success in worst cases bear testimony to its efficacy.

Price Rs. 2. Packing and Postage As. 8.

SET, BASAK & CO.,

68, NIMTOLLAH GHAT STREET,  
Calcutta.



# GRAND XMAS SHOW

THE GREATEST NOVELTIES

EVER IMPORTED.

F. W. BAKER & CO.

WAX WORK EXHIBITION

FULL SIZE FIGURES OF

H. M. THE QUEEN-EMPRESS,

H. R. H. the Princess of Wales,

H. M. THE EMPRESS EUGENE,

The Countess of Dudley

AND

Mrs. Langtry.

Now on view in their large Showrooms

F. W. BAKER & CO.,

9, OLD COURT HOUSE STREET, CALCUTTA.

a-2

## P. W. FLEURY & CO.,

BUILDERS, ENGINEERS, SCIENTIFIC INSTRUMENT MAKERS

AND

CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION.

No. 63, DHURUMTOLLAH STREET, CALCUTTA.

Britannia Company's Patent Combined Lathe and Fret Saw.

It is a Lathe, Drill, Fret Saw, Circular Saw, Emery Grinder and Polisher, in one compact tool with heavy Fly Wheel.

The Fret Saw works with a perpendicular stroke, and requires much less power than any other, while the quality of the work is superior. It will cut the most intricate designs in wood up to 1 1/2 inch thick, and is provided with 1 dozen saws.

The Table is adjustable, and drops to enable the Saw to enter another hole, without loss of time. It has an improved Clip, by which the Saw is instantly fixed, while the introduction of rollers behind the saw prevents breakage.

The adjustable Presser Foot is introduced, and prevents the wood being jerked upwards. It has a horizontal drill for drilling holes for Fret work.

As a Lathe it is very durable, with planed bed, takes 8 inches by 4 inches between centres, conical Mandri hardened Shaft, 3-inch Face-plate, Driver, 2 Reas, square Thread in Barrel, same as a first-class Engineer's Lathe.

It is provided with an Emery and 2 Buff Wheels fixed on Mandri of Lathe, and by means of which steel, stones, and shells may be polished and tools and knives sharpened.

A Circular Saw with iron table and spindle is fitted to the Lathe.

These Tools are coming into favor for Ladies as well as Gentlemen, and are a most useful and never-ending source of amusement and profit. Rs. 120

Treadle Foot Lathe.

A splendid second hand turning Treadle Foot Lathe, with planed iron bed, 3 feet 3 inches long and 5 inch centres; with strong cast iron standards, with 5 speed turned Fly wheel, Head and Tail Stocks, with hand rest, 1 iron turned face-plate, 1 centre piece for wood turning, 1 chuck for fixing drill, and 1 brass chuck fitted with 8 screws for small work. 1 compound Slide Rest, with arrangement for turning taper or conical work to any desired angle, and with 6 suitable steel turning tools complete. Rs. 110.

The Photo-Chromosome

Utilises the Magic Lantern slide all the year round. Adds to any glass transparency Nature's beautiful tints. Charming dioramic effects are produced. Never fails to please. Rs. 25.

Woodbury's Patent Scepticon.

A new and improved form of Magic Lantern, specially suited for Drawing-Room Entertainments, Schools, Exhibitions, &c.

The Scepticon is always ready at a moment's notice, a match is applied to the lamp, and after a few seconds, the wicks can be turned up to the right height, and all is ready. When the entertainment is concluded, the wicks are turned down, the flame blown out, and the instrument put aside for the next occasion.

Scepticon price... .. Rs. 80.

QUICK! SAFE!! & SURE!!!

PAUL & CO.'S

Proprietary Medicines.

PREPARED AND SOLD ONLY BY PAUL & CO., DRUGGISTS.

No. 285-13, Bombazar Street, Calcutta.

**Prophylactic Mixture.**

It is the only Specific that has ever been discovered for the rapid and radical cure of Malaria and Periodical Fevers, with Enlarged Spleens, Deranged Liver, Swelling of the Limbs, Loss of Appetite, and General Debility. The virtue of this unrivalled Mixture produces the most desirable and marvellous effects in the constitution of the long Malaria-stricken sufferer, by purifying the Poisonous State of the Blood, improving the Digestive Organs, and establishing a Healthy Tone of the system, Price 1 Re. per bottle.

**Expectorating Drops.**

A sure and admirable cure for Coughs, Colds, Bronchitis, Hooping Cough, Asthma, Consumption, Hoarseness and difficulty of breathing. It prevents consumption, and consequently the rapid prostration of the system, when it is administered upon the first stage of the disease. A dose of this repeated at night or at any time when the cough is troublesome, is sure to afford instantaneous relief. Price 1 Re. per bottle.

**Detersive Mixture.**

An approved and excellent remedy for Rheumatism, Gout, Swellings, Foul Ulcers, Cutaneous and Mercurial Affections, and all the various diseases arising from a depraved and imperfect state of the Blood. By its influence the Appetite is revived, and Blood enriched and purified, and the Physical strength of the most deteriorated constitution perfectly restored. Price 2 Rs. per Bottle.

N.B.—Full directions accompany each bottle. Mofussil orders for these medicines accompanied with full remittance of price and packing charges are promptly attended to.

Drugs of the best quality and genuine patent Medicines are always available at the above address at the cheapest rate possible. a-39



THE GREATEST

WONDER OF MODERN TIMES!

**HOLLOWAY'S PILLS**

Long experience has proved the famous remedies to be most effectual in curing either the dangerous maladies or the slightest complaints which are more particularly incidental to the life of a minor, or to those living in the bush.

Occasional doses of these Pills will guard the system against those evils which so often beset the human race, viz.—coughs, colds, and all disorders of the liver and stomach—the frequent forerunners of fever, dysentery, diarrhoea, and cholera.

**HOLLOWAY'S OINTMENT**

Is the most effectual remedy for old sores, wounds, ulcers, rheumatism, and all skin disease; in fact, when used according to the printed directions, it never fails to cure ails, deep and superficial ailments.

The Pills and Ointment are Manufactured only at

533, OXFORD STREET, LONDON,

And are sold by all Vendors of Medicines throughout the Civilized World; with directions for use in almost every language.

Beware of counterfeits that may emanate from the United States. Purchase always look to the Label on the Pots and Boxes—the address is not 533, Oxford Street, London they are spurious.

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# COOKE & KELVEY.

MANUFACTURING & IMPORTING CLOCK MAKERS,  
20, OLD COURT HOUSE STREET, CALCUTTA.

THEIR show rooms will be found to contain the newest and most varied stock of clocks of every description in gilt, bronze, marble and woods of the choicest kind.

## EARLY ENGLISH AND CABINET CLOCKS.

In Ebonised and Block-wood cases, with Enamelled and Porcelain Dials and Plaques, superior movements, &c., from Rs. 40, 50, 60 to 100.

MARBLE CLOCKS,  
CARRIAGE CLOCKS,  
BISQUE CLOCKS,  
MYSTERIOUS  
CLOCKS, TRAVEL-  
LER'S CLOCKS,  
BRASS CLOCKS,  
BRONZE CLOCKS,  
NIGHT-LAMP  
CLOCKS, GILT  
CLOCKS, ALABASTER  
CLOCKS.



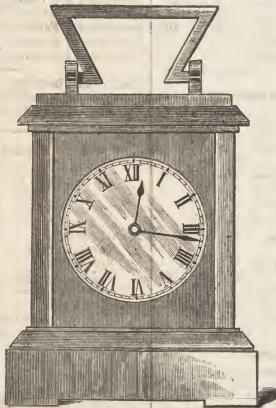
## CARRIAGE OR TRAVELLING CLOCKS.

EIGHT-DAY LEVER CARRIAGE CLOCKS, striking hours and half-hours, in Ormolu and Plate Glass Cases Rs. 110, 120, &c.

EIGHT-DAY LEVER CARRIAGE CLOCKS, in handsomely engraved cases, Rs. 140 to 180.

EIGHT-DAY LEVER CARRIAGE CLOCKS, with beautifully illuminated porcelain sides and dial, Rs. 200 to 300.

EIGHT-DAY LEVER CARRIAGE CLOCKS, striking hours and quarters, "Cathedral-toned" gong, repetition, &c. Rs. 300, 350, &c.



EIGHT-DAY LEVER CARRIAGE TIMEPIECES, silent, in Ormolu and Plate Glass Cases, Rs. 60, 70, 80.

EIGHT-DAY CARRIAGE TIMEPIECES, HORIZONTAL Escapement, &c., Rs. 50, 60.

EIGHT-DAY MINIATURE TIMEPIECES, in Ormolu and Plate Glass Cases, 2 to 3 inches high, Rs. 80, 100, &c.

EIGHT-DAY MINIATURE TIMEPIECES, Lever Escapement, illuminated Cases, Rs. 120 to 180.

These very useful Clocks are especially in demand for India, from the fact that they go in any position, and are not affected by changes of climate. They can be had with or without striking movement, repetition or alarm, and are warranted accurate Time-keepers. Each Clock is furnished with an external case of the best Morocco leather, lined with velvet, and fitted with lock spring and leather strap handle.

COOKE & KELVEY,  
CALCUTTA.

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## NOTICE.

THE Press at No. 2, British Indian Street, at which the *Indian Mirror* has been printed since the 1st January, 1878, being distinct from the Press at No. 6, College Square, where the Paper before that date was printed, it is hereby announced for public information that the Press in British Indian Street, where the *Mirror* is now, and will hereafter be printed, is henceforward to be called the "Sen Press." All communications for the *Indian Mirror* Newspaper and the Sen Press to be addressed accordingly.

## NATIONAL BANK OF INDIA, LIMITED.

The Bank's present rates of interest are.  
On Twelve Months' Deposits 5%  
On Six Months' Deposits 4%  
Special rates are allowed on Deposits for short periods.  
On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

J. CAMPBELL,  
Manager.

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# The Sunday Mirror.

[EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, MARCH 13, 1881.

NO. 60

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#### THE BOERS.

LONDON, 11TH MARCH.

The Armistice with the Boers has been very generally criticized throughout the country. Mr. Gladstone, in reply to a question in the House of Commons last night, disavowed the British asking for an armistice, and believed the same originated with President Brand, of the Orange Free State.

#### CANDAHAR.

Mr. Gladstone expressed a hope that the Candahar Debate would take place on March 24th.

#### RUSSIA IN CENTRAL ASIA.

It is stated that the Russians intend to form a trans-Caspian Government, the seat of which will be situated at Bame with an advance post at Askabad.

#### TURKEY AND GREECE.

CONSTANTINOPLE, 11TH MARCH.

The Porte has adopted a conciliatory tone at the conference of Ambassadors upon the Greek question.

### FROM THE PRESS COMMISSIONER.

CALCUTTA, 12TH MARCH.

The Maharani of Mysore gave birth to a daughter last night. All well.

## Editorial Notes.

We regret to hear of the death of Mgr. Walter Steins, the late Roman Catholic Archbishop of Calcutta. The deceased was universally respected, while here, and he had friends in all sections of the community.

The Indo-European Correspondence has the following to say of Carlyle:—"Our own free and unbiassed opinion of Mr. Carlyle,

whose works we have never read, is that he was a much over-rated man. Ruskin, whose works we have likewise never read, is by far his superior." Curious criticism this.

It is said that the Maharajah of Durbhanga has pulled down the greater part of his palace for no other reason than the fact that a vulture happened to sit on it the other day. We know many hungry vultures often frequent the court of a Native Prince. It may be that disgusted with them and in sheer anger the Maharajah may have ordered the demolition of his palace. But could he have been really angry with a live vulture? The story requires confirmation.

Our esteemed correspondent, Dr. Thoburn, whose letter we publish elsewhere, is quite welcome to point out our errors and expose our shortcomings, for we value honesty above all things. Our argument against a Christian Government is obviously not an argument against Christ. It was simply meant to prove that even Christ may fail after eighteen centuries' influence to dissuade a Christian Government from encouraging prostitution. Thus the test of fruit fails in the case of Christianity as well as Brahmoism. It is somewhat amusing to learn that one case of real conversion has occurred in Calcutta. Perhaps, our correspondent's informant, "an intelligent Brahmo," is too fond of the number one, being a monotheist. We say there are at least a hundred, and we are prepared to verify our statement.

We thank the New York Independent for the following paragraph in its issue of 27th January:—

It is amusing to see in what a literal way the unkindly critics take what Chunder Sen has to say to his Brahmo congregations, reminding one of the wilful literalness of the Jews in some of their treatment of our Saviour's figurative statements. But we are surprised to see how Professor Monier Williams has failed to apprehend the Indian reformer. Among other things, Mr. Williams said:—"Even so late as January 1879, he declared that he once had a vision of John the Baptist, Jesus Christ, and St. Paul, who all favored him with personal communications; and the Lord said he was to have personal inspiration, and that all his actions were regulated by Divine command." How one could possibly imagine that Mr. Sen ever could have made such an assertion is surprising. What he said was an evident allusion, and began thus: "As I was walking along the paths of my life, I met three stately figures."

A devout minister was once asked by a sceptic if he followed preaching to save souls; and on replying that he did, the cavalier rejoined, "Did you ever see a soul?" "No," "Did you ever hear a soul?" "No," "Did you ever taste a soul?" "No," "Did you ever smell a soul?" "No," "Did you ever feel a soul?" "Yes, thank God," said the preacher, "Well," said the cavilling doctor, "there are four out of the five senses against one that there is a soul." So the matter might have

dropped; but the preacher, as subtle in understanding as he was pious in heart, turned the tables upon the cavilling doctor, and being informed that he was a doctor of medicine, asked, "Did you ever see a pain?" "No," was the reply. "Did you ever hear a pain?" "No," "Did you ever taste a pain?" "No," "Did you ever smell a pain?" "No," "Did you ever feel a pain?" "Yes," said the doctor, "Well, then," rejoined the preacher, "there are, you see, also four senses against one to prove that there is no such thing as pain; and yet, Sir, you know that there is such a thing as pain, and I know that there is a soul." The doctor appeared confounded, and walked off.

The following anecdote is related of Thomas Carlyle:—

The late Rev. Dr. Alexander, of Chelsea, who was a great friend of the old philosopher, wrote to him asking for a subscription for some charitable purpose. Tom wrote on the back of the letter and returned it to the writer:—

"There was a piper had a cow,  
And he had nocht to feed her;  
He took his pipes to play a spring,  
And hadd the cow consider.  
'He cow, considering very well  
That this wad never fill her,  
Said, 'Gang yer wa's anither gate  
And sell your wind for siller!'"

Dr. Alexander, who was immensely amused with the production, wrote back to thank the author, adding: "If you do not send me a good subscription I will sell the copy-right of your latest production, 'Your wind for siller!'" A £5 note was immediately sent. The relic was framed by Dr. Alexander and hung up in his study. On his death it was sold for a considerable sum and, unlike many other people's wind, it will become more and more valuable as time goes on. On another occasion Mathew Arnold, son of the celebrated Dr. Arnold, had been in London on some business or another, and among other calls, he made one on Carlyle. Froude, the historian (who is supposed to be engaged on Carlyle's Life), hearing of it asked the philosopher if he had seen Arnold and what was his particular hobby now. Carlyle laughed and answered: "O yes, Mathew was here. He is now not very sure whether God Almighty made him or not; but if He did, he is quite sure that He could not make another like him!"

COLONEL W. F. BUTLER has given a very interesting account of the Boers in the last number of the *Contemporary Review*. We understand that the present is not the only case of annexation from which that people have suffered. The Boers had settled in Cape Colony from which they emigrated to Natal, and when Natal had prospered into a flourishing settlement, the British Government annexed it; and then the Boers migrated to Transvaal, where they settled till 1877. In 1852, the British Government signed a convention of which the first article was as follows:—

The Assistant Commissioners guarantee in the fullest manner, on the part of the British Government, to the emigrant farmers beyond the Vaal River, the right to manage their



own affairs, and to govern themselves according to their own laws, without any interference on the part of the British Government and that no encroachment shall be made by the said Government on the territory beyond, to the north of the Vaal River; with the further assurance that the warmest wish of the British Government is to promote peace, free-trade, and friendly intercourse with the emigrant farmers now inhabiting, or who may hereafter inhabit that country.

This was in 1852, and twenty-five years after this convention the Government managed to forget its promise the Boers to and forget also its "warmest wish" to promote "peace, free-trade and friendly intercourse." Instead of keeping this promise, Sir Bartle Frere set forth a pompous proclamation in which he enumerated the reasons which led him to annex the Transvaal. He said:—"The hopes of peace and friendly intercourse among the inhabitants of the Transvaal had not been fulfilled, the state was not self-supporting, and it had not been made a point from which Christianity and civilization might rapidly spread towards Central Africa." Colonel Butler asks:—"Do peace and friendly intercourse exist to-day in the Transvaal? Is the State self-supporting? Have Christianity and civilization spread towards Central Africa?" We wonder how systematically these generous settlers are misrepresented. Their history is a romance, and by no means a barren record of the doings of an uninteresting people.

We have received a copy of "Fly Leaves for English-speaking Natives of India," by the Rev. John Fordyce of Simla. The writer begins his essay by dwelling upon the spirit of unrest that characterises educated society, and then foresees a religious crisis. He states his experiences of many years derived from visits to all the centres of thought in India, and among other things observes "a growing spirit of earnest inquiry" everywhere and the striking fact that "theism, though often avowed, does not give rest to the really earnest." This, we are afraid, is a conclusion drawn from the writer's own wishes on this subject, rather than one based upon facts. Englishmen, and among them English Missionaries, often fail to probe the Native heart. Their great defect is that they do not possess the right information on any subject, especially on the Brahmo Samaj. How has Mr. Fordyce come to know that theism "does not give rest?" Did he consult any theists on this point? Is it possible for any man or any number of men to remain for fifty years in a church which gives them no peace? Marvellous must the power of that religion be, which, though unable to satisfy its adherents, yet keeps them united for half a century. When will our Christian brethren cease to dogmatise on the Brahmo Samaj? Would it not be advisable to collect facts and speculate thereon afterwards? Mr. Fordyce speaks then of the great want of leaders. He finds none among Native Christians, and then he speaks of our leader in the following words:—

Keshub Chunder Sen, when he emerged from the gross darkness of Hinduism, gave promise of being the man. His eloquent words on "Jesus Christ—Europe and Asia" sent a thrill of interest and hope over India and throughout Christendom. But he shrank apparently from the clearest light; and hesitated to proclaim fearlessly even what he saw. He stepped backward, not indeed into the gross darkness, but, in a religious light, very dim, in which he could become eloquent on virtual contradictions, without seeing that they were so. A calculating policy evidently paralyzed his fine powers; and what gave promise of a great leadership has become a strange mixture of Hindu philosophy and Christian ethics, and

Ecclesiasticism without consistency, without a definite and Divine revelation, with a weird mysticism, and all expressed in a glowing but timid and tender eloquence. I have heard one of the orator's remarkable lectures. I have met him privately, and though I write thus, I have the kindest feelings to him personally, and have the concern in all the hard things that have been published regarding him. If he could at last fully trust in the only One who can give him rest and cleanness, strength and courage, he may yet appear, not as the head of a little party, but as a great leader of thought and action in India. It may be that he has lost his opportunity, and if so, many will mourn.

In a footnote occur the following words:—

Since writing the above, I have seen a brief notice of Mr. Sen's Lecture on "The New Dispensation." He seems to be drifting further from "the Sun of Righteousness"—the centre of Life, Light, and Love. May he be startled by his own marvellous assumptions, and be drawn to his true orbit, in which he may shine with a clear, though reflected light!

### SIR ASHLEY EDEN AND FEMALE EDUCATION.

It is indeed a satisfaction to be assured that Sir Ashley Eden does not partake in the vulgar view of establishing the same standard of education for men and women in this country. But the satisfaction is very much modified by the fact that in spite of the Lieutenant-Governor's disapproval of the present method of female instruction he allows the mischief inherent in it to be perpetuated. In fact, we want an explicit declaration of the views of Government on this subject. Sir Ashley Eden did not think it proper to make the speech expected of him at the annual exhibition of the Bethune School on last Wednesday. He has, if we remember right, sanctioned a large outlay of money to entertain the tutorial staff of the proposed female college. The Director of Public Instruction, Mr. Croft, who is said always of the same mind as the Lieutenant-Governor, never cares to control the proceedings of the Bethune School Committee. And though high education has not commenced to be imparted in that School for more than the last two years, the character of that education has been so alarmingly unfeminine that we have thought it to be our duty to protest against it. We are not against the higher education of women. We do not interdict any department of knowledge to them. Let us say we are not even against the establishment of a women's college. But we do think that the physical constitution and mental capabilities of women are very different from those of the other sex. And if this be a truism, it is equally a truism that the standards of education in the case of our girls must be different from those in the case of boys. But people who see and pass over the former statement as a truism, will not object to the latter. Nay, they seem to be so enchanted with the prospect of female graduates that they are deliberately blind to the serious harm which their narrow-sighted policy of female instruction promises to create. But who are the people that hold and represent this policy? We ask this question because we are told that the Lieutenant-Governor has subordinated his personal convictions on this subject to their opinions. This self-sacrifice on the part of the ruler of sixty millions of men and women would be highly laudable, if we could be sure that he allows himself to be ruled by persons better able than he is to understand and shape the social and moral destinies of such a large number of human beings. But, after all, who are these persons that rule the ruler? They are described to be that

section of the Native community who support the boarding establishment of the Bethune School. This boarding establishment, we believe, represents the remnants of the school established and carried on for some time by Miss Akroyd and Mrs. Phear. When this school could no longer be conducted on an independent footing by the influence and efforts of Mr. Phear, it was fastened on to the Bethune Girls' School. As Mr. Phear was the Chairman of the Bethune School Committee then, this could be accomplished without much difficulty. This served a twofold object. Mrs. Phear's favorite school was thus saved from imminent destruction; and the Bethune School Committee took to itself the credit of inaugurating a reform in the shape of opening an adult class to its girls' department. Well about twelve pupils were gained by this amalgamation, and these were organized into a boarding establishment. The Bethune School, we believe, did not gain in funds by this change, nor in sympathy. On the contrary a good deal of objection was taken to the innovation, and the School threatened for a time to thin away. But the difficulty was somehow tided over. Even now we think there is anything but a complete accord in the management of the Boarding Establishment. If it is at all supported by any section of the Native community, it is supported by the guardians of the girls who live in the boarding establishment. And that support comes in the shape of schooling fees, which, if we mistake not, yield about Rs. 150 a month. The expenses over the establishment must be more than double, without counting the cost of education. The gentlemen who give the scanty support of Rs. 150 are merely handful, and they do not represent this part of Bengal at all. It will neither improve Sir Ashley Eden nor the millions whom he rules, if the education of the land is to be placed in the hands of these reformers. It will do much less to make their wishes the ideals of perfect womanhood. If Sir Ashley Eden has any insight into the complexities of Bengali social life he will save us from trusting the future of our daughters into the direction of these gentlemen. His Honor can still control the proposed standards of female education, and in the name of the country and humanity we beg he will do so.

### A FEW WORDS TO LORD RIPON ON MORAL EDUCATION.

LORD RIPON will achieve a brilliant triumph in administration, if he is able to remove the educational grievances of the country which we have brought to his notice, and give people something solid and substantial in place of the purely negative benefits, which the educational policy of the last quarter of a century has brought forth. Society has come to a crisis. It is evident that it cannot move except in the direction of poverty and starvation. Where hunger has been created and is to be appeased, every other consideration may be safely left aside for the present, and every well-wisher of the country should bethink himself of the main question as to what should be done to keep the body and soul together of thousands of the educated and half-educated Indians. The means must be thought of; and our own countrymen should begin to think of them seriously. In this issue we shall confine ourselves to the moral side of the question, leaving the material one for discussion in future. If the object of education be to educate or draw forth true manhood, then we may say that Indian

education has signally failed to answer the purpose. The first point then which we will discuss here, relates to the policy of religious neutrality observed by Government. It is useless to deny that policy. Political wisdom of the highest kind has sanctioned it, and the warnings of history are amply borne out by the satisfactory results which it has produced. Government cannot, should not take a direct part in the religious instruction of the people of this country. But neutrality is one thing and absolute indifference to the spiritual welfare of the people is quite another thing. One may absolutely close his eyes, when rival systems of religion are being taught; but to wilfully remain blind, when thousands are misled into the paths of atheism, scepticism or indifference is not fulfilling the duties imposed by religious neutrality; it is, on the contrary, a gross dereliction of duty. Government may not wish that its subjects should be Christian, but it is bound to see that they become good and God-fearing. The education that it imparts may not be religious; but it must be moral, if it is to be education at all. Now we say with all the consciousness of responsibility that we feel, that this education which Government imparts is not moral. If a tree is to be judged by its fruits, then Indian education has been found to be sadly wanting. It has sent many to roads of ruin, while in the case of others it has not given the requisite strength to withstand the trials and temptations of the world. It has not encountered and overcome superstition which remains as powerful and obstinate as ever. The bonds of caste are drawn only the closer, though at heart very few believe in its sanctity or utility. But Government may turn round and say—"We cannot destroy caste and superstition, for to do so would be to interfere with the people's beliefs." Ah! but there is a nice difference to be drawn. We have seen that education ought to improve the mind, and make it self-relying, bold and independent. If we do not see any of these results, we are justified in saying that the system is at fault, and it ought to be mended. If education cannot purify the character, if it cannot sufficiently strengthen men to withstand the smiles of temptation, if it fails to supply right principles and motives, we must say that far from being a blessing, it becomes a curse to the country, and the sooner it is improved the better. It may be said that to do this we must have recourse to religion, and that morality without religion is a meaningless term. To become a good or great nation the people of India must be regenerated or born again, and this regeneration is possible under the saving guidance of religion. Be it so. But are we quite sure that because religious instructions cannot be given in our colleges, therefore we are bound to follow a system that is imperfect that because we cannot make our people religious, therefore we must make them bad or wicked. Religious neutrality, be it remembered, is a negative expression; it ought to make our countrymen simply unreligious. But what right have Government to make them irreligious? No, our rulers cannot lay the flattering unction to their souls that they have done all that they ought to have done, and that their conscience is at ease on the matter. A whole country is enslaved to the most crushing of superstitions; it is bound down by lifeless formalism and gross beliefs; it is trampled down by ignorance and tyranny; it craves for light and demands to be saved. Can Government be said to be doing its duty, when these national cries and wants remain unheeded? Not to men-

tion any positive method at present, we charge Government with being indifferent to the moral growth of the nation. The educational machinery of the country is not all that could be desired. The authorities do not exercise a proper care in the selection and supervision of its educational officers. While there are many good and Christian men in the department, there are others also, who are agnostics, sceptics, or materialists, and these sometimes exercise a baleful influence upon the progress of our people. It grieves us to say that while the Bible is interdicted, agnosticism is openly taught by our University. We beg to draw the attention of Lord Ripon to the text-books now in use in the affiliated colleges of Bengal, and His Excellency will find that among the text-books is Huxley on Hume—a book openly atheistic in its teachings, and therefore, dangerous to the spiritual and moral well-being of our young men. In an elaborate scheme submitted to the Senate of the Calcutta University which will shortly come in for discussion, a number of text-books have been suggested which are well known for their agnostic tendencies. Now, who gave the University the right to sap the foundations of morality in this manner? Who framed the scheme? Are they not persons who have taken a mean advantage of the policy of religious neutrality, and who think that neutrality, while it means the prohibition of religious teaching, necessarily covers any amount of anti-religious teachings? Even charity suggests no other explanation of a principle as pernicious in its operations as it is dangerous to the well-being of millions of our countrymen. Protests are useless; they are not even heeded. The authorities in charge of education feel they can do whatever they please, and they care a straw for the opinions of those who feel themselves outraged and insulted by the arbitrary proceedings of these men. We indignantly raise our voice against the unrighteous policy carried out by these gentlemen. They violate the religious neutrality of Government, for in fact they try to sap the foundations of those very religions the existence of which is guaranteed and tolerated by a Christian Government. Is there none to take cognisance of their actions? Are hundreds of young men to be daily and annually sacrificed before the shrine of doubt, unbelief and practical atheism? Is a Christian Viceroy to remain behind to the pernicious effects of a godless system? Surely, Lord Ripon can very well devote a thought to this crying grievance of our country. As a Christian ruler he is expected to weed the education department of its most obnoxious elements; as a pious individual he ought to see that the destinies of the rising generation are placed in the hands of truly honest and God-fearing men. Sceptics and Atheists should not be appointed, while books of an objectionable character, like the one mentioned above, should be strictly interdicted. We venture to hope that if really good and Christian men are placed in charge of the department, a large portion of the present complaint will be removed, and education will become moral. The very life of the professors will itself be an example to youngmen, and it will be the best teaching that we may be afforded to them. In this article we urge upon the exclusion of all objectionable teachers or books from the schools of India. In another issue we shall speak of a more positive method of moral teaching.

## AN ENGLISH THEIST'S CREED.

[FROM AN ESTEEMED ENGLISH CORRESPONDENT.]

THE following is the statement of principles put forth a few years ago by the Rev. P. Dean, then minister of the Unitarian Church in Clerkenwell, and now filling a similar position at Walsall. Is there really any substantial difference between these principles and the Brahmo's Creed, which has appeared in the "Theistic Quarterly Review"? For ourselves we see none.

I. We teach of God that He is One; the Father of all His creatures, and infinitely P. fect. What ever represents Him as other than I finite Power, Wisdom, Just or Presence, Benevolence and Holiness—whether found in the B. y, or in the D. crees and 'creeds of Churches we utterly reject.

II. We teach of Jesus that he is the most perfect man and greatest religious teacher tradition or doctrine has made us acquainted with. We hold that he cannot be held responsible for the myths and supernaturalism with which his early followers enveloped his person and work—that these are simple characteristics of the dark and superstitious age in which he lived; and so we gather the precious from his biographies and leave the rest.

III. We teach of the B.'s that it is a noble and unique book of each age, its records written as other good books are; that all in it appointing itself to the individual reason and conscience as good and excellent is to be gladly accepted and used, and all that does not to be religiously refused. We believe the good and true in the Bible—as in every book—to be the Word of God, and the false and pernicious the outcome of human fallibility. We hold that that which we teach would be found in any other book is not to be accepted, because found in the Bible, the Koran, or the Vedas.

IV. We teach of Authority in Religion that as "Every man must give account of himself before God" it is not writers in the Bible, Churches, Priests, or Ministers, but reason who ought to be his supreme authority, and his instructors. Hence with us the individual reason and conscience is the supreme religious authority.

V. We teach of human nature that, to begin with, it is without quality either of divinity or holiness, but that the germs of both exist in the capabilities and free will which God gives to human beings. We teach that the individual and race—like the oak—begin at the lowest point of development, and throughout this life and eternity grow gradually towards spiritual perfection. We deny that man began perfect, and has ever since been depraved.

VI. We teach of religion that it is the exercise and development of the religious faculties God has planted within us, and that the growth of the knowledge of God and man with every member of our bodies, every faculty of our spirits, and every power we possess over matter and over man.

VII. We teach of Salvation that it is being saved from our weak tendency to use God's gifts and blessings mistakenly and selfishly—not that it is to be saved from "God's wrath" or a "burning and everlasting hell." Indeed we deny the existence of both, as also of a Personal Devil.

VIII. We teach of Revelation that it is discovery—the uncovering by man of God's truth respecting things and the state of things. Hence all discovery of truth by man in their own hearts and intellects, in the material universe, in the experiences of individuals and communities, is to us God's revelation. We teach that God speaks to men through rocks and trees and the phenomena of human life and society as much as ever He did by the lips of ancient prophets.

IX. We teach of Inspiration that God inspires men to-day, when the conditions are fulfilled, as much as He ever did; that just as we have only to keep our windows uncovered in order to receive into our rooms at times a flood of God's sunshine, so we have only to keep our hearts and intellects free from the coverings of sin and ignorance in order at times to receive a gleam of God's inspiration.

X. We teach of Christianity as Christ taught it, that it is the best form of religion we know, or can conceive of, but not that it is the only form of religion under which men can develop their religious natures and find their way to heaven. With us Christianity is not belief in creeds about Christ, but the imitation of the spirit and life of Christ. And just as men are Wesleyans without believing in ghosts and witches, so John Wesley did, so men may be Christians without believing all that J. W. is said to have done.

XI. We teach of Evil and Suffering that God is the author of the laws by which men through the wrong use of their free wills bring



either upon the human race. To us evil and suffering are the chastening rods by which the good God keeps us within due bounds, teaches us the immense superiority of righteousness and happiness over their opposites, and at last will bring us to be at one with Him. We deny that any of God's children will be either annihilated, or punished for ever.

XII. We teach of Repentance and Forgiveness that the first is the necessary condition of the second, and that one as naturally brings the other as does friction heat. Upon this point our theology is that of the Parable of the Prodigal Son. The Father is always ready to forgive us—always does forgive us without atonement—without mediation—if we will only truly repent and turn to Him.

### THE ANNIVERSARY LECTURE.— "WE APOSTLES OF THE NEW DISPENSATION."

(Concluded from last Sunday's Mirror.)

No longer do we see jealousies and enmities dividing the world. The battle-cry is hushed, and the sword of sectarian hate has found rest in the sheath. No longer do we see scriptures arrayed against scriptures, churches against churches, sects against sects, endless groups of fighting zealots. It is one undivided spirit world, in which there is neither caste nor sect nor nationality. Leaving the earth and all that is earthly below, we soar on the pinions of oriental transcendentalism, into the purer atmosphere of *yoga*, and from there we see a vast sea of spirituality rolling below, in which Europe and Asia are immersed and lost, and the whole world of sectarianism is drowned in the illimitable ocean of eternal truth. How grand, yet how real is this subjective heaven! This is heaven indeed. Do not identify yourselves with any small sect, but embrace all humanity. Honor Christ, but never be "Christian" in the popular acceptance of the term. Christ is not Christianity. In accepting the former take care you do not accept the latter. Let it be your ambition to outgrow the popular types of narrow Christian faith and merge in the vastness of Christ. Neither should you become Christians, nor should you simply aspire to be Christ-like. A mere imitation of Christ's virtues is not enough. Christian life and Christ-like life, when closely scrutinized, would appear to represent the lower strata of spiritual life. Advance to a higher ideal, my friends. Be Christ. Do not rest satisfied with any thing short of this. I say again, be Christ. Incorporate him into your being; import him bodily into your own consciousness. Make him your flesh and blood. Let us all be so many Christs, each a small Christ in his own humble way. We shall have no outward Christ, however pure. For what is Christ? Not a doctrine, but the eternal and universal spirit of sonship. He is the light that lighteneth everyman that cometh into the world. As such he lived before he was born, and he still lives, though dead. As such he shines in the Christian as well as the non-Christian world, and he excludes no saint, no scripture, no light vouchsafed before or after him. The "light" that is in every man cannot be exclusive. I cannot imagine a fictitious Christ. The Christ of the Gospel, the son of God who embodies in himself the Father's will, and who by obedience has recovered the divinity in man lost by Adam, that is to me—and may be to you—the true Jesus. I have no other Christ. I will accept no other Christ. It is in him and through him that we are reconciled to God and to all truth, and, therefore, to all dispensations and prophets. If Christ means, as every true Christian alleges, the reconciliation of

humanity with Divine will, then let there be no war or discord in his name, but "peace on earth and good will among men." If you have the true Christ in you, all truth, whether Jew or Gentile, Hindu or Christian, will pour into you through him, and you will assimilate the wisdom and righteousness of each sect and denomination. Accept the prince of prophets, and you will find in him all prophets, Eastern and Western. If you are Christians you will quarrel and fight, but if you are so many little Christs the harmony of heaven will reign among you, and there shall be no sectarian division. Fling away the sectarian's idol-Christ, and let us be one in the large Christ of all ages and creeds.

Such is the New Dispensation. It is the harmony of all scriptures and prophets and dispensations. It is not an insulated creed but the science which binds and explains and harmonizes all religions. It gives to history a meaning, to the action of Providence a consistency, to quarrelling churches a common bond, to the East and the West a common home. It shows by marvellous synthesis how the different rainbow colors are one in the light of heaven. The New Dispensation is the sweet music of diverse instruments. It is the precious necklace in which are strung together the rubies and pearls of all ages and climes. It is the celestial court where around enthroned Divinity shine the lights of saints and prophets. It is the wonderful solvent which fuses all dispensations into a new chemical substance. It is the mighty absorbent which absorbs all that is true and good and beautiful in the objective world. Before the flag of this blessed Dispensation bow ye nations, and proclaim the Fatherhood of God and the Brotherhood of man. In blessed eucharist let us eat and assimilate all the saints and prophets of the world. Thus shall we put on the new man and say,—the Lord Jesus is my will, Socrates my head, Chaitanya my heart, the Hindu Rishimay soul, and the philanthropic Howard my right hand. And thus transformed into the new man, let each of us bear witness unto the new Gospel. Let many-sided truth, incarnate in different saints and prophets, come down from heaven and dwell in you, that you may have that blessed harmony of character in which is eternal life and salvation.

Brother-Apostles, before I conclude I must say a word to you. I charge you to stand forward boldly with the flag of the New Dispensation. March under the Divine Captain's command, and let victory and glory be yours. Let your faith and character so shine before men that you may be reckoned worthy of the flag you bear. Heed not the voice of evil counsellors, but seek wisdom in inspiration. Let Heaven's light be your guide. Realize the tremendous responsibilities which stand upon your shoulders, as the chosen apostles of the present dispensation, and in the discharge of your sacred mission, turn neither to the right nor to the left. In these days of scepticism a whole army of infidels will attack you and persecute you. The light which the Lord has vouchsafed into you is darkness unto all those who have no faith, and they shall laugh at you. Stand firm. Small is your number now, but many will come and swell your ranks in the fulness of time. With the living blood of all the saints and all the prophets in you ye shall know no discomfiture, but shall fill the land with light and love and life. Shrink not from trial, but let all who choose come and test your doctrines. Let the impostor tremble

for he deals in lies and unrealities. But my beloved brother-apostles, ours is real truth and by the grace of our blessed Lord we will prove it. Brethren, whether you give us honor or not, give us your prayers, and we shall go on conquering and rejoicing, and glorifying the Lord of the New Dispensation.

### Brahmo Somaj.

"The Missionary Expedition" is for sale. Price 4 annas a copy.

We learn that medals bearing the flag of the New Dispensation will be presented to some of the apostles on Tuesday next.

The evening service in connection with the vernal festival takes place in the Brahma Mandir next Tuesday.

The winter's Anniversary Lecture will be published to-morrow in time for transmission by the outgoing mail.

*Star in the East* says:—The *Sunday Mirror* is exceedingly angry with Dr. Thoburn for some severe statements about Brahmoism in a recent sermon. It is a great pity that Christian missionaries should so frequently criticising and even misrepresenting this movement instead of preaching the gospel. Controversy is a doubtful weapon.

The *Indo-European Correspondent* has the following in reference to our recent remarks on Dr. Thoburn's strictures on the Brahma Somaj:—There is, perhaps, some justice in the *Mirror's* remarks. Still, it must in fairness be admitted that the personalities it complains of are almost unavoidable so long as the *Ejo de Keshib Chander Sen* tovers so prominently above the Brahma Somaj. Whether it is charitable or even expedient to allude to him in a way intended to show how little one thinks of him, is a fair question enough. It seems to us unwise to ask whether it is not time to prick a bubble. In the first place, a bubble must very soon burst without any pricking; and in the second, it is a confession of impotence that one cannot even stem its bursting. For the rest, the Methodists may fairly claim to have bestirred themselves to stem the torrent of drunkenness, and for our part we do not begrudge them what praise they are entitled to in that respect, though we certainly think that their mode of acting is by no means free from blame. But that Methodism should claim to be a special influence against impurity is a thing which needs confirmation.

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed., S. M.]

### THE PROPER SPHERE OF RELIGIOUS CRITICISM.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—I have read with much regret your remarks on the extract of a recent sermon of mine published in the *Lucknow Witness*. I have looked over this brief extract again, as carefully and impartially as possible, and I really cannot discover in it a line or a word to which the severe epithets used by you, can justly be applied. I have long considered it as unwise as it is wrong to hold up the religious convictions of any man to public ridicule and contempt, and if any word spoken by me in the pulpit or elsewhere can be shown to tend to that result, it will give me sincere pleasure to recall it. But at the same time I have always considered it not only allowable, but an imperative duty for every public teacher to speak with all possible frankness and plainness against every form of error which he believes to be fraught with evil to the public.



He should use language free from ambiguity, and should try to express his exact meaning in terms which ordinary hearers will readily understand. He should sink personal considerations out of sight, and oppose, if need be, the teaching of his dearest friends. And as with the preacher, so with the hearer. Personal feelings have no place on such a field as this. Men must learn to differ without being angry, and to oppose without another's errors without any charge of personal relations. Perfect frankness is worth a great deal more than the love which has dissimulation in it.

In reference to the extract referred to above, I should like to say just a word. I frankly reject the claims of Brahmoism, and have done so from the beginning. I have observed it, as I think honestly, and have become fully convinced that it has the common weakness of every phase of Unitarianism,—an inability to reach and save those who need it most, and who are most accessible to the messenger of salvation. I made many inquiries before coming to this conclusion, and had what I considered the best possible authority for what I said in the sermon. I do not need to question my statements except on a single point, and even there I think you miss the mark. I have heard of Brahmos who had formerly been immoral men, of some who had been drunkards, but the number of these reclaimed persons was very small, and none of them fell within the description given in the sermon,—"men who have gone down low in gross sin, and have ceased to be the objects of hope on the part of respectable people." A month or two ago, an intelligent Brahmo told me that he knew one such in Calcutta, who had been reclaimed, but the answers to all the inquiries I have made, have impressed me that such instances must be extremely rare. I am in error. I shall be very glad to know it. In reference to the thirty thousand fallen women in Calcutta, you must forgive me if I say that you simply evade the point at issue. A word of rebuke to a Christian Government is very far from an admission that Christ,—not "Christianity,"—does not save the wretched outcasts. In any other power, or any other name in any age, or any land, ever did for this most hopeless class what Jesus Christ accomplished in Galilee, and what He still continues to do in connection with the preaching of His word in India and in all lands, I have yet to learn the fact.

J. M. THOBURN.

#### THE TRUSTS OF THE BRAHMA MANDIR.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—I have read from time to time various notices in your columns, and in the columns of some of your contemporaries, respecting the settlement of a trust deed for the Brahma Mandir. So far as I am aware, the deed remains still unratified, and it is by way of forcing some help towards the settlement of it that I address this letter to you.

I purpose giving you some account of the settlement of the trusts of the money contributed towards the support of the Theistic Church in London, founded by Mr. Voysey, in the hopes that it may form a precedent for the determination of the trusts of your own church.

Mr. Voysey's movement was started in 1871 by a number of gentlemen, who met together and resolved to form themselves into a General Committee for installing Mr. Voysey in a church of his own in London. They appointed an Executive Committee of twelve members, to carry out their purpose, and a secretary, and a treasurer, and they sent in their names to the secretary and their subscriptions to the treasurer. They further resolved that a meeting of the General Committee should take place once in each year, and that at each such meeting four members of the Executive Committee should retire in rotation, with the exception, however, of being re-elected. They also authorized the Executive Committee to admit new members to the General Committee. In the course of time some money was contributed to the treasurer for the purpose of founding a permanent fund applicable for purchasing or building a church. This money could not be spent by the Executive Committee in any way they thought fit, but was set aside for a special purpose. The Executive Committee were then authorised by the General Committee to appoint trustees of it, to direct its investment on securities of a permanent nature, and to carry the income derived from it in each year to the account of the General Committee.

Furthermore the Executive Committee exercised their power of admitting new members to the

General Committee in the following manner. They asked to be allowed to place on the list of the General Committee every adult, who took a subscription to the general fund of substantial amount, that is to say, ten shillings a year or upwards, I believe, or who made a donation of a year to the general fund or the building fund of substantial amount, that is to say, some £5 or upwards.

This is how the General Committee is defined, and how the Executive Committee is constituted.

I ought, perhaps, to have mentioned that no church has yet been provided for Mr. Voysey, but his services were conducted at first at a public hall, called St. George's Hall, and more recently at another hall, called Langham Hall. This being so, the trusts of the Building Fund have recently been settled to be interest and dividends of the building fund, as hitherto, towards the expenses of continuing Mr. Voysey's services at the Langham Hall, or at such other suitable place as the Executive Committee may provide, with power to lay out the capital in buying a church, or in buying a site, and building a church, such church to be held in trust for Mr. Voysey, so long as he shall live, and be able and willing to continue his ministrations and services to and for the Society or body of persons calling themselves the Theistic Church, (which name has been adopted at a general meeting of the highest discoverable views concerning God and his relation to man, and in case of Mr. Voysey's death or inability to continue his ministrations or his voluntary retirement, then the fund and church, if provided, is to be held on trust to procure some other minister to carry on the services in the same manner.

Now I would express my opinion that this is a very proper dedication of the trusts, upon which the Building Fund was liable to be held, under the circumstances under which it was contributed. And I would suggest that, in default of evidence of any other trusts, the Brahma Mandir is liable to be held upon trusts analogous to these. That is to say, it is liable to be held upon trust for the general minister, so long as he shall live and be able and willing to continue his ministrations and services to and for the society or body of persons calling themselves the Brahma Somaj of India, for the promotion of their religion; and in case of his death or inability to continue his ministrations or his voluntary retirement, then on trust to permit it to be held for persons, or their Managing Committee, if they have one, to appoint a new minister.

Now who are the members of the Brahma Somaj of India, and who are their Managing Committee? If they are not otherwise defined. I would suggest that the persons entitled to a voice in the management of the property are the following, that is to say, (1) the persons whose names were publicly announced at the date of the building, as those who were promoting the building, and were intended to have the benefit of it; (2) donors of substantial amount, say 50 rupees or upwards, to the building, or otherwise to the promotion of the religion of the society of persons worshipping at it; (3) subscribers of substantial amount, say 5 rupees and upwards, per annum towards the sustentation of the building or the promotion of the views of the society worshipping there; and (4) persons who have hired and paid for seats in the building at the services. Probably the last two classes should be restricted to persons who had fulfilled the conditions named for two years and upwards prior to the date at which a meeting was summoned, so that a body of persons could be summoned together, they might, I conceive, on Kesub Chunder Sen's death or resignation, appoint a new minister, and make such agreement with the new minister, as they thought fit. But there are so many practical difficulties in the way of a large body of persons transacting business, that it would be clearly the best for them to appoint a Committee to manage their affairs for them.

I may observe that it is a principle of English law, that the appointment of a minister, of a nonconformist church in England, is presumed to be for life, unless there is a written agreement giving the congregation or their committee a power to terminate it previously. At the same time, it is another principle, that if the doctrines of the church are defined by the deed constituting the church, or by an agreement with the minister, and the minister preaches contrary doctrines, he may be removed by legal proceedings. A case of this kind has just occurred, in which the Committee of a Church of Baptists brought an action against the minister. It was proved that he had preached

doctrines inconsistent with those which he had undertaken to preach, and he was removed at once. People here are contrasting the facility of removing a recalcitrant nonconformist minister with the difficulty experienced in dealing with a clergyman of the established church, who commits similar breaches of duty. The latter cannot be sued in the civil courts, but has to be proceeded against in the Ecclesiastical Courts; and if the slightest slip in any matter of form is committed in the proceedings, he can appeal to the civil Courts to restrain the Ecclesiastical Court from enforcing the result of the proceedings.

Trusting that I may not be thought to intrude in thus offering friendly advice to the congregation of the Brahma Mandir,

Believe me,  
Yours very truly,  
A. D. TYSSEN.

#### Official Paper.

FROM—The Secretary of State for India.  
TO—His Excellency the Viceroy and Governor-General of India.

SIR Lord Marquess,—It has been brought to my notice that a great number of European officials in India do not attend any church or chapel and stand aloof from all manner of Christian ministrations. This is deeply to be regretted. The established Church in India is wholly supported by the revenues of the State. If those for whose well-being so large an ecclesiastical establishment is kept up, do not avail themselves of the benefits of the India Council may ere long be led to consider the propriety of effecting at least considerable retrenchment in this direction. What chiefly concerns me is the fact that so many among the official classes should deliberately draw themselves away from all Christian influence and counsel, and that, as a consequence, their character and conduct should be so far affected as to exercise a baneful influence upon those around. Every legitimate effort ought to be made by the Indian Government to promote church-going among the official community and to arrest in time their moral and spiritual degeneracy.

HARTINGTON.

#### Literary, Scientific, &c.

A MAN once saved a little money, and asked Dr. Franklin what he should do with it. "Put it in your head," was the answer—that is, spend it in education.

The last annual statistics show that Germany paid for intoxicating drink £130,000,000; France, £116,000,000; the United States, £144,000,000; and Great Britain, £150,000,000.

MR. C. H. COLLETT, of the Society for the Suppression of Vice, says there is not now a single clean objectionable paper published in London. The Society which he represents has destroyed fourteen of these abominable prints as they successively appeared at a cost of £365.

*Loghi-lekhan padhati*, or a complete system of shorthand for Marathi, by Gajanan Bhau, is a valuable acquisition to the Marathi language. The practicability of the system, which closely follows that of Pitman, we gather from the preface, has been satisfactorily tested by a literary body at Puna, "the Puna Marathi Eloquence Society."

HER MAJESTY is said to be the most punctual of sovereigns. On one occasion of the opening of Parliament by the Queen in person, as the Lords waited in the hall of entrance, a young peer, drawing out his watch, said to the Earl of Crisp, "Her Majesty is late." "No," replied that exalted statesman, "your watch is wrong, for Her Majesty is never late." vexations would be the delays in public business were the Queen unpunctual, but the ambassadors from foreign courts waiting for an audience, her own Ministers requiring to consult her, the station master on her railway route, the people who meet to welcome her, the servants who wait upon her, the soldiers who guard her—all know that as far as it depends upon herself she will be ready to the moment. Many



say, "Oh! but Her Majesty has nothing to do." This is one of those rash statements so often made by people who do not inquire into what they are talking about. Few of us have any work to compare to hers. She has five principal Secretaries of State, from each of whose offices boxes of despatches are continually sent to her. In the life of the Prince Consort, we are told, on the authority of Lord Palmerston, that in 1848, a year of much disturbance in the Continent and in Ireland, 28,000 despatches were received or sent out of the Foreign Office. These, as the Prince remarks, all came before the Queen, and they amount to eighty-eight a day, exclusive of Sundays; yet they were from one Government department alone.

## The Pulpit.

### THE NEW DISPENSATION IN INDIA.

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#### A DISCOURSE GIVEN BEFORE THE SOUTH PLACE SOCIETY,

(London, 23rd January 1881.)

[SOMEWHAT ALTERED SINCE ITS DELIVERY]  
By MR. MONCURE D. COSWAY.

THERE is significance in the ancient faith which held the living to be of the dead. We do not escape the ancestral Shades, because we have discarded their ghostly form, and learned to call their influence heredity and atavism. How formidable in our religious evolution is the Shade that passes from the decaying system to haunt and intimidate that which is growing!

Here, for a thousand years, our forefathers lived in terror of the dead, and of Hell. We cannot get that chill out of our spiritual bones in one generation nor in two. So it is that we find persons of culture, liberal thinkers, even those emancipated from Christianity, suffering from a spirit of apprehension, not to say fear, with regard to the opinions of others. Several eminent Theists have written or spoken concerning the Secularists, Materialists, Agnostics in a way that suggests survival of the fittest belief that certain ideas are guilty and lead to "the second death." Recently this timid spirit seems to have animated criticisms and censures of the Brahmo Somaj, the elder branch of Indian Theism, because it tends to grow and blossom in a new way. The new buds and blossoms are not English, and the Theists of England foresee that their fruit must be like the traditional Dead Sea apples. That is not the way it strikes me. On the contrary, it appears as a hopeful sign that Indian Brahmoism is now not likely to become the imitator of any English system or movement. One English is enough. As you cannot master one man by the motives of another, so you cannot move a people by principles and ideals which have not grown out of their own sense of what is good and fair. Any religious movement which is to renew the life of a country, to liberate its powers, to elevate and direct its passions, must take the soil of that country, must gather up and transmute the moral elements around it; although if healthy, its flower and fruitage will have a fragrance and substance of universal significance and sweetness. I do not mean that what the Brahmo Somaj call their New Dispensation has attained this high result as yet, but I mean to me to have a tendency towards it which merits our consideration and our greeting, whatever the defects amid which it is seen at work.

While we have a right to expect that the new religious life of India will be oriental rather than English in its product, we need not ignore the law which has always prevailed, the law that races are interdependent for the forces which awaken their spiritual energies into activity. Nations, and possibly races, are creatures of tradition, organizations of routine and custom, necessarily provincial until intermingled with other nations and other customs. All great religious movements give some contribution to the general life of humanity, have been the offspring of some impregnation from abroad. But for such interminglings each locality would have gone on building upon its ancient narrow and provincial foundations, believing that their little Babel-Tower would reach the skies. Ascent heaped upon ascent, narrow upon usage, builds a tower indeed, but it steadily becomes a prison for the builders. The influence of Western thought upon India need not be underestimated. Unquestionably the growth of rational and monotheistic religion in India largely originated in the breath carried there from the corresponding movement in England and

America. In the time of Ryn Mohun Ruy, among the teachers as well as the pupils of English liberalism, there was an intermarriage of mind and mind, heart and heart, between the two countries which before had known only the union of ruler and subject. Hitherto Christian missions in India had been only messengers of alienation: between their dogmas and Indian "idols" there had gone on an exchange of affronts. But contact with the love and liberty of Channing, Parker, Fox, of the Marshalls, the Carpenters, and other Unitarians of the time, when Unitarianism was fresh, and loved truth more than Christianity, won the hearts of a few good and great Hindus; the works of liberal thinkers here and in America became familiar in India; visits were interchanged; and then started from the dust of mouldered idols that living church which called itself the Brahmo Somaj, consecrated to worship of the one God.

But if this Indian liberalism owes so much to England, English liberalism owes quite as much to it. It was one of the most potent forces that revived in Unitarianism, and in other branches of liberal religion, that first love for truth and the human spirit which had been confined in their own partial success. When Channing was founding a Church in Newport, Rhode Island, where he was born, and twice-born,—he objected to a proposal that its organization should include such phrases as "Christian" and "One God, the Father," dear as their meaning was to himself, because they would eventually exclude some sincere seeker after truth. How swiftly did that morning glow fade away from societies which were presently following Channing in name while bitterly assailing those who followed him in spirit!

The Brahmo Somaj did not take the Christian name. By not doing that it repaid Western liberalism more than it ever received. It confronted that timid Unitarianism which claimed to be "Christian," which it never was,—with the necessity of repudiating their liberal Hindu brethren or else the divine authority of Christianity. From that time English liberalism began its transition to the simple theistic basis. And this, in turn, promises to prove a further pillar stone to a religion larger and loftier than any existing formula of Theism.

English Theists have sharply censured the Brahmo Somaj, because recently it has felt a new enthusiasm for Christ. This, they say, is a reactionary movement! That I cannot see at all. In recent years the liberal thinkers of this country have conceived an enthusiasm for Buddha. In this building we are surrounded by a frieze made up of noble names,—Moses, Buddha, Zoroaster, Confucius, and others. The duty of making these realities, Buddhists, Parsis, or Christians. Undoubtedly it would be fatal to the Brahmo Somaj were they to allow any enthusiasm for Christ to mislead them into adoption of the Christian name. I hope there is no danger of that. They surely have acumen enough to see that Christianity, with its unnatural dogmas, its arrogant attitude towards all religions, and even all virtues which bear not its trade mark, its pomp and pride, its cruel sword for races it calls heathen,—is an irreligious system, worldly without being human, rich and fashionable without manumity; a system precisely opposed to the humility and immaturity, the simplicity and modesty of Christ; in fact, a priestly-political system which has succeeded to that which crucified Christ, and to that which for a thousand years crucified the most Christ-like men and women of Europe.

The Brahmos may be depended upon to escape that delusion and enrage; and so long as they do not call themselves Christians, and so join hands with the great Oppressor of their Western fellow-countrymen, we can heartily welcome all their enthusiasm for Christ as a noble teacher, leader, and martyr in the cause of religion and humanity.

It has been remarked by some of their critics that this new enthusiasm for Christ, and some other novelties presently to be considered, followed suspiciously near a certain personal incident in the career of the Brahmo Minister, by which he lost the confidence of many of his former friends. The intimation seems to be that he, and those who remain with him, have sought to make up for their losses in numbers by appealing to the more superstitious elements around them, and by making friends with the Christian clergy. Some little time ago the English authorities in India promoted a marriage between the daughter of Keshub Chunder Sen and the young Rajah of Kuch Behar. The girl was a few months under that which had been fixed among Brahmos as the minimum of marriageable age. Mr. Sen had been mainly instrumental in carrying that

reform, and he was now placed in a very embarrassing position. It would have been a tremendous breach of Hindu usage to refuse his consent; and though, it is said, several Brahmos had refused under like circumstances, that does not show him to have been less wise or just in acting differently. He had to act as the guardian of his daughter's welfare, and no one is in a position to estimate the duties of that trust so well as himself. The Hindu Government, somewhat arbitrarily, so far as I can judge,—appears to have insisted on the marriage taking place at once. It could only be rendered legal by according with many of the ceremonies of the country in which the Rajah resided. These, after modification, were not much worse than those of the Hindu marriages to which Unitarians and even freethinkers sometimes submit. Under all these circumstances Mr. Sen consented that the marriage should take place, provided it should not be consummated until his daughter had reached the age required by the regulation he had advocated, and that there should then be no other marriage in consummation of the relation so far as the Hindu ceremony was concerned. These conditions were fulfilled. The marriage took place; the Rajah, at the end of the ceremony, parted from his bride and came to England; recently the Brahmo marriage occurred, and at sixteen—two years more than Brahmo law requires—Mr. Sen's daughter became an actual wife. The Minister who had acted in the Ministerial capacity to make rather nominal than real. Soon after the marriage occurred, I had a conversation with a scholar in this country pre-eminent for his knowledge of the subject, concerning the Kuch Behar marriage in its relation to general Hindu laws and usages, and it left no doubt on my mind that Mr. Sen had acted in his doubt on the major part of the case. It was under the same difficult circumstances, that is, so far as the marriage itself is concerned, that Mr. Sen was wise and considerate in his treatment of the misgivings of his friends or just to their very natural objections, is more doubtful. Something must be pardoned to his excitement under a great trial, and his criticisms have been justly reminded by Prof. Mr. Muller. "To understand is to forgive," say the French; and it is a pity these parties of sincere people could not have understood one another better. After all, the marriage was not ideal, if any one looks for such in India, and there was an apparent inconsistency in Keshub Chunder Sen's position. He was severely punished for it. In the agitation of the time both sides appear to have sometimes lost their composure and their judgment. A schism ensued. A strong separatist body has been formed, called the Satgha or Brahmo Somaj. Another is called the Adi Brahmo Somaj, and refers to Calcutta. There are some important differences throughout the country (as many, I believe, as 130); but our interest just now is mainly with the metropolitan movement. There are now three societies at work there, each comprising able and earnest men. Aid now that the bitterness of separation is past, we may hope that they will emulate each other in progress and good works, and in the end, despite the energies that were sometime divided.

It is hardly to be wondered that Mr. Sen was a somewhat changed man after having undergone this experience. Loaded with reproaches both at home and in England from those who had once been his friends; denounced by old comrades as a lost leader; and obliged to have undergone upon a period of self-criticism and prayer—attended, it is to be feared, with that asceticism which Brahmos find it so hard to outgrow—ending in a severe illness. It is plain to me that he came forth from the ordeal of self-examination with the approving smile of his own conscience. None the less the result had been a great disaster, and the Minister requires no apology for having addressed himself with fiery zeal to repair that disaster. The controversy had roused public attention and curiosity; large numbers went to hear the Minister who before had not been seen in his audiences. In the course of one week last year, he preached to thousands of persons, and drew people from the spiritual highways and byways which thicken when an ancient system, like Brahmanism, is going to pieces. It was not wrong but right that the Minister should feel this to be his great opportunity. No doubt, there are dangers in such a situation. There is danger in the egoism which so often leads to a pulpit-sensationalism, where the preacher avails so large that he hides his cause. There is the temptation to cater to popular prejudices, compromise with public evils, conciliate degrading errors. But these dangers are the other side of corresponding advantages of which any Minister might honorably avail himself. He may study the art of riev-



## Advertisements.

## NEW TESTIMONIALS.

ON THE EFFICACY OF THE REMEDIES OF  
**GRIMAULT AND CO.**  
 PHARMACRUTICAL CHEMISTS,  
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toric without being too rhetorical; he may recognise the better sentiment beneath popular beliefs without sanctioning errors and prejudices. Mr. Sen seems to me to have improved as a thinker and preacher since we had the pleasure of hearing him in his place. So far as I have been able to follow him, by his reported lectures and discourses, he appears to have gained in breadth of mind, and in warmth of sympathies. His attitude toward the 'idolatry' around him is somewhat modified: it is no longer a mere object of mingled scorn and horror to him, but a subject for study and explanation. Students of Mythology have 'idols' as mainly missionary cant. Such figures are known to be symbols of various Natures which have been steadily spiritualised with the culture of their worshippers, and in no wise substantially different from the statues and pictures,—or even the conventionalised dogmas—of Christian obhurses.

The New Dispensation which, as the Brahmo Somaj of India believes, has appeared in India, first of all proclaims that God is the Mother. In the *Sunday Mirror* of 12th October 1879, there appeared a deistical paragraph from Mr. Sen, in which it was said—"Go and proclaim me Mother of India, and the Lord to the disciples gathered round Him.

"Many are ready to worship me as their Father. ... But they know not that I am their Mother too. Tender, indulgent, forbearing and forgiving, always ready to take back the penitent child. Ye shall go forth from city to city, and from village to village, singing my mercies and proclaiming that I am India's Mother. ... May India, so convinced, come to me and say, Blessed be Thy name, sweet Goddess!" Then straightway twenty-five persons went forth for forty days, making a circuit of six hundred miles, singing of the Mother.

It is hardly to be wondered that some utterances and incidents that might seem to us extravagances should attend a proclamation and movement of this kind; but we must remember that we are now dealing with oriental people who have their own ways of feeling and expression, not necessarily inferior to our own, because not adapted to us.

This New Dispensation, in the second place, announced that the so-called idols, the gods and goddesses, are aspects of this divine being. There are said to be 333 millions of them in the Hindu Pantheon. Christians worship One in Three; these Brahmos declared they would worship One in 333 millions. From that time the discourses of their Minister have been largely devoted to moral and spiritual interpretations of these gods and goddesses, pronouncing them to be divinities or emanations from the God—Mother. God is Lakshmi in the home; Saraswati (goddess of learning) to the reason; Sakti (Force) to the sense of power; and so on. I do not find any sanction of idolatry in this. It is an effort to spiritualise the symbols of Indian faith and to make dry bones live. There can be no moral harm done so long as the Brahmos do not practically nuke with the superstitious system based upon the lower sense of these fossilised forms. In this country we have a few clergymen who similarly interpret the Christian symbols, but the moral effect of their higher interpretations is lost, because they practically maintain a system which diffuses among the people the superstitious sense of those symbols. The Brahmos—free from suspicion of connivance with the conventional faith for the low advantages it can pay,—do well to recognise the ideal side of the old mythology. It is a study which has long occupied many of the best scholars in Europe to explain the primitive, mythical, and sometimes beautiful sense of those forms, and the Brahmo is supplementing the work of science in pointing out their moral and spiritual significance.

(To be continued.)

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# The Sunday Mirror.

[EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, MARCH 20, 1881.

NO. 66

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## Telegraphic Intelligence.

### REUTERS' TELEGRAMS.

#### ARMY REFORM.

LONDON, 18TH MARCH.

Mr. Childers' proposed reforms in our Army Organisation, which were submitted to the House of Commons on the 3rd instant, have been generally approved of.

#### THE TRANSVAAL.

The latest advices from Natal state that the transport *Booldana* with reinforcements from Bombay has arrived at Durban. The armistice with the Boers has been further prolonged until the 21st instant.

#### RUSSIA.

St. Petersburg, 18th March.

The Russian Government has issued a circular despatch to its representatives abroad, which is of a pacific nature. It states that the policy of Russia has been fully developed externally, and that the protection of her honor and maintenance of her security will alone divert her attention from the primary work of internal development.

#### FRANCE.

Paris, 18th March.

A French loan of one milliard has been covered twentyfold.

#### GREECE AND TURKEY.

Constantinople, 18th March.

The Ambassadors of the Powers now recommend Greece to accept the proposals made by the Porte in October last in solution of the frontier question, which were that the frontier line should start north of Volo, proceeding south of Larissa, Melzova, and Janina, and terminate at the mouth of river Arta. In addition to this the cession of the Island of Crete,

## Editorial Notes.

A HORRIBLE story comes from Guatemala of the public execution of a Catholic priest, Father Henry Gillett, for no other crime than being a Jesuit. It seems that there is a law in force in the Republic banishing Jesuits, under penalty of death. Father Gillett, who was an Englishman, entered the country not as a priest or missionary, but simply for the benefit of his health. As soon as it was discovered that he was a Jesuit, he was arrested, compelled to march barefoot a hundred miles over mountains, and publicly shot, after three days.

THE *Indian Church Gazette*, which promises to come out as a weekly soon, says that "sect and party are very nearly the same thing. Owing to this misleading definition perhaps, the *Sunday Mirror* is rather hazy as to what Protestantism is." We need no precise definition to understand the scope of Protestantism. It is a system of religion which comprehends in its all-wide embrace the High Church, the Low Church, the Broad Church, the Quaker, the Methodist, and the Unitarian with his bare acknowledgment of the moral supremacy of Christ. Those who believe in the Divinity of Christ and those who are warm in their assertion of his humanity, are alike Protestants.

In support of what we say of the Nestorians elsewhere we quote the following paragraph from the *Independent* :—

Great sympathy is felt in England for the sad state of the Nestorians in Persia. Having escaped the terrible ravages of the Kurdish invaders, they are now threatened by the Persian troops and Mahomedans, who are incensed at the favor shown them by the Kurds and charge a secret alliance between them. The property of the Nestorians has already been plundered to a large extent by the Persian soldiery. Crushing taxes are also being levied upon them. This, following in the wake of two years' famine and the devastation produced by the Kurds, has caused intense privations to the surviving Christians of the district. British aid and British influence with the Shah are, therefore, freely promised.

THE *Lucknow Witness* says :—"The *Sunday Mirror* is in error in thinking that we intended to apply the disrespectful term 'great bubble' to Babu Keshub Chunder Sen. We meant it to apply to the pretensions and presumptions of Brahmoism which makes so much more display and assertion than there is solid reality to support." But how has the *Witness* come to know that there is so little solid reality in Brahmoism? His authority must probably be Dr. Thoburn, whose authority again is a certain intelligent Brahmo whose acquaintance we are most eager

to cultivate. Strange that on this meagre hypothesis estimable men should found the most untenable of generalisations regarding a daily growing class. But that is what Christian Missionaries generally do.

WE have hitherto refrained from making any remarks upon Professor Monier Williams's pamphlet on the "Indian Theistic Reformers," and the reason is that we have all along waited for some communication from him in reply to a representation made to him by the Brahmo Missionary Conference. The learned Professor has intimated his readiness to correct or modify one statement of his in connection with the Kuch Behar marriage, when the Secretary of the Conference informed him of the consummation ceremony that took place in October last. Up to this moment we have not seen any statement made by him, but we hope he will in justice to our body make it ere long. The letter of the Brahmo Missionary Conference we hope to publish on another occasion.

The following was Carlyle's estimate of Darwin :—

So called literary and scientific classes in England now proudly give themselves to protoplasm, the origin of species, and the like, to prove that God did not build the universe. I have known three generations of the Darwins—Grandfather, father, and son; atheists all. The brother of the famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend, "*Omnia ex conchis*" (Everything from a clam-shell) I saw the naturalist not many months ago; told him that I had read his "*Origin of Species*," and other books; that he had by no means satisfied me that men were descended from monkeys, but had gone far towards persuading me that he and his so-called scientific brethren had brought the present generation of Englishmen very near to monkeys. A good sort of man is this Darwin, and well meaning, but with very little intellect. \* \* This is what we have got: All things from frog-spawn; the gospel of dirt the order of the day. The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the Catechism, which I learned when a child, and the fuller and deeper its meaning becomes: "What is the chief end of man? To glorify God and enjoy Him forever." No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside.

THE Emperor of Russia has fallen a victim to nihilism at last. The assassination of the mightiest potentate on the face of the earth shows how powerless all governments are in the matter of life and death. The Czars of Russia have, in fact, like the Emperors of Rome, almost got a right to be killed. Murder and assassination have become traditional in their house. It is well known how Peter the Great poisoned his own son with his own hand; how Catherine was an accomplice in the murder of her own husband; how people suspected Alexander I. to have been indirectly



connected with the murder of his own father; how Alexander himself lived in complete dread of assassination towards the latter end of his life, and how, as a writer wittily described, he was, usually on state occasions, preceded by his father's murderers, and followed by those who contemplated his murder, Alexander II. has gone the way of his forefathers. He was a humane man, a good ruler, though a despot every inch of him. His successor has also been threatened with death. What a pity that these despotic princes should still stick to their shadowy power and not grant constitutional government to the people. A little concession of this sort might bring the people to the side of the Emperor, and array them against that most terrible foe of society, the modern nihilism.

—:—:—

It is well known that the late George Eliot lived with Mr. Lewes and that on his death she married Mr. Cross. *The Independent* states the case thus:—"Mr. Lewes might have secured a legal divorce from his wife on scriptural grounds, if he had been less patient and forgiving; if he had been less Christian, in fact. When she proved incurably bad, he separated himself from her; but now the vicious English law would not allow him, after having condoned his wife's unfaithfulness, to obtain a legal divorce. Under these circumstances, he became intimate with Marian Evans, and they agreed to live together faithfully as husband and wife, she taking by courtesy his name, but without the legal marriage, which could not be obtained. After the death of the first Mrs. Lewes, when legal marriage became possible, they did not seek it. After Mr. Lewes's death, however, George Eliot, signing herself by her maiden name of Evans, was legally married to Mr. Cross." Whereupon our contemporary proceeds to say:—"Mr. Lewes was much more guilty than she. If she was willing to make such a sacrifice, he had no right to accept it of her. It was in him doubly selfish and apparently somewhat mean to be willing to put her in such a compromised position, and to accept the sacrifice to himself of the greatest genius among English women."

—:—:—

An esteemed friend in London thus writes, in a private note, on the theology of the east:—"There is no problem of philosophy and religion that has not been a subject of deep and anxious thought among your ancient and modern thinkers. We have done some good work too in the West, and I do not write to depreciate the achievements of the Hellenic and Teutonic mind. But I know that on some of the highest problems of human thought the East has shed more light than the West, and by and by, depend on it, the West will have to acknowledge it. There is a very able article in the last number of the *Edinburgh Review* (January 1881), on Dr. Caird's Philosophy of Religion. Dr. Caird is a representative man in England, and more familiar than most Englishmen with the solid work of modern German philosophers. And what is the last result at which Dr. Caird arrives, and of which even the *Edinburgh Review* approves? Almost literally the same as the doctrine of the Upanishads! Dr. Caird writes: 'It is just in this renunciation of self that I truly gain myself, for whilst in one sense we give up self to live the universal and absolute life of reason, yet that to which we thus surrender ourselves is in reality our truer self.' And again: 'The

knowledge and love of God is the giving up of all thoughts and feelings that belong to me as a mere individual self, and the identification of my thought and being with that which is above me, yet in me—the Universal or absolute Self, which is not mine or yours, but in which all intelligent beings alike find the realization and perfection of their nature.' I need not tell you or any one who knows the Upanishads how powerfully the same doctrine, the doctrine of the Atma and Paramatma, was put forth by your old Rishis more than two thousand years ago."

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BUT for the pitiful irregularity of the Calcutta Post Office we could have long ere this given a resume of Mr. Moncreux Conway's able sermon on the New Dispensation in India, noticed in these columns so long as three weeks ago. The packet was unaccountably delayed, and delivered four days later than it was due. We published the first portion of the discourse in our last, and the remainder appears to-day. We announced before that the tide of opinion in England which some of our *quondam* friends tried so sedulously to pervert, has already turned, and we may very well join Dr. Tyssen in expecting that before the year is out, the confidence of our old English friends will be restored in our movement. Letters of sympathy have arrived from Professor Max Muller which we cannot publish without permission. Mr. Conway, however, whose name is so well known in the Brahmo Somaj in connection with the Sacred Anthology, comes forward publicly to prove and reassure the British public that the Brahmo Somaj of India is still a growing and expanding power. The value of his testimony is increased by the fact that his differences with us and ours with him are very great. He is quite decided against our accepted doctrines of asceticism. He even does not like our religious services. His advocacy of agnosticism and secularism is undisguised. But he is a man of very earnest spirit, he is an able and ripe thinker. When he, therefore, from his independent standpoint finds reasons to speak so warmly and appreciatingly of the New Dispensation in India, we may safely rely upon the sincerity and depth of the sympathy. It ought at any rate to convince our opponents here and elsewhere that the principles which of late have been accepted and propagated here, rest upon genuine foundation. We recommend the perusal of Mr. Conway's paper to all our readers, and specially to Theists.

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We think the *Hindu Patriot* is unjustly severe upon the unfortunate gentleman who conducted the Sanskrit examinations in the First Arts and Honors last year. To our contemporary's strictures on the method of examining in Bengali at the Entrance, we heartily subscribe, because at this examination a candidate is not expected to have mastered the intricacies of the subjects he is examined in. But the case is different with the higher examinations. As regard the First Arts, the *Patriot* finds flaw with the question which requires the candidate to romanise a certain passage written in Deva Nagri. Now we do not see the enormity of the offence which our contemporary would fain have his readers believe. In the first place the question is only a part and a small part of the main question; and in the next place the enormity would not, we suspect, have appeared, if Mr. Browne's ambitious project of revolutionising the

present system of Bengali writing had not been announced at this moment. As the question happens to be viewed in the light of the controversy just now going on between the Roman and Bengali schools, it is natural to infer that the examiner must have taken the more objectionable side of the discussion. It ought to be remembered, however, that the mad scheme of romanization was not published at the time when the Sanskrit questions were framed, and that suffices to absolve the examiner from all blame. For our part we think the examiner is to be pitied who is not allowed sufficient latitude in the framing of his paper.

As regards the Honors, we confess we do not see in what way the gentleman in question has erred or offended. Our contemporary does not like that a candidate for Honors should be asked to state the different theories on the origin of language.

Why not? The rule for Honors says that the examination "shall include questions on Comparative Grammar, with special reference to the language professed by the candidate." One who is required to read Comparative Grammar must, as a matter of course, read Max Muller (for that is the text in use in Calcutta), and one who reads Max Muller is expected to know all the theories on the origin of language. Those who are examined in English have a separate paper on comparative Grammar to answer, and why not those who take up Sanskrit? If it be said that candidates in Sanskrit do not usually read such books, we have to observe that it is not the examiner then who is to blame, but the teacher or teachers who neglect this most important branch of study. If Comparative Grammar is useful to any, it is to the student of Sanskrit. Are we to be told that this subject is not taught in the Sanskrit College? If so, then the studies pursued in that institution do sadly require a revision or looking after. It is really mortifying to learn that a study which has done so much to associate Sanskrit with the spirit of European enlightenment is systematically ignored or overlooked in a College whose specialty is that language. Our contemporary thinks it rather unusual for a Pundit to be conversant with the Bow-wow theory. Instead of ridiculing the fact, we think it is rather a matter to be congratulated upon. Another complaint is to the effect that one of the questions referred to Schlegel's history "which forms no part of the Honor course." If the writer of the article in question had been a student, he would have found that a candidate for such a high title as the M. A. is expected to read a variety of cognate subjects in connection with the prescribed list of books, and why should the examiner in this particular case be taken to task for having done what other examiners are known to do every year?

## A FRENCH THEIST.

A FRENCHMAN, named Leclair, is now being heroized in England. His life has lately been published in France; the book has been favorably reviewed in the English periodicals; an article was devoted to him in the "Nineteenth Century Review"; and a *Misa* Ward is going the round of the public halls of London delivering a lecture on his life and work. It appears that he was the son of a poor village shoe-maker; he made his way to Paris, and got employment in a painter's shop where he received board, lodging, and a penny a day. He worked honestly and intelligently, and received several presents of money from his employer, and an increase of wages. Then he set up on his own account, paid his workmen higher wages than others did, and animated them by his example. His business increased, and he adopted the principle of distributing every year a share of his profits amongst his workmen. He reckoned that this would be really profitable to him, as it would make the workmen careful of their tools, careful of their material, and honest and active in their work. To prevent them from increasing the profits of their business by scamping their work, he wrote a book expressing all the methods by which this might be done in his line of business, so as to put his customers on their guard. He further laid aside a portion of his profits every year to found a benevolent fund to give relief in sickness, pensions to the aged or those incapacitated by accidents, and pensions to his workmen's widows. He further invented a preparation of zinc which could be used as a substitute for white lead, and so save his men from the deleterious effects of using the latter substance. His efforts were directed to prevent drunkenness, and with such success, that he reclaimed many who were dismissed from other houses for their want of sobriety. Such is the effect of the oration and care of a good master on the morals of his men. He instituted elementary schools for his men's children, training schools for his apprentices, libraries and reading rooms for the adults. Then he formed a court of judges among the men themselves to punish drunkenness, insubordination, dishonesty in work and other offences. His business so increased that he employed nearly a thousand men. He gradually increased the men's share in the business, and retired himself leaving it in the hands of managers, to be appointed from time to time by the men themselves. Thus, though he died ten years ago, his work still lives and flourishes and increases, and has been imitated by other employers in France. In his will he expressed his religious belief as follows:—"I believe in the God who has written in our hearts the law of duty, the law of progress, the law of the sacrifice of oneself for others. I submit myself to his will: I bow before the mysteries of this power and of our destiny. I am the humble disciple of him, who has told us to do unto others as we would have others do to us, and to love our neighbour as ourselves; it is in this sense that I desire to remain a Christian until my last breath". A Christian in that sense is simply a Theist. It is noticeable that during the Communist rising in Paris in 1871, not one of Leclair's men joined the insurgents. A few more such employers as Leclair would save France from its periodical revolutions. We only wish that Leclair had taken some pains to place his movement on a religious

basis. He would have effected more good if he could have established a church in France to teach his own simple religion. As long as children in France imbibe religion combined with the dogmas, the bigotry, the formalism, and the myths of the Romish Church, the country must ever be liable to violent oscillations from the extreme of superstition to the extreme of irreligion.

## AN APPEAL.

At the present moment there is in Calcutta a Christian clergyman, an inhabitant of Ooroomiya in Persia, who has come here to enlist the sympathy and pity of our nation on behalf of the Christians of Kurdistan, his fellow-religionists and countrymen. He has brought recommendatory letters from the Archbishop of Canterbury and the Lord Bishops of Madras and Bombay, bearing out the story of the untold and frightful suffering of the Kurdish Christians in the east of Turkey. About seventy thousand Christian families are scattered over the valleys and caves of the hills of that country, surrounded by a hostile Mussulman population that persecutes them and kills them in a manner truly heart-rending. To add to the horrors of the situation a famine has overtaken the people which seems to be completing the work left undone by their Moslem persecutors. It is to obtain relief for them that the Rev. George Hormizd, for that is the Christians gentleman to whom we allude, is travelling over India. He has visited England and induced the Archbishop of Canterbury to take up the cause of these poor people, and his object now is to raise subscriptions in India. We hope some Christian gentleman will come forward and undertake to explain to the public the true nature of the situation and the horrors which the Kurds endure. For our part we shall be glad to receive any subscriptions that may be sent to us for remittance to them. Kurdistan is one of the eastern provinces of Turkey, and its inhabitants are representatives of the ancient Chaldeans or Assyrians, speaking the Syriac or Aramaic language, which was the language used by Jesus Christ. They say that their Christianity began with Christ and the apostles, and is just eighteen centuries old. But whatever the date of their origin, the special character of their doctrines was given them by Nestorians who flourished in the fifth century of the Christian era. From him they have got the distinctive appellation of Nestorians, and are known by that name all over Central Asia, and even in Southern India. It is difficult for non-Christian readers to understand the differences that separate the Nestorian from Roman Catholic Christians. It would be sufficient to say that Nestorians, the Patriarch of Constantinople, was in the end deposed, persecuted and hunted from place to place, and his opinions were publicly reprobated and condemned. But though his influence was destroyed in his own country and sphere, his doctrines were warmly received in Persia where many thousands of converts were made from the ranks of the ancient fire-worshippers. In the sixth century, we quote Gibbon, this Christianity was successfully preached to the Bactrians, the Huns, the Persians, the Indians, the Parthians, the Medes, and the Elamites. They came to South India, crossed the deserts of Central Asia over to China, and up to this moment their representatives are to be seen on the Malabar

coast. The Nestorians found by the Portuguese in India were persecuted, and their influence wholly destroyed by the Inquisition; but they revived when the Dutch came and destroyed the power of the Portuguese. The Nestorians of Kurdistan are a poor race of cultivators, ground down by oppression and always suffering from the effects of religious hatred which in a Mahomedan country it is not difficult to excite. The Kurds are a savage race that oppress them most, while the Turkish Government is indifferent to their sufferings. When the Russo-Turkish war broke out, the religious fury of the Moslems was naturally directed against them, and the harrowing instances of plunder, murder, and outrages on women that followed may be more easily conceived than described. The poor men look to the neighborhood of the Russians as a sort of special protection, though the latter are not willing to take them under their protection, principally because they do not belong to the Greek Church and cannot, therefore, claim them as brethren as they did the Slavonic peoples of Bulgaria and Herzegovina. England may do much to mitigate the suffering and the oppression, and we are glad to learn that the Archbishop of Canterbury has proposed to send two English Missionaries to take charge of the education and training of the children of the Kurds.

## [Advertisement.]

## LECTURE ON

## "We Apostles of the New Dispensation."

6, COLLEGE SQUARE,

Price 8 anns.

## Brahmo Somaj.

THE first number of the *New Dispensation* is likely to appear on Thursday next.

THE venerable Baba Debendro Nath Tagore, who contributed Rs. 7,000 to the church of the ascetics, has, we understand, presented Rs. 500 to Mr. Voysey in aid of his proposed church in London.

BHAI DENONATH has proceeded to Gya to celebrate the anniversary festival of the local Somaj. There was special service all day long at the foot of the Brahmoyoni hill on Tuesday last, which is said to have been deeply interesting.

A FRIEND writes:—The intended Brahmo marriage in Rungpore under Act III of 1872 which was noticed in these columns about two months ago, took place in the town of Rungpore on the 12th instant. The bridegroom is Babu Haridas Ray, Teacher, Gopalpore School, aged about 26 years, and the bride Saranmoyi Bose, aged 18 years. The marriage was solemnized by the marriage Registrar, Babu Ratan Lal Ghos, Deputy Magistrate of Rungpore. The registration took place in the house of a local Brahmo.

LAST Tuesday, in the Sanctuary, the minister on behalf of the Anostolic Brotherhood took the vow of Poverty. The principle of this vow under the New Dispensation is that the man who takes it shall, for a certain length of time, live exclusively upon rice, vegetables, &c., given by friends and the public as alms. Silver medals were presented to some of the apostles who are about to start on their missionary tour. These medals bear on one side the flag of the "Naba Bidhan" or New Dis-



penation, and on the other the words "Apostolic Brotherhood." The charge given by the minister we hope to publish hereafter.

The new Mandir at Bhagulpore is a nice little building, which bears on the top of the front wall a somewhat novel device, representing the cross, the crescent and also symbolical representations of Hindu and Buddhist faith. On the occasion of the consecration there were *sankirtan* on open air address by the minister, and also morning and evening services in the Mandir. Before morning service Babu Niharan Chunder Mukerji read the Declaration of Principles regulating the use of the Mandir. It is proposed to build a missionary home for the resident missionary. This is a gratifying proof of the genuine interest felt by Mufussil Brahmans in our missionary brethren and their desire to avail themselves of their services.

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed., S. M.]

#### DIVERSITIES OF GIFTS IN THE SAME SPIRIT OF FRATERNITY.

TO THE EDITOR OF THE "SUNDAY MIRROR."

BROTHER,—Letters reach me from different parts of India, asking with something like dignity, if the conflict between the Keshubites and the Sadharan Brahmans is bringing death to Indian Theism, and will wreck the Brahmo Somaj.

An earnest word, just in, from Bangalore, begs to know if the present breach cannot be closed in time to save the ship. In reply, I beg this friend to remember that the tree's healthy growth requires the more branches it flings out upon the air of heaven, and in all directions. For standing the tree, and keeping its balance true, the branches must go north and south, east and west. These are direct opposites; yet there is no root tree without them. Eternally, all religion is life; all life is growth, and all growth is new. This a new dispensation, whether it be that of the Indians or the Sadharans: a new dispensation, so far as their received revelations from our Father are at first hand; like last night's thunder-gust and to-day's cooling breeze.

No fear,—I reply. None. There is no reason why the differences in the Brahmo Somaj should do harm. They ought to do it good; and only good. "It does not diverge o of thought and method that invites defeat. Not at all; so long as all good Brahmans wisely and generously co-operate, and make one army of the Living God. The cause is safe, while they fight for the Only God; and against none but the devil and his hosts. Why shouldn't they gladly accept different positions; one regiment capping the hill,—another flanking it, lower down; and a third bid away as a reserve in the neighbouring forest. The main thing is for each to bear his friend's infirmities and guard against self-seeking and party spirit, and be true to his creed of Fatherhood and Brotherhood. Consensus of opinion is one thing; generosity and fraternity. But he that does the hardest thing is the best fellow. Christians find it quite as hard as Brahmans to follow the manliness of Jesus, and honor the good in an opponent. When the sins of Christ's opponents were darkening the truth of God, he fearlessly exposed them. "Fall on your rock," he said; it will hurt you; invite its fall and it will grind you to powder. Let truth go up, whoever goes down. Then he turned to the people and bade them follow whatever was good, in the men that were seeking his life. "They sit in Moses' seat. Whatever therefore they bid you, in his name, that observe and do not refuse; but do not enter their (hypocritical and murderous) works." That was the word. And we Brahmans can be as wise and as fraternal. Let them conserve the good (love and faith), of their national religion, and eradicate its errors. In the main, Adis, Indias and Sadharans agree as to what the rust and crust and errors are, that must be removed. In the main they agree also as to the new life required, the new kind of life which Hinduism has failed to develop so as to make India united, wise and self-reliant. The new commandment which comes from heaven to all Brahmans is to give the people faith for their fear; confidence for their mutual distrust; and—in the place of mere learning, complete education

and religion in thought and life. The things in which all Brahmans agree are more important than those about which they differ. Their cause is one. For myself, I believe in Debendro Nath Tagore; I believe in Keshub, I believe in Anundo Mohan Bose, I think they heartily respect one another. They are all three men of God. With diversities of gifts they are fighting for God and good against sin and evil: each is a man of prayer and a child of our Father. Leaders of three different bands, they are brothers. They are one.

DALL.

#### NOTICES TO CORRESPONDENTS.

Persons favoring us with communications are requested to write legibly and on one side of the paper only.

Unauthenticated communications will not be inserted.

A BRAHMO MISSIONARY.—Most probably in our next.

Dr. Thoburn will be good enough to write to the Secretary, Brahmo Somaj of India, for the information asked for.

E. J. B.—Received. Too late.

THE PAPER OF CARLYLE.—Received. The writer is requested to be brief.

### Provincial.

#### BHAGALPORE.

[FROM A CORRESPONDENT.]

On Sunday, the 27th February, and also on the following Monday, there were grand doings among the local Brahmans. On the morning of Sunday, the newly-built Mandir was consecrated, and in the Mandir thus formally opened was celebrated the 17th anniversary of their Somaj. Their beloved missionary, Babu Dino Nath Mozumdar, had come in a few days before to prepare the ground, and to crown their fondest expectations. Babu Keshub Chunder Sen, accompanied by three other missionaries, and a Brahmo brother deeply associated with the later history of their Somaj, came up from Calcutta just in time to preside over the ceremonies.

The proceedings of the day were as follow: At about 8 o'clock in the morning, the local Brahmans with Babu Dino Nath Mozumdar met at their old place of worship at Babu Niharan Chunder Mukerji's house, where prayers suited to the occasion were offered to the all-merciful Father. The party then proceeded to the Julia Bungalow which is close to the Mandir, and where Keshub Babu and the other Missionaries, as also a few Brahmo friends from Monghyr, were awaiting their arrival. From that place they walked in a procession with *Sankirtan* and other accompaniments to the Mandir, where a large crowd had already gathered to witness the ceremony. The Minister (Keshub Babu) then stood in front of the Mandir, which was gracefully decorated with flags, flowers and evergreens, and after a short consecration service formally opened the door. All available seats in the Mandir were quickly occupied, and the Minister having sat down on the *vedi*, a statement in Bengali and Hindi, setting forth the facts connected with the construction of the temple, and the purposes to which it was to be appropriated, was read by the Secretary and a Behari member of the local Somaj. The morning service then commenced and lasted till about midday. In the sermon from the pulpit the New Dispensation was clearly elucidated. Altogether the service was very impressive, and was thoroughly enjoyed by all present. After an interval of about three hours, the Minister and the Brahmans again met in the Mandir for religious discourses. In answer to questions asked by the Brahmins, and a resident Bengali gentleman, the Minister explained several points in connection with the New Dispensation. Towards evening Babu Aghore Nath Gupto offered a prayer in Hindi from the *vedi*, which was preceded and followed by some Hindi hymns very sweetly sung. Then there was *Sankirtan* for an hour or so, in the course of which the ladies from behind the screen blew at intervals the conch-shell which greatly heightened the effect of that vocal and instrumental outburst of holy enthusiasm. The Minister then

conducted the evening service which was attended by many of the Hindu Bengali residents and several Behari gentlemen.

The next day about 5 o'clock in the evening, the Minister delivered an eloquent address in English and Hindi in front of the Mandir to an audience consisting of a few Englishmen and most of the educated Native residents of the town, who, though the lecture had been announced but an hour or two before, mustered strong. The delivery of the address was preceded by a short prayer in Bengali. The subject was again the New Dispensation—"Is it Old or New?" With his usual distinctness of utterance and earnestness of manner, the speaker pointed out how the New Dispensation, while growing out of, differed from all other dispensations which had gone before it, how it put a period to all religious disputes, and presented a harmony of saving truths which fully satisfied the multiform cravings of the human soul, a common ground on which Hindus, Mahomedans, Christians, Buddhists, Nanak Panthis, Kabir Panthis might meet and enjoy all that they held dear in their respective creeds. The address over, the Brahmans issued forth into the street joined by a large part of the audience, and walked in a procession through Bengali Tola down to the very banks of the Ganges, singing *Sankirtan* with great enthusiasm. The night being dark, several torches were lighted, and the children of whom there was a large following, bore each a lighted candle in his hand. The New Dispensation is a union of extremes, and as such it may, under God's blessing, find Bhagulpore, or for the matter of that, most other stations, where extremes in the matter of dress, diet, and doctrines flourish side by side, a congenial soil for its growth. The sudden transition from a lofty religious disquisition in English to a *Nagar Sankirtan* in the most pure orthodox style, was striking. And yet both are conducive to the health of the soul. I can sav from personal experience that it does one good to sing one-self hoarse. Enthusiastic *Sankirtan*, like a storm in the physical world, however irregular and indurcious it may appear to one outside its range and influence, disturbs the stagnant atmosphere of the heart and refreshes the soul.

This brief notice of the late *Br. Amolsab* at Bhagulpore would be incomplete, if I did not mention the fact that the beautiful little building which was consecrated on the occasion, is the gift of Babu Sib Chunder Banerji, B. L., a young and distinguished member of the Local Bar. The Somaj had to wait seventeen long years for a local habitation, and it was reserved for Sib Chunder to accommodate it with one. The present is not the solitary instance of this young gentleman's liberality. His charity is as varied as it is judicious, and his principles are as true as his left hand knoweth what his right hand gives. In deference to this feeling I should not have given publicity to the fact, but as in spite of the strict secrecy in which the donor wished it to be shrouded, the matter has already found its way into print, I have brought it forward thus prominently. It would not be without its use if gentlemen in the position of Babu Sib Chunder similarly lent their helping hands to the Brahmins who as a community are as yet too scattered and too poor to meet such expenses single-handed.

### Literary, Scientific, &c.

ENGLAND is astonished and delighted that the royal family has developed a turn for practical usefulness, the Duke of Cambridge having invented a new whistle.

(GEORGE ELIOT, says the London *Athenaeum*, ranks as a novelist second only to Sir Walter Scott. She is, it says, deeper than Miss Austen, stronger than Miss Brontë, and less artificial than Richardson.

MR. GLADSTONE is said to master the contents of a book with the utmost dispatch. It is claimed that he can extract the pitch of any average book in a quarter of an hour.

THE Baltic Railway has obtained permission of the Government to build five miles of railroad on the ice across the Gulf of Finland. The sleepers will be frozen into position by means of a few buckets of water, when the rails will be fixed on. As the ice is rarely less than a yard thick the engineers think there will be no difficulty.



ICELAND enjoys a high degree of civilization and intellectuality. It supports three newspapers, has a valuable public library and many ripe scholars. As far as ascertained no newspapers are published so near the Arctic Circle as the last named. The point nearest the South Pole at which newspapers are published is Invercargill, New Zealand, situated at 40°, 25', South latitude.

MR. GLADSTONE has been greatly touched by the receipt of an informal letter, signed by forty-seven members of Parliament, representing to him the great importance to the country and the Liberal party, of his continued participation in affairs. The signers of the letter urge upon him, out of regard to his health, to limit the hours of his attendance in the House. Mr. Gladstone on Thursday returned through Lord Richard Grosvenor, a cordial answer assuring the gentlemen who signed the letter that its kindly injunction will be observed.

ANOTHER key \* to Green's Readings from English History is before us. It is still incomplete; only two parts of it are out. The third in which the whole thing is to be completed, we are told, shortly to be published. In general, we are told, to the utility of keys in general, and believe that they do more harm than good. Unlike the manner now in vogue with most key-makers, an attempt has been made to explain difficulties where they exist. Some five or six maps of the several battles treated of, showing the scenes of action and the positions of the belligerents, are appended at the end. These are, we believe, to some extent necessary for a clear conception of things, and can hardly be consulted without profit. The get-up is good.

MR. FROUDE writes the following letter to the *Times*:—"Ten years ago Mr. Carlyle placed in my hands a collection of his wife's letters, with directions to publish them, if I should think fit, after he was gone. It was his wish at that time that no biography of himself should be written or attempted to be written: his life was in his works; his private history he said, was his own—a thing with which the world had no concern; nor did he think I or any one else was likely to give a true version of it. On subsequent reflection, however, he considered that a life or lives of him would certainly appear from some hand or other, and since it must be so, he made over to me all his correspondence, his journals, private papers, and unfinished manuscripts, with permission to use them or destroy them as I might think fit. The materials thus placed at my disposal I found extremely voluminous, several thousand letters among them; his own letters to members of his family, and letters from the most eminent of his contemporaries to himself. Besides there were 'Reminiscences' of his father and mother, of Edward Irving, of Lord Jeffrey with whom in early life he had been extremely intimate, and the materials for a memoir of Mr. Carlyle, intended to form an introduction to the letters of hers which he had prepared for publication. These 'Reminiscences' appeared to me to be far too valuable to be broken up for purposes of biography. I, therefore, told Mr. Carlyle that I thought that before anything else was done, they ought to be published as they stood. He assented, and 18 months ago I proposed to him that they should be printed while he was still alive, that he might himself revise them. For a time he thought that this might be possible, but he found that it would agitate and excite him. He left me, therefore, to follow my own judgment, and to bring them out myself, if I thought proper, after his death.

"These sketches will appear in a few weeks. Sketches of his father James Carlyle of Kilschachan, of Edward Irving, of Lord J. Grey, and of Jane Welsh Carlyle, the first three will be printed exactly as Mr. Carlyle left them.

"The account of Mrs. Carlyle is fragmentary; it contains many things obviously not intended for publication, and Mr. Carlyle himself directed in strong terms that it was not to appear without careful examination and revision. I have, therefore, used my discretion in making large omissions.

"The mass of matters remaining on my hands is so extensive that I have not yet decided in what way to deal with it. Mr. Carlyle's own letters are so uniformly admirable that none of them ought to be lost. The same may be said of letters to him from Goethe, Mill, Jeffrey, Sterling, Emerson, Leigh Hunt, Dickens, Thackeray, Varley, Van Euse, and many other famous persons.

\* A Complete Key to the English Entrance Course for 1881. Published by the Hindu Library.

## A STORY OF MR. CARLYLE.

—o—  
(Times.)

WHEN Mr. Carlyle had contemplated the first volume, Mr. James Mill called on him and stated that he had heard he was engaged in writing the history of the French Revolution, adding that he himself intended to write on that subject, and that he would be glad to see what was already done in order that he might judge of the advisability of commencing the work or not. Mr. Carlyle readily lent his manuscript. But it happened shortly afterwards that Mr. Mill's cook had occasion to bake some cakes, and finding the precious manuscript lying about, she concluded accordingly, partly as fuel to go good account, and the cake-tins, she used up the whole of the manuscript. "Mr. Carlyle never keeps notes," said Mrs. Carlyle, "but gets all his materials ready, works till he has every thing in his head, and then winds it out like silk from a reel." Horrified at the accident, Mr. Mill and Mrs. Carlyle called on the great historian. "Such a thing never happened before," said Mr. Mill. "Yes, though," answered Mr. Carlyle, "Newton and his Diamond." "True, Newton went mad over it," said Carlyle, and he soon afterwards began again at the beginning, scarcely saying a word about his misfortune at the time, but afterwards, as the work progressed, grumbling about it often.

## Calcutta.

### THE CONVOCATION OF THE CALCUTTA UNIVERSITY.

19TH MARCH 1881.

THE VICE-CHANCELLOR'S ADDRESS,

GENTLEMEN, \* \* \* \* \*

THIS University is primarily an examining body; and as such its functions may be said to be twofold. By the course it prescribes for the Entrance Examination it lays down the lines upon which the teaching in all higher class schools is to be conducted; and by the examination it tests the quality of that teaching. In like manner by the courses laid down for the subsequent examinations, the First Arts Examination, and those for degrees in arts, law, medicine, and engineering, and by those examinations themselves, it governs the course of education in the affiliated colleges and tests the quality of their teaching. The figures I have stated show how far-reaching the influence of the University is in both these departments. And a comparison of the numbers directly influenced to-day with those of past years shows that progress has been rapid and steady.

Indeed in the present day, the success of the University system, regarded from this point of view, is hardly any longer questioned. It is hardly denied now by any that its system of education has taken deep root amongst the people of this country, and moulded their minds and thoughts to an extent greater than the most sanguine could have anticipated.

But complaint is made on other grounds. Men say—"you educate our sons, and then you leave them. Their education cannot feed them or clothe them. It gives them neither work nor salary. The educated youth has the struggle of life all before him, just as if he had never entered a university. Your education is of no profit to him. It is a failure. This complaint appears to me to be pressed with ever increasing frequency, and with increasing urgency. But it is based, I think, upon a radically false conception. To those who speak thus I say—you are appealing to false motives; you are pointing to a false ideal; you are measuring the value of education by a false standard. The true motive of the student is not desire for gain, but love of truth and desire for knowledge. The true ideal of the scholar is not one who is willing to learn so much as he is willing to give, but one who is willing, so far as his circumstances and the various duties of life permit, to give up his time, his talents, his energies, to the pursuit of the knowledge which he craves. The true value of education consists not in the worldly profit which may enable you to make, but in this, that it awakens the love of truth as a motive of action; that it stimulates and gratifies the thirst for knowledge; that it calls into activity the dormant powers of the mind, trains and strengthens them by exercise, teaches you to know the relative strength and value of your several faculties, and to subordinate all to the control of the judgment; that it accustoms you to observe and to reason,

and so to know good from evil, the true from the false; and thus leaves you stronger, wiser, and better men than it found you. Lastly, such an education as the University insists upon opens to you the treasures of thought and wisdom accumulated by the great men of past ages, which form the priceless inheritance of each succeeding generation, and from which every man of you, so long as he has eyes to read and a mind to understand, may draw to the limit of his capacity. And thus it gives you sources of pleasure and interest which neither prosperity nor adversity can deprive you of.

Some of the young men whom I am addressing, may be inclined to think that in asking them to value knowledge and culture for its own sake, apart from any worldly profit which they may bring or not bring, I am asking too much and setting before them an impossible ideal. I think I am not, and I think all history shows that I am not. I believe the standard I put before you is the one which the most countries and at most times has been commonly adopted. For I believe the habit of looking upon education as of value only in proportion to its pecuniary result, whether you find it in England or in India, to be but of yesterday's growth, and its prevalence an outcome of the competitive system. I believe it to be a thoroughly un-Indian, and that your Hindu ancestors in India, and of whom you may call your intellectual ancestors in the West.

We of the West owe the intellectual wealth which has descended to us, first, to those who kept alive the light of thought and knowledge throughout the gloom of the middle ages. They were chiefly obscure monks who thought themselves happy if they might pursue their scientific studies without being accused of witchcraft; or bold thinkers who risked the charge of heresy for their love of truth. In either case there was no room for notions of gain. Nor was worldly profit the motive which led successive generations of religious men to preserve, and laboriously reproduce the literary wealth of past ages and to make their monasteries centres of light and intellectual life for the districts around.

The West is indebted, secondly, to those who took part in the great movement, commonly spoken of as the revival of learning. That was a movement not really based upon no thought of gain. It was the result of enthusiasm, pure, spontaneous and unselfish. Its great men were those who devoted their life to the study of the classics, and the world who gave their leisure and lavished their wealth to acquire and diffuse the knowledge which so attracted them.

We are indebted, thirdly, to the great thinkers and workers who have since then devoted themselves to science and philosophy. If you take the men of science from the days of Harvey or of Newton to the days of Faraday, if you go through the philosophers and moralists from Locke and Berkeley to Mill and Carlyle, you will find many who have sacrificed health and wealth and comfort to the worldly advantage to the pursuit of truth. You will find many who, I think, to point to one with whom the pursuit of worldly gain either was the primary motive to research, or guided its direction. The names I have mentioned are English names; but what is true of England is, I think, equally true of the other countries of Europe.

Nor has it been otherwise in the East. We have an eastern king, not a western, of whom it is recorded that he won the Divine favor in an especial degree, because, when offered a choice of blessings, he chose, not long life, nor wealth, nor victory over his enemies, but an understanding heart, to preserve Jew or Christian or Mussulman is to be found, the memory of the wise king is held in honor.

With regard to Hindus, there is no nation in the world which possesses so ancient or so minute a body of rules for regulating the life and conduct of a student as the Hindus possess in their ancient books of law. And no one I think doubts that the precepts we there find laid down were carried out to the letter in actual practice. Can any one realise the picture which those books present to us of student life, the patient years of obedience and humility, of vigilance and self-denial, of rigid austerity and unceasing study, and associate these ideas with one who knows no higher motive for study than the hope of worldly gain? The people of this country must have broken completely with the memory of the past, and diverged strangely from the type of their forefathers, if they cannot rise to an education in any higher light than as a possible source of money.

If, therefore, the prospects of our young graduates were even much gloomier than they are, it would not follow that the University system was



in any degree a failure. And here I might naturally close. But I might, perhaps, seem to some that I had failed to realize or to sympathize with the difficulties in which such young men undoubtedly find themselves placed. That would be a false impression. I wish, therefore, to add a very few more words upon the subject, and I would address myself primarily to those young men themselves.

I would remind you first that the difficulty under which you are laboring, the difficulty of finding employment by which you may live, is not the result of your university training, but of very different causes. Amongst every people living under a settled government, under which the ravages of war are unknown, and life and property are secure from violence, population has a tendency to increase more rapidly than the means of employment. And unless, by a change in the habits of the people, the increase of population is checked, or new means of employment are opened up commensurate with the demand, much suffering must result. This is, plainly stated, the cause of your present difficulty. If you had not had a university education, you would have had to face the same struggle for existence with this difference, that you would have been less able to understand its true nature and causes, and less fitted to bear your part in the battle of life.

Again I ask you not to imagine that the difficulties you have to contend with are something peculiar to yourselves, from which young men in other countries are exempt. This is not so. The same causes produce the same effects everywhere, and wherever population is growing fast, men suffer as you are doing. The struggle for employment among young Bengalis in Bengal is the same in kind as among young Englishmen in England. No man can live in Calcutta without being pained to see the crowds of applicants for every post, great or small, which promises a subsistence, and to think of the stress and pressure of which the fact is evidence. But no man can live in London without meeting a like sad experience. I say this, not because I imagine that the knowledge of this fact will lighten your own difficulties. It has no consolation to a hungry man to tell him that there were others as hungry as he. I say it because it leads up to something further that I wish to say.

In seeking for means to relieve the strain under which you now live, it is natural in this country to turn first to the Government of the country for aid. And, at present, so far as I have been able to observe, the appeal takes two forms. First, the increased employment of Natives of this country in the public service is asked. In this direction much has already been done more than some people are always ready to acknowledge. And I sincerely hope that those responsible for the government of the country may find it possible to do still more. But if all that has ever been asked were to be conceded, the employment afforded would bear a very slight proportion to the demand for employment. Moreover, the amount of Government employment available would be at best but a constant quantity; while the number seeking employment is not a constant quantity, but one increasing from year to year. The idea that in this or in any other country the service of the State can ever absorb the bulk of the educated youth of the country is a very foolish and mischievous dream.

The second form which the appeal to Government takes is a demand for increased technical education. In this direction also a good deal has been done. Whether more could usefully be done I am not qualified to form an opinion. But I am quite sure that those who think that in technical education is the only and the largest measure of relief from the present difficulty are doomed to disappointment. The importance of technical education has been urged for many years past by writers of great zeal and ability. And the highest form, so far as I know, in which they put their case is this; that by technical education you may so improve the skill, taste, and dexterity of those engaged in any given industry, as to enable them to compete upon more favorable terms with those who have not been so highly taught. I do not think any reasonable man ever has suggested, or ever would suggest, that by technical education you could create new industries, open up new channels for the employment of capital and labor, or draw any large class of the community into pursuits to which they have hitherto been strangers.

I have pointed out that the difficulty in which you find yourselves is one which the nations of the West also have had, and still have, to contend with. And it appears to me that the experience of the West may not be without its value to the East. In England—I speak of England not that

I think England differs in this respect from other western countries, but because it is the best known to you and to me—in England there are forces always at work which relieve the pressure of the competition for employment. I do not say that they remove it, but they so far relieve it as to prevent its increasing and render it endurable. This happens in two ways. On the one hand, the pressure of adversity checks marriage. The marriage registers are a very sensitive index of the rising or falling prosperity of the people; and this is especially the case amongst educated men. And thus the advancing crowd of competitors for employment is kept down.

On the other hand, young men have not been content to struggle on in their thousands along the old paths of industry which were only wide enough for their fathers when they were numbered by hundreds. They have thrown themselves into new branches of manufacture and commerce, which their fathers would, perhaps have despised. If there was not room for them on the land, they have found employment on the sea. If there was not work for them at home, they have sought it in the remotest quarters of the globe. And thus we see young men of gentle birth and liberal education clearing Canadian forests, settling upon the Australian and cattle in the prairies of Western America, serving in factories in China, and cultivating tea in the gardens of Assam. Bengal has the same problem before her. And if she solves it, as I earnestly hope she may, it must be by the prudence and energy of her own sons.

## The Pulpit.

### THE NEW DISPENSATION IN INDIA.

A DISCOURSE GIVEN BEFORE THE SOUTH PLACE SOCIETY.

(London, 23rd January 1881.)

[SOMEWHAT ALTERED SINCE ITS DELIVERY.]

By MR. MONCURE D. CONWAY.

(Concluded from last "Sunday Mirror.")

The third feature of the New Dispensation is the belief that all the great religious leaders of the world are the equally beloved offspring of the Divine Mother. This eclecticism has taken the remarkable and truly oriental form of a series of Pilgrimages. The Indian Theists have always rejected with emphasis the theory of mediators. Previous to these pilgrimages to the traditional prophets and mediators exalted by other theologians, the Minister was careful to state the doctrine that the spirit's and prophets are to be reached through the mediation of the living God, not God through them. The first pilgrimage was to Moses. The pilgrims went to a room in their Minister's house which was declared to be a spiritual Sinai. For eight days and nights they communed with Moses; and one of their number wrote what Moses said to him. It was an effusion of fervor, and those confirmed the New Dispensation in imitative Biblical verses. The next pilgrimage was to Socrates. The Minister said—"This is not Calcutta, but Athens; not India, but Greece: the spirit of Socrates is with us." Then followed pilgrimages to Buddha, to Mahomed, and to the great men of science. The latter was accompanied by scientific lectures; and some of the utterances resulting from it were impressive.

The reports of these pilgrimages are not such as to warrant the belief that they were as useful as they might have been. It would surely be a scene worthy of admiration, if a number of reverent and inquiring men and women were gathered together in Calcutta to read the lives and study the lives of their great Forerunners, in all lands and ages; so learning to detach the truth and wisdom of such from transient and local encrustations, and to meet them apart from the veils of ritual which priests have woven around their true hearts. But it is to be feared that these long pilgrimages are largely wasted by the disposition to rise above the team of pious servitude. The Brahmos have still faith in what they call "Asceticism." It does not appear to be what we understand by that word—starvation or mortification of the body—but a withdrawal from the usual avocations of life for meditation, contemplation, and prayer. There is a saying of Mann that when one of a Brahmo's organs is defective, his spiritual force departs thereby as water through one leak in a bottle. The warning may well be taken by the Brahmo. He has inherited from Brahmanism this 'asceticism,' which he extols as a virtue, but which is a moral flaw which cannot fail to show itself in a waste of vital and spiritual

power. India will never feel the vigour of the New Dispensation, so long as its children believe that any being in the universe, mortal or divine, can be served or benefited in any way by a purposeless contemplation or an idle ecstasy, which is only too likely to foster self-righteousness. So long as the Indian woman is a prisoner in the Zenana; so long as caste fetters tie the genius of the common people, and superstition feeds on the energies that might make India great, the brave Brahmo ought to forget that he has a soul, and find his inspiration in the salvation of men and women from oppression, his worship in work.

The scientific lectures which accompanied the last pilgrimages do not, I have said, inspire the more genuine than the exercises of the others. And perhaps we may indulge the hope that after a few more pilgrimages to men of science, the Brahmo Somaj of India may be delivered from that fear of the general influence of science and agnosticism to its essential method, which is a morbid feature of their movement, and unworthy of them. Judged by their own newspaper, the *Sunday Mirror*, edited with ability, they have caught the foolish or affected panic of a few theologians in this country concerning materialism, agnosticism, and scepticism; they seem to fancy that the moral universe is endangered by such things! They pay a poor compliment to their God-Mother in their distrust of her scientific children who are faithfully pursuing truth, honestly doubting what they believe doubtful, declaring what they see to be fact and what fiction, often at heavy cost to themselves.

Scepticism is the necessary method of science in ascertaining the facts of nature. If a man never doubted a received opinion, he would never inquire for a better, and the intellectual progress of the world would suffer a total arrest. It is, indeed, true that the doubting spirit is not the religious spirit. Mr. Alexander Ellis has defined religion as any theory on which conduct is based. It is not the theory but the conduct that is religious. When a man bases his conduct on a theory, it is proof that he does not doubt it. Religion is not an opinion but a spirit and a lifetime fondly associated with erroneous opinions. It is fidelity to duty, freedom and virtue are raised above questionable theories, so far that a man ought not to fear any test to which scepticism may subject it, but to rejoice in every such test as the only means by which he may be liberated from his unconscious errors. Mr. Mill said a man cannot really believe a thing unless he knows all that may be urged against it. We may not uncharitably suspect that scepticism is already present, however unconsciously in the mind that dreads scepticism. If the inquiries of men can conceivably destroy any belief, those who have held that belief may be sure it is not of the nature of religion, but a mere parasite which has borrowed its sanctity. If science should succeed in abolishing materialism, then Religion must admit its sanctity. If science should prove agnosticism to be true, then Religion must prove agnosticism to be false, then Religion must part with all theories hostile to that. Otherwise it will cease to be religion at all; for religion can never fight against fact without sinking into a tainted formality and faithless superstition.

While the Brahmo Somaj of India is engaged in discovering significance in the mythological figures of the past, and deriving from the dead saints and prophets the truth which was in each, we may hope that the perception will grow up among them that the eyes of a New Dispensation ought to be in the front of its mind rather than in the back. Will they not presently see that the great discoveries of science in the present have as much to tell of the God-Mother as Hari or Saraswati? Will they not realise that Evolution may hold the secret of a new creation; and that all the experiments and inquiries by which science is learning how to master diseases and diminish pain, are true inspirations from that God-Mother who is ever folding Humanity in her maternal arms?

The New Dispensation may be assured that it will decline into merely one more sect added to the innumerable ones that have gone before it,—now fossilised in the old sandstones of Hindu theology,—unless it can embrace the liberated inquiring intellect of the Young India. It must look forward, not backward. The offering of science have equal claims with the offspring of Nannak and Chaitanya. They are the equal and beloved children of the eternal Mother. Nothing can bear her smile or have a future which disowns them; and they are disowned if the best of them, their aspiring thought and their fidelity to that thought, is disowned. About the beginning of the New Year I attended two impressive



religious celebrations in churches apparently very far apart. One was a performance of the drama of the Nativity at St. Michael's Church, not far from where we sit. There passed before us in beautiful tableaux the ancient story of Joseph, Mary, and their child; the domestic trinity which, while Theology was building up its ecclesiastical Trinity of an angry God, a Doomsday Christ, and a never-pardoning Holy Ghost, was sweetly leading millions of men from barbarism and women from slavery. The priest who took the Mother and Child because of their nobility under their fatal patronage, and consequently her altars and images had to be, and were, cast down in the interest of virtue. But the type of Divine Love cannot be repressed. In the gentle faith of Channing, Fox, Martineau, and other heretics, she has been returning; Theodore Parker inhaled her when he addressed his prayers to "our Father and Mother"; in the exaltation of a divine Fatherhood, in the repudiation of hell, in the preaching of Jesus as a lover, she has returned; and now here she is touching the hearts of the poor in Shoreditch, pictured and praised with hymns amid protestant walls. The other celebration was in the Cathedral of Humanity. It is a poor street and a humble room, yet a place not without dignity as the first building ever dedicated in this world to the Religion of Humanity. Here the Postivists assembled on New Year's Day to hold their appointed Festival of Humanity. They believe in no personal deity; they believe in no individual immortality; they reject Christianity. Yet there, too, was the Mother, Auguste Comte declared that to be the highest type of the Religion of Humanity. Just above the priest is framed a large copy of Raphael's Madonna and child.

Eighteen centuries separate the miracle-play of St. Michael's from the worship of Humanity in Chapel Street. Yet freely they work side by side in the great all-tolerant heart of England. And maybe they are not so far apart after all; perhaps they are closer together even than the few streets that separate them: for are they not both part of that great longing of human spirits for a religion of love? Are they not both signs of the unconscious or half-conscious protest of mankind against celestial imperialism, with its body-guard of armed angels and demon-executioners, which has afflicted the world, paralyzed the heart's pulses, or made them freeze with cruelty to their fellows? That Mother means that Jehovah, who could not forgive without exacting blood, is unheeded and unbeliever. Wherever she enters he departs. That child means that the Jesus of sacerdotalism,—he who turns from saying "I love your enemies" on earth to cry "depart ye cursed" in the sky,—is becoming young and more. He is a new-born babe, and the care of his bringing up will not be confined to a priesthood any more. As I witnessed the tableaux of Mary, as I gazed on the Dresden Madonna over the pulpit of Positivism, I thought I heard once more the ringing voice of our old friend Keshub Chandra, saying with no mean modern one, dating as it does, far back into the history of Indian Astrology. To prove what I say, I append the following extract from the *Jyotistattva* :—

The above group every line of four, every possible group of four corner a square, and the sum of the four carrier numbers amounts to 34. The problem is, however, by no means a modern one, dating as it does, far back into the history of Indian Astrology. To prove what I say, I append the following extract from the *Jyotistattva* :—

**Holloway's Ointment and Pills.**—Diseases of the most formidable and chronic characters have been cured by Holloway's remedies. Ulcerations which have proved themselves incurable by any other known means have healed kindly under the purifying and regenerating influence of this excellent Ointment. Sprains, stiff joints, contracted muscles, and glandular swellings, can be most safely and effectually healed by Holloway's Ointment and Pills, which can do no harm under any circumstances. Neither of these medicaments has anything deleterious in its composition; both are essentially purifying and benign in their nature. The combined power of these noble remedies enables them successfully to cope with most descriptions of impurities, and to cure, or at least relieve, most varieties of diseases.

said: "Ever the woman-soul leadeth us upward." Long ago that young scientific prophet of our time on whom Brahms frowned—Clifford—personified the supreme force in nature as "the mother of life, and especially of human life; powerful enough to subdue the elements, and yet always working gently against them; bidding her time in the whole expanse of heaven, to make the highest cosmos out of inorganic chaos." Many years ago we considered together in this place the degree to which the doctrine of the fatherhood of God had petrified in the liberal mind, and maintained that the maternal type was a nearer expression of that unwearied, eternal love, that pure passion for the good and true, which to every heart is its conception of the divine.

Other "deities," I know, may be put in words and formulated in creeds; but only that which is alive can impart life, only that which is lovely can kindle love. Whether it be the beauty and joy of the spirit reflected in Mary, or her child, or in the crucified lover of mankind; or in the 333 millions of idealised human types exalted in the pantheon of India,—it is the perfection of humanity that will ever be man's real God, the histo y of humanity that will be his Bible; and the completed happiness of man—mental, moral, and physical—that will be his heaven.

### Selection.

#### AN AMERICAN PUZZLE.

About seven months ago, the *Pioneer* in a letter, headed "From All about," proposes a problem, called the "American Puzzle," the attempted solution of which is said to have driven several people nearly mad. The problem is to arrange the sixteen consecutive numbers from 1 to 16 in four rows of four each, in such a way that the total of every line and group of four will amount to exactly thirty-four. The puzzle admits of several answers, and one is:—

1	8	10	15
12	13	3	6
7	2	16	9
14	11	5	4

In the above group every line of four, every possible group of four corner a square, and the sum of the four carrier numbers amounts to 34. The problem is, however, by no means a modern one, dating as it does, far back into the history of Indian Astrology. To prove what I say, I append the following extract from the *Jyotistattva* :—

The above instructions are briefly as follows:—Draw five lines perpendicularly, and five lines crossing them horizontally. These will form a large square enclosing sixteen smaller squares in four rows of four each. In the first of these squares write, in the seventh 3, in the ninth 7, and in the fifteenth 5, now to the right of each of these write whatever number is sufficient to make the total of each of these pairs up to nine. We thus get :—

1	8		
		3	6
7	2		
		5	4

**Darlington's Pain-Curer** has been found to be a certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Headache, Toothache, Neuralgia, Colic, Rheumatism, Paralysis, Fains in Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Piles, Ring Worms, Pimples, Freckles, & Eruptions on the skin

Now take any even number which we may call A, and the number in the next square but one in a diagonal direction from the square to be filled up. Thus supposing A=34,—then under 3 we must write 34

—1 (which is the number in the next square but one in a diagonal direction upwards and to the left, from the square below 3); 34

—1=17—1=16; and must, therefore, write 2

16 under 3. Again, to fill up the vacant square under 2, we first note that the number in the next square but one in a diagonal direction upwards to the right from the square below 2, is 6, therefore 17—6=11, which number must be written under 2. Or, as another example, to fill up the square immediately above we must subtract from 17, 2, which is the number in the next square, but one in a diagonal direction downwards and to the left from the square to be filled up, we must therefore write 17—2=15. It must be observed that as there are only four squares to a row, there can never be more than one, and there always is one square, which will fulfil the condition of being next but one in a diagonal direction from any given square. This diagram may be either upwards, or downwards, or right or left as the case may be. In a similar way we can fill up the remaining square, and we finally get :—

1	8	10	15
12	13	3	6
7	2	16	9
14	11	5	4

It will be observed that the *Jyotistattva* does not calculate upon only making at a total of 34. By altering the value of A to any figure desired, the total of every line and group of four will always equal A. In each case, however, the numbers used for filling up the half of the squares last filled up will differ, and 34 is the only value of A which uses up the sixteen digits from 1 to 16, and no others.

These squares are recommended by the *Jyotistattva* as charms to be gazed upon and carried about. According to the value of A, the charms are of various efficacy, thus :—

When A=32, the charm is equal to a woman in child birth.

When A=34, it is to be used when setting out on a journey.

When A=50, it is to be used for casting up debts.

When A=10, it is for women whose children have died.

When A=72, it is for a barren woman.

When A=64, it is to be used in the tamul of battle.

When A=20, it is to be used in cases of poisoning.

When A=28, it is to be used when paddy is attacked by insects.

When A=84, it is recommended for hushing children when they are crying.

GEORGE A. GRIERSON,  
Nadubani, Durbhanga.

### Advertisements.

#### Notice.

THE first quarterly meeting of the General Committee of the Sadharan Brahma Somaj will be held at 13, Mirzapore Street, on Sunday, the 10th of April, at 3 P. M.

#### LIST OF BUSINESS.

1. Report of the First quarter of the Executive Committee.
2. Appointment of Auditors.
3. Election of Members.
4. Miscellaneous.

UMES CHANDRA DATTA,

Secretary.

SADHARAN BRAHMA SOMAJ  
OFFICE,  
Calcutta, 19th March 1881.



## THACKER, SPINK &amp; CO.,

CALCUTTA.

## New Books.

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BURIED ALIVE; or, Ten Years of Penal Servitude in Siberia. By Fedor Dostoyeffski. Translated from the Russian by Marie Von Thilo. Rs. 7 8; cash 6 12.

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DUBLIN UNIVERSITY CALENDAR FOR THE YEAR 1881. Corrected to December 10, 1880. Rs. 3 4; cash 2 14.

DUBLIN EXAMINATION PAPERS: being a Supplement to the University Calendar for 1881. Rs. 3 4; cash 2 14.

BROADHOUSE (J.)—Musical Acoustics, or the Phenomena of Sound as connected with Music. With more than One Hundred Illustrations. Rs. 5 6; cash 4 14.

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Further Correspondence relating to the Affairs of Afghanistan. Including the Recognition of Sirdar Abdul Rahman Khan as Amir of Kabul. (No. 1, 1881.)

THROUGH AMERICA: or, Nine Months in the United States. By W. G. Marshall. Illustrated from Photographs. Rs. 15; cash 13 8.

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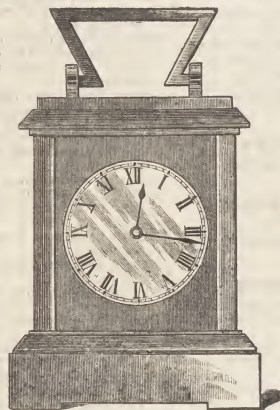
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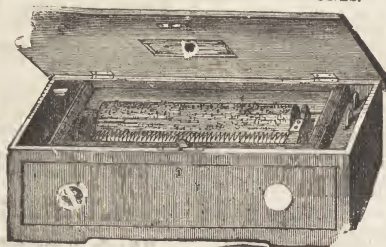
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HAS been recognised to be the best food for Cattle. It acts as a sure prevention against Rinderpest. Will make the Horse stronger, and give him bright eyes and a skin like velvet. Will coax the appetite when all other compounds have failed. Will increase the quantity and quality of Milk and Butter from the Cows. Will fatten Calves, and save half the milk usually given them.

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2.	Ragini Aruna-Mallara	... Tala Druta-trital
3.	Ragini Surata	... Tala Madhyamana
4.	Ragini Bhurati	... Tala Druta-trital
5.	Ragini Bibhasha	... Tala Surphaktal
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Bebag	... Tala Madhyamana
8.	Ragini Iman-Kalyana	... Tala Druta-trital

Cash Price, Rs. 125.

## Box No. 5, playing 8 Bengalee Tunes.

No.		
1.	Ragini Saranga	... Tala Ekatala
2.	Ragini Purabi	... Tala Madhyamana
3.	Ragini Jangala-Saranga	... Tala Madhyamana
4.	Ragini Iman-Pariya	... Tala Madhyamana
5.	Ragini Bebag	... Tala Chantala
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Yogini	... Tala Madhyamana
8.	Ragini Malasri	... Tala Druta-trital

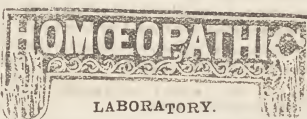
Cash Price, Rs. 125.

## Box No. 6, playing 8 Bengalee Tunes.

No.		
1.	Ragini Surata	... Tala Druta trital
2.	Ragini Bibhasha	... Tala Chantala
3.	Ragini Behaga	... Tala Chantala
4.	Ragini Behaga	... Tala Madhyamana
5.	Ragini Bibhasha	... Tala Madhyamana
6.	Ragini Hamira	... Tala Madhyamana
7.	Ragini Maligaura	... Tala Chantala
8.	Ragini Karnati	... Tala Madhyamana

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Globules and Pills	" 6 " 10 Re. 1 Re. 1-12
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Cholera Saturated Spirit Camphor with directions in English and Bengalee, packed in Card-board case per phial R. 1; per doz. Rs. 9.

Examine, Compare, and Buy.

Vials—Plit tube 1 dr. Rs. 7-8 per gross.  
" " 2 drs. " 11-8 "

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Corks—Fine Velvet Rs. 2-8 per gross.  
Labels—In sheets—English and Bengali.  
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ESTABLISHED in the year 1869. This Nursery being the only national institution in our country has been recognised by the public as the best reliable source where all sorts of seeds and plants can be obtained at a highly moderate price. It is hoped that the lover of plants and gardening will not fail to send for their supplies from this institution.

The subscribers to the Nursery have to pay Rs. 15 per year as subscription in advance. The return made to them is seeds distributed all the year round. Amongst others those that attach greater value and importance are cabbage or cobe seeds, such as Phool, ol, Bandia cobe. Choice flowers are supplied to them during the months of July to October every year. Besides the seeds a copy of a Bengali monthly journal, the *Krishna Tattwa* is given to them regularly, so that they would not experience any further difficulty in sowing and planting their seeds and plants. The Nursery has always in stock plants of the following description. Roses of nearly 200 varieties. Mangoes of nearly 50 kinds. The new crotons or the brilliantly colored foliage plants that has of late attracted so much attention. Caladiums or Kucubs of different colors. Creepers and climbers, verbenas of sorts, carysacchemus or Chundramullichas of several varieties.

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The following seeds suitable for present sowing can be had at Rs. 1-8 a packet. They are Chiteb Shusha, Beerbom Kuekre Kharor, the largest and sweetest. Watermelon from Arayab (Artacan), Country Photee and watermelon seeds, &c., &c. Early application for these seeds is solicited. Terms Cash.

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and Ex. Calcutta Agri. and Horticult. Society.



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Individuals predisposed to constipation arising from a variety of causes of which the chief are habitual neglect of the act of defecation, either from carelessness or want of time, indulgence in astringent articles of diet, excessive smoking, sedentary habits, especially if combined with much mental work, debility, and want of tone from any cause, will find the above preparation indispensable. It cures long-standing constipation of the bowels, enlivens the spirit, and restores the patient's former good humour by strengthening the nervous system.

Price per 6 oz. bottle, —3s. 6d.

Apply to

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11, Bentinck Street.

And also to the Indian Mirror Office. a-68

## NOTICE

To Constituents.

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Merchants,

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ARE prepared to execute any orders entrusted to them; and care should be taken when directing letters that this Firm is not miscommunicated into

THOMPSON, COONDOO & CO,



**Hooghly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 22nd March, 1881, from 60-30 to 9-30 A.M.

G. H. SIMMONS.

a-53 Secretary to the Bridge Commissioners.

**MESSES. L. V. MITTER & CO.,**  
HOMŒOPATHIC CHEMISTS, BOOKSELLERS  
AND PRACITIONERS,  
No. 1, Upper Circular Road,  
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Opposite E. B. Railway Station.

**S**UPPLY all sorts of Homœopathic Medicines. Medicine chests, Books in English and Bengali for Domestic and Professional purposes, and all other requisites imported directly from England, on moderate terms.

Catalogues and price lists free on application.

**INDIA GENERAL STEAM NAVIGATION COMPANY, "L.D."**

SCHOENF. KILBURN & Co.—Managing Agents.  
**ASSAM LINE NOTICE.**

Steamers leave Calcutta for Assam every Friday, and Goolundo every Sunday, and leave Debrooghur downward every Saturday.



THE Str. *Tzapore* will leave Calcutta for Assam, on Friday, the 18th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 17th.



THE Str. *Rajnehal* will leave Goolundo for Assam on Sunday, the 20th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 18th.

Passengers should leave for Goolundo by Train of Saturday, the 19th.

**CACHAR LINE NOTICE.**

**REGULAR WEEKLY SERVICE.**

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.



THE Str. *Silchar* will leave Calcutta for Cachar on Tuesday, the 15th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 14th.

For further information regarding rates of freight or passage money, apply to  
G. J. SCOTT,  
Calcutta 26th February, 1881.  
Secretary a-1

**RIVERS STEAM NAVIGATION CO., "LIMITED."**  
**ASSAM LINE.**

The Steamers of this Company will run weekly from Calcutta and Goolundo to Assam and back.



THE Steamer *Nepaul* will leave Calcutta for Assam on Friday, the 18th March.



THE Str. *Indore* will leave Goolundo for Assam on Friday, the 18th March.

Cargo should be sent to the Company's Godowns Juggurnauthghat and Passengers via Goolundo should leave by train on the night of Thursday, the 17th.

For freight or passage, apply to

**MACNILL & CO.,**

1, Lyons Range.

a-2

**ELECTRIC RAILWAY.**

THE  
PUBLIC ARE RESPECTFULLY INFORMED

THAT

**RAILWAY CARRIAGES,**

**Propelled entirely by Electricity,**

WILL RUN

**IN THE ZOOLOGICAL GARDENS.**

From 11 a.m. to 6 p.m., To-DAY,

And subsequent days.

Admittance to Engine and State Carriage ... As, 8  
Second Class ... .. 493

**Notice.**

ALL private communications for the Proprietor of the *Indian Mirror* and the *Sunday Mirror* should be directed to No. 24, Mott's Lane, Dhurumolah Street.

**Who is Christ?**

THE Rev. E. F. WILLS, of the Oxford Mission, proposes to give a course of Lectures in reply to the above question, in the Albert Hall, on successive Tuesdays, at 7 P. M., commencing on Tuesday, March 15th.

**SUBJECTS.**

- March 15. *The Christ of the Gospels an Historical Reality.*  
" 22. *Christ, the Prophet of God.*  
" 29. *Christ the Worker of Miracles.*  
April 5. *Christ the Physician of the Soul.*  
" 12. *Christ Dying on the Cross.*  
" 19. *Christ risen from the Dead.*

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**HURRONATH ROY, L.M.S.**, who has been practicing Homœopathy for 19 years, can be consulted daily at No. 37, Bechu Chatterji Steet, Jhamapuker, Calcutta. 568

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**Old Ballam at Rs. 2.2, 2/4, 2.6, 2.8 and 3 a maund.**

For purchase of 5 maunds or above carriage free. 574

**DATE CALANDER RAILWAY REGULATOR.**

Rs. 25.

**THIS BEATS YANKY LAND IN CHEAPNESS.**

**A**ND at the same time it ain't a Yanky "Eye Opener", but a bona fide good article, and Matthewson defies competition, in price and quality. The movement of the above watch is what is termed

**"Machine Made Lever."**

With self-acting date calander on the dial of superior finish Jewelled in six holes. Keyless in strong nickel case, entirely adapted for all sorts of rough usage, especially recommended to Planters and the Railway, in neat Morocco case with extra main spring and glass. Guaranteed for 12 months. This is the cheapest and most durable bargain in watches ever offered to the public.

The same as above without date calander. In case similar fittings Rs. 18 only.

Other kinds of cheap but good watches Nickel cases from Rs. 16.

Matthewson's Railway Guards Watch. So well known to require further description, Rs. 35.

A size larger, very perceptible figures, Rs. 40.

Silver Machine Made Lever Watches in Hunting case examined by Thos. Russell, Rs. 25.

Gentleman's Gold Watches, the largest stock in India and by all the best known makers always kept one hand, from Rs. 150.

Ladies' Gold Watches, Plain and Engraved cases, good movements from Rs. 107.

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Drawing-room clocks in handsome Black Marble and Ormolean, under glass shade, from Rs. 37.

Fancy gilt clock a large variety from Rs. 16.

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**J**OGENDRO NAUTH GUPTA begs to announce to the Public that he has got from a saint tried Patent Medicines for the infallible cure of the following diseases:—

1. Dysentery with bloody stools, chronic or acute, can be cured within three days.
  2. Malarious and Chronic Fevers, attended with enlarged Liver and Spleen, can be cured within a week.
  3. Jaundice, can be cured within three days.
  4. Hemerolopia (that is night blindness) can be cured within three days.
- The above mentioned diseases, which have baffled the skill of many medical men, are cured by him wonderfully within the above mentioned days, for the testimony of which, he possesses certificates, from respectable persons, cured. The charges of the medicines are moderate, and they can be had at his residence, No. 70, Sankaritolah Lane, Calcutta.

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No. 70, Sankaritolah Lane, Calcutta.

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**(Of 25 years' Medical Experience.)**  
May be also called at nights at all hours.

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- (3) Has successfully operated thousands of urinary stones, tumours of testicles, &c., &c., charge for treatment suited to circumstances.
- (4) Is Author of "Bengal Midwifery," sold at Rs. 5 per copy.
- (5) Is Author of "Bengal Diseases of Women and Children," Rs. 3 per copy.
- (6) Both books bound together, Rs. 6 per copy.

The following are the prices of Dr. Khastgir's Patent Medicines.

- (1) For recent, or acute Fevers First med. 8 annas, 2nd and 3rd med. Re. 1 each.
- (4) For Malarious Fever, with spleen or liver, 1st or 2nd med., Re. 1 each.
- (7) For cough, (7) looseness of bowels, (8) or dysentery, Re. 1 each.
- (9) Children and infants' sweet and tasteless medicine for Fevers, (10) Cough with Fever, (11) Looseness of Bowels, (12) Dysentery, 8 annas each. Also suited for adults, with a vomiting tendency.

Medicine bearing Patentee's Seal and Signature only genuine.  
Additional Banghy charge for Mofussil delivery.

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(IN ADVANCE.)

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For One Month	...	...	2	8	0
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(Single Copy Two Annas.)

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" Twelve Months	...	...	32	0	0

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For Twelve Months (via Southampton)	...	...	48	6	0
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(Both for Town and Mofussil.)

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For Twelve Months (via Southampton)	...	...	12	7	0
" " (via Brindisi)	...	...	14	14	0

**ADVERTISEMENT RATES.**  
For usual Advertisements 2 annas per line.  
No Advertisement charged for less than a Rupee.

For special contract rates apply to the Manager.  
N. B.—All remittances should be made payable to Bahu Norendronath Sen, Proprietor.

Printed and published for the Proprietor by W. C. Scott, at the Sun Press, at No. 2, British India Street, Calcutta.



# The Sunday Mirror.

[EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, MARCH 27, 1881.

NO. 71

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### REUTER'S TELEGRAMS.

#### THE PEACE WITH THE BOERS.

LONDON, 25TH MARCH.  
The latest advice from the Cape state that the conditions of peace between the Boers and the British have caused great discontent among the Colonists generally.

#### THE GREEK QUESTION.

CONSTANTINOPLE, 25TH MARCH.  
The Conferences of Ambassadors on the Greek question are now drawing to a conclusion, the Porte having finally offered extension of territory to Greece in Thessaly, but now refuses to cede either Epirus or Crete.

#### THE CANDAHAR DEBATE IN THE HOUSE OF COMMONS.

LONDON, 26TH MARCH.  
The debate on Mr. Stanhope's resolution was resumed in the House of Commons last night. Lord George Hamilton said that Sir Charles Dilke's announcement that Scobelev had been recalled and the Russian operations in Central Asia stopped, was a mere parliamentary blind. Mr. Fawcett pointed out the financial difficulties that would attend the permanent occupation of Candahar, and strongly vindicated the policy of Government in abandoning it.

The Marquis of Hartington said, that the information respecting Scobelev's recall and the stoppage of Russian operations in Asia had not been received through the Russian Government, and that Russia knew that either military or diplomatic interference on her part in Afghanistan would mean the rupture of diplomatic relations with England. Sir Stafford Northcote warned the Government of the dangers attending the abandonment of Candahar, in the present state of affairs. The resolution was eventually negatived by 336 against 216 votes.

ADEN, 25TH MARCH.

The transport, *Malabar*, outward bound, passed here to-day.

## Editorial Notes.

THE name of the first book, published in Greenland, is "Kaladlit Okalluktalliat Kaladliat Kallanattallo." If this is the modest title of the book, what must its contents be!

"Way the people of India should receive Christianity" was the subject of a public lecture by the Reverend Nehemiah Nilkanth Gorey, at the Lahore Mission School, on the 3rd instant.

A WOMAN'S Prayer Union has recently been organized in England for the special purpose of prayer for God's blessing on the women of China. The members of the Union seek to interest others by personal effort, and set apart a portion of each day to pray for the work of evangelization among the Chinese women.

We are glad to learn that a new volume of the Rev. Stopford Brooke's sermons will be shortly published, under the title "Faith and Freedom." The book will contain Mr. Brooke's letter to his congregation and also his sermon, "Salt without Savour", setting forth the reasons for his withdrawal from the Church of England.

Are the Quakers on the way to Baptism? An English newspaper says that "a gentleman—not an obscure, but a well-known and somewhat prominent Friend—whose name recently appeared in connection with a document officially issued by the Society, has been baptized. His case was taken up by the monthly meeting with which he is connected—one of the most important monthly meetings in England—and the result is that he has not been 'disowned,' but is retained in membership." This is hardly credible.

REFERRING to the question raised by Lord Dunraven in the House of Lords on the policy of opening museums, picture-galleries and places of quiet amusement to the working classes on Sundays, the *Spectator* justly argues:—"The talk about its being 'profane' to look at beautiful pictures on a Sunday is simply unintelligible to us. In these wintry days, the chief Sunday recreation of those who do not read, is sleep. And which is the more profane, dozing away a dull afternoon, or enjoying the genius of Turner or Titian?"

It is said that Gambetta is a positivist of the school of Auguste Comte, not as the result of study or reflection, but simply because of his determined opposition to clericalism which he characterizes as 'the enemy.' Some years ago he wrote to one of his friends:—"For the last ten years I have made a pledge with myself to entirely avoid introducing the name of God into any speech of mine. You can hardly believe how difficult it has been, but I have succeeded, thank

God!" Thus while denying God the astute statesman unconsciously takes the name of God! How amusing, and yet how convincing! Surely many there are who would give up God, but cannot.

AFTER a week of prayer and preparation the Apostles of the New Dispensation started on Thursday last for their respective provinces and presidencies. Rev. Bhai Gour Govind Rai started by the Eastern Bengal Railway for Rungpore and other places in Northern Bengal. Rev. Bhai Protap Chunder Mozumdar with family, Rev. Bhai Amrita Lal Bose with family, Rev. Bhai Aghore Nath Gupta, and Rev. Bhai Kedar Nath Dey left Howrah by the afternoon train for the Punjab, Bombay, and Madras. The minister and other friends went to the station to see them off. We earnestly trust the Lord will bless the work of His servants, and make it profitable.

WE announced the other day that a series of papers would shortly be started, under the title of the "New Dispensation." The first number has already appeared. It is of the same size as the *Sunday Mirror*, and the price is only an anna per copy. "Our Creed" is thus set forth:—"One God, one Scripture, one Church; Eternal Progress of the Soul; Communion of Prophets and Saints; Fatherhood and Motherhood of God; Brotherhood of man and Sisterhood of woman; Harmony of Knowledge and Holiness, Love, and Work, Yoga and Asceticism in their highest development; Loyalty to Sovereign." The paper before us contains seven editorial articles, and a great deal of readable and interesting matter.

In a sermon, preached at Bedford Chapel, the Rev. Stopford A. Brooke took up as his subject George Eliot and Thomas Carlyle, and compared the leading ideas and principles of their teachings. Speaking of the former, he said, "the whole of her books is a suppressed attack on individualism, and an exaltation of self-renunciation as the only force of progress, as the only ground of morality." Carlyle, on the other hand, carried the opposite view—the view that the world advances through the power of strong individualities—to its extreme. Both these views are said to end in "Hopelessness of Man." The preacher thus concluded his very thoughtful sermon:—"Finally, the teaching of the one and of the other drives us to ask where we shall find a morality of human progress which includes individualism and self-renunciation, and harmonizes both; for there lies truth and power. We ask, and for my part, I answer, in the teaching and life of Jesus Christ."



Mr. MONCURE D. CONWAY addressed a crowded audience in South-place Chapel, Finsbury, on Thomas Carlyle. In the course of his address he said that Mr. Carlyle took the wrong side during the great struggle for the abolition of slavery in the United States. Not because his sympathies were with the oppressors, but he was misled as to the facts of the case by the stories told him by slave-owners concerning their patriarchal archædia in the south. That this was so, Mr. Conway said, was proved by an incident which came within his own knowledge. An American lady whose noble son died amid great renown in the northern ranks, sent to Mr. Carlyle the memorial volume of the Harvard students who had fallen in the war, containing their letters, their biographies, and an account of their thoughts and deeds during that great struggle for liberty. The old man read that book from first page to last page, and some time afterwards when that American lady came to see him in person, he grasped her hand, and even with tears said "I have been mistaken."

ENGLAND is mad in the matter of female education. The genuine chivalry of a bygone age seems to have disappeared, and there has sprung up in its place an unnatural and abnormal desire to cram the fair sex with University scholarship and decorate them for display with academic honors. The whole thing seems absurd, and suggests the question *cui bono?* What earthly or unearthly god these higher examinations will bring to woman we are at a loss to determine, unless it be that they will teach her to think too highly of herself, and give up her sacred vocation at home for the honors of the Examination Hall. This is high pressure reformation. It argues nothing but a violent *zid*, that woman, whatever the consequences might be, must be conveyed anyhow to the top of the University ladder in order that she may simply shine in the light of her degrees and honors before the world. Is there no Paul who can rebuke the spirit of the age and say to woman,—submit to thy husband and make thy home holy and happy. Give woman education, but do not give her what she does not need. Educate her for her home and for society, and not for the University. Train her to be a woman, more a woman than she is, worthy of her husband and worthy of society, and worthy of the church to which she belongs.

In September last, according to official accounts, the salvation Army possessed 160 corps or stations in Great Britain; officers in active command 250; on the general staff, 32; cadets in training homes, 50; total of officers entirely employed and paid, 332; number of services held every week, 2,600; soldiers trained, and ready to speak at any time out of doors or in theatres, 5,580; concert halls, and other public buildings hired for the Army, 90; halls, warehouses, and other buildings owned or hired, 120; total number of buildings occupied, 210; annual rental of property so hired, £8,267; expended on property and in furnishing officers' quarters, £18,531; total sitting accommodation in these buildings, exclusive of America, 123,900; number of people reached in the streets and highways weekly, 3,000,000; received and expended by the people for the year ending April 12, 1880, inclusive of America, £14,669 6s. 9d. *The War Cry* an organ of the Salvation Army, has a weekly circulation of 110,000, with every

prospect of a circulation of 200,000 by the end of this year. We are told that the uniform of the officers of the Army consists of a plain simple dark blue dress, trimmed with neat red braid, and marked S on the collar. The apology for the uniform is to be found in the following explanation:—"The ministers of most churches have a uniform, and are not ashamed of it; we can see no solid objection to the Salvation Army having one also." The motto of the Army is "Blood and Fire," signifying the blood of Christ and the fire of the Holy Spirit. There is a home for the training of officers, which is under the direction and supervision of one of the daughters of General Booth. There is another home for the worn-down and sick officers of the Army. Why do not the Methodists in India get up a similar movement?

#### ABSORPTION OF THREE IN ONE.

LET us be true to the doctrine of Theistic Trinity. God, self and the world—three in one and one in three, united in sacred alliance, inseparable and indissoluble trinity. A grand conception! Those who know self at all know how it lies concealed in the thick folds of God-consciousness, and can never be separated from Divinity without losing its very vitality. It ceases to be directly it ceases to be God's. Our consciousness gives the two facts together and simultaneously, God and self, two in one. Thus it is that we naturally, and without any effort, realize self in God and God in self. The world, too, lives in God-force. All beings, all objects are upheld by the Divine arm. In all their material and vital forces we apprehend the primary Force, and we cannot imagine a self-existent universe. In God then both self and the outside world live and move and have their being. Nay, we find something more. We live in humanity when we are unselfish and godly. We have our little tenement of clay, and, going out of ourselves, settle in humanity, and try to improve and sanctify and gladden it. An identity of interest and unity of fellowship binds us together, and the more natural we are, the more self-forgetful and self-denying we become, and we can no longer conceive ourselves except as living in and through and for others. They are in us and we are in them. We go into the depths of our own consciousness and find the whole world, all mankind, all living creatures, having claims upon our sympathy, are quietly sheltered there, bound with us by enduring strings of love and attachment never to be torn. Nay all humanity becomes a part and parcel of our being. A selfish self becomes inconceivable. It does not exist. Man seems to live only so far as he is identified with others, and his life is the sum total of the lives of family and friends and countrymen and of humanity generally. To conceive self is to conceive self in society and society in self. We thus realize, in our higher moments of spiritual communion, these three entities, God, self and humanity, so closely linked together as to become inseparable in thought. We see God in ourselves and in others; self in God and in others, and the world in God and in self. We see God and the world in us; God and self in others; self and the world in God. The more we realize the unity of this trinity, the more we enjoy the blessedness and joy of communion. This is true *Yoga*; and in this is our salvation, individual and national.

#### A PRACTICAL SUGGESTION.

It is an old and exploded theory that morality cannot be taught in our schools and colleges without dogmatic religion. Take such virtues as honesty, veracity, benevolence, gratitude, patriotism, and filial attachment. Is it impossible or impolitic to teach and enjoin these moral obligations without expounding Biblical texts or going into the recondite theology of Hindu pantheism? Is it absolutely necessary that the teacher should compare and discuss the merits of the various religious systems in the world, and explain all the mysteries of Trinity and Vicarious Atonement and Inspiration before entering upon the subject of human duty? A man has committed murder. Can the teacher, in mentioning the fact before his pupils, at once condemn the diabolical deed as a crime of the blackest hue, and, without any ceremony, warn them never to defile their hands with a brother's blood? Can he do so, or must he quote scripture, and discuss the question whether Moses was greater than Christ, or Christ greater than Moses. The boys of the school wish to raise small subscriptions amongst themselves with a view to erect a memorial in honor of a retiring teacher whom they loved as their father and friend, or for some charitable purpose. Will it be said that the boys must be made to understand the nature of Divine grace and the doctrine of the immortality of the soul before their sentiments of gratitude and charity are cultivated? The questions are so simple that there can be no division of opinion. The truth is patent, and must be admitted on all hands, that it is quite possible to teach boys and young men the simple duties of life such as gratitude and honesty without the least reference to the theology or mythology. If a refractory student has stolen a book or told a lie, the school-master ought surely to punish him at once, and convince him in the best manner possible that he is guilty of a moral evil, which should not be repeated. Should he argue that the Government policy of neutrality in religion prevents his taking my serious notice of the misdeeds of his pupils, every sane man would doubtless laugh at him. What shall we think of a head master who seeing an angry youth rush desperately towards his neighbour and attempt to hurt him, coolly said to him, "Wait, let me ask the Director of Public Instruction how I ought to proceed in the matter, and whether I can teach you good behaviour without interfering with the Government pledge of neutrality?" The matter is clear. In such cases it is a mere idle pretext to talk of the policy of non-intervention. Practically every school-master does teach neutrality apart from religion. He does tell them to be truthful and honest, charitable and obedient to parents without appealing to the Vedas or the Bible or the Koran. All that we contend for is that such desultory moral teachings as are at present given in our schools and colleges ought to be reduced to a system. Now, offenders are punished, and moral lessons are given, moral discipline is enforced, those who are guilty of serious offence are made examples of, and incorrigible bad characters are expelled. No school can exist without some sort of moral control over the boys. We recommend a system, a definite and well-organized system of moral education, training and discipline from the lowest to the highest form, from the last to the B. A. class, which shall embrace the whole round of man's duties to himself and to others,



and assist the gradual formation of habits of virtue. We hope the Government and the Education Department will shake off their lethargy and put aside all lame excuses, and set about the task of reducing secular moral education to a system. A competent Committee of Hindu and Mahomedan and Christian teachers may be entrusted with the work of preparing a series of ethical primers for boys and a moral science course for advanced young men, such as will give no offence to any section of the community. The Committee should also be asked to frame general instructions for the guidance of teachers, calling upon them to enjoin and maintain a high standard of morality in their respective classes by punishing immorality and rewarding virtue. Can there be any objection to this? No. Then let us humbly and respectfully ask our paternal Government, in the interests of millions of the rising generation of our countrymen, to take prompt action in the matter, and arrest the growth of vice and sensuality in the land.

### NEW SACRAMENTAL CEREMONY.

(From the New Dispensation.)

Jesus! Is the sacramental rite meant only for those nations that are in the habit of taking bread and wine? Are the Hindus excluded from partaking of the holy eucharist? Wilt thou cut us off, because we are rice-eaters and testotaters? That cannot be. Spirit of Jesus! that cannot be. Both unto Europe and Asia thou hast said,—eat my flesh and drink my blood. Therefore the Hindu shall eat thy flesh in rice and drink thy blood in pure water, so that the scripture might be fulfilled in this land.

On Sunday, the 6th March, the ceremony of adapting the sacrament to Hindu life was performed with due solemnity, in accordance with the principle above set forth. The Hindu apostles of Christ gathered after prayer in the dinner hall, and sat upon the floor upon bairi ground. Upon a silver plate was Rice, and in a small goblet was Water, and there were flowers and leaves around both. The minister read the following verses from Luke xxii. :—

And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you. This do in remembrance of me.

Likewise also the cup after supper, saying. This cup is the new testament in my blood which is shed for you.

A prayer was then offered, asking the Lord to bless the sacramental rice and water :—

Touch this rice and this water, O Holy Spirit, and turn their grossly material substance into sanctifying spiritual forces, that they may upon entering our system be assimilated to it as the flesh and blood of all the saints in Christ Jesus. Satisfy the hunger and thirst of our souls with the rich food and drink thou hast placed before us. Invigorate us with Christ-force and nourish us with saintly life.

The Lord blessed the rice and He blessed the water.

And these were then served in small quantities to those around, and men ate and drank reverently, and the women and children also ate and drank, and they blessed God, the God of prophets and saints.

### MR. WICKSTEED'S CHURCH IN LONDON

[FROM OUR OWN CORRESPONDENT.]

On Sunday, 13th February 1881, the annual meeting of Mr. Wicksteed's congregation was held, and the accounts of the past year were submitted. Some curiosity was felt to see these accounts, as it was feared that a falling off might be shown in the pew rents, owing to Mr. Wicksteed's declaration of Theistic views, and the consequent alteration of the Service Book; and also owing to the fact that Mr. Stopford Brooke had attracted away some of the seat-holders, and notably Dr. Martineau and his family. It was satisfactory, therefore, to find that the pew rents showed a slight increase, and though there was a deficit on the whole year's expenses, a number of special donations were quickly sent in to make this up. It appeared that during the past year Mr. Wicksteed had revived the practice of holding evening services into church, and these had been attended by many of the poorer classes in the neighborhood, who send their children to the school founded by the congregation. A definite evening congregation was being formed, and the members of it were contributing funds, and electing a Committee to make their work more widely known. A story was being told of a working man, who attended these services, and was twitted by his fellow workmen with having joined the Methodists. "They are not Methodists, but Unitarians," he answered. "Oh, that is quite a different thing," said his fellow, "the Unitarians are sensible people." It further appeared that some of the attendants at the evening services said that they wished to attend the morning services also, but were shy of coming, because they did not hold seats, and could not afford to pay two guineas a year to hire them. A proposal was, therefore, carried that any person, who subscribed half a guinea a year, might have a voice in the management of the congregation, with the right to sit, at the morning service, in any seat not let. Such subscribers were also to be entitled to take books out of the Library, which is attached to the Church. During the winter, also the system had been adopted of opening the school room on Sunday evenings after service, and exhibiting there pictures, microscopes, maps, and other instructive objects, and entertaining the attendants with music, singing, and recitations. These pleasant Sunday evenings had been well attended by the poor residing in the neighbourhood. It is gratifying to see the Unitarians devoting themselves to mission work among the lower classes, and it is more gratifying still to see that their efforts are appreciated. An established church in every land is, to some extent, a moral influence exerted to keep the various classes in their existing relations, and to teach every man, in the words of the Church of England catechism, to do his duty in that state of life into which it has pleased God to call him. Hence it naturally happens that the lower classes feel least attachment to the established church, and most readily listen to preachers who assail its doctrines, while the upper classes support the establishment even when they have completely lost faith in its teaching. In France the lower orders have been carried away by thorough infidelity, and appear to entertain no religious conviction except that of anta-

gonism to the Romish Church. The fact that Mr. Bradlaugh has a following in London has led some people to fear a similar state of things in England. Such a result would be most deplorable, but the best antidotes to atheistic teaching is to be found in the spread of Theism among the poor. The atheist's arguments are really all directed against the anomalies of the prevailing form of religion, and when met by a Theist's simple faith in God, based on history, science, and human nature, they are found, one and all, to miss the mark. If Theism can teach the poor, who dissent from the dogmas of Christology, to build up a new church of their own, instead of trying to pull down the old edifice of their neighbors; it will confer a political benefit of immense advantage to England.

### Brahmo Somaj.

WE take the following from the *Lucknow Witness*:—"The *Star in the East* says, with reference to some recent remarks in this paper about Brahmoism: 'It is a great pity that Christian missionaries should be so frequently criticising and even misrepresenting its movement, instead of preaching the gospel.' Yes, and what a pity that the Lord Jesus Christ so frequently criticised the Pharisees and Sadducees instead of 'preaching the gospel.' If it is not a proper part of preaching the gospel to criticise and oppose (we deny any misrepresentation) opponents of the gospel, then have and andly misapprehended the example of both Jesus and Paul."

PEOPLE still continue to misrepresent our movement and our principles, and friends are as ready to stand forward and defend us. The *New York Independent* has the following:—"If we attempt to follow up the misstatements current about Mr. Chunder Sen and his wing of the Brahmo Somaj, we see we shall have our hands full, but we must make one more correction, this time of *The Sunday School Times*. It says of Mr. Sen:—'Last year he solemnly announced God to be "the Mother of India," and assumed for himself the virtual viceroyalty of divine government, making proclamation to "my soldiers in India," signed "Mother of India," and alleging that "the British Government is my government, the Brahmo Somaj is my church; my daughter Queen Victoria have I ordained and set over the country to rule its people." Whither can the "thinkers" turn when even a Comte sets up seven sacraments, and a Keshub Chunder Sen appoints himself pontiff and vicar? Now we tell *The Sunday School Times* that Mr. Sen has said no such thing as is asserted above, and has taken no such position. It is a complete perversion of fact. We have read his paper carefully for years, and we know."

The *Diocesan Gazette*, published in Southern India, thus writes regarding the New Dispensation:—"The leader of the Brahmo Somaj, in an address delivered in January last, speaks on the subject, 'We, Apostles of the New Dispensation,' one of the chief articles of the new faith being a reconciliation of Hinduism, Buddhism, Christianity, and Mahomedanism. Can the Brahmo prophet really understand these four religions? or, if so, does he really understand the nature of the true God? If the distinctive principles of each of the four great faiths be eliminated, the remainder in each case is but the common truth taught by natural religion, or else, the relics of some primeval and God-given theology; but neither Hinduism, Mahomedanism, Buddhism, or Christianity. This may be the 'New Dispensation' creed, but it is no reconciliation of the four great faiths of the world. Then take the creed literally, and it is seen to be inconsistent. If you do not remove the distinctive teachings, you must retain them, and thus the new apostles may be assumed to preach thus:—'There is no God but God, and Mahomed is His prophet; and there are







Selections.

THOMAS CARLYLE.

—o—  
(Punch.)

Born, 1795. Died, 1881.  
SHUT fast the door! Let not our vulgar din  
Vex the long rest of patriarchal ages;  
But one step more eternal peace to win,  
England's Philosopher! Old Chelsea's sage!  
How they will greet him! When he nears the  
home  
Where dwell the deathless spirits of the dead—  
Goethe and Schiller, "sovereign souls," will come  
To crown with *immortelles* his honored head.  
Out from the unknown shore, the heroes past—  
Cromwell of England, Frederick the Great—  
Well lead the grand procession, and recast  
The roll of genius that he joined so late.  
What will his message be, from life to death  
Grand hero-worshipper of years ago?  
"Is England true?" they'll ask him in one breath.  
"Faithful to history?" He'll answer No!  
To this indictment he must pledge his word—  
What warrant else could an historian sign?—  
He lived through England's triumph, but he heard  
With dying ears the shudder of decline.  
Perchance the revolution and its shame  
That like black shadows crossed the Commons' floor,  
Were spared him dying! Whisper not their  
name—  
Shut fast the door! He's sleeping. Close the  
door!

(Scotsman.)

Carlyle was, perhaps, all things considered, the greatest force in English literature for nearly half a century, and none will deny that in him we find the most venerable literary figure left to us from the first half of the century as well as the greatest Scotsman of his day and generation. He was marked out from the ordinary run of literary men by the power of a unique personality. His words were winged with poetic fervour, and they found their way to the hearts of vast numbers of his countrymen with an authority which no other voice could give them. He was a great teacher, to whom both the constructive and his creative power had been given in larger share than to most men of his or any time. The personal influence which he exercised was, perhaps, the truest element of his greatness. He spoke as a man to men. He inculcated unceasingly upon them, in words of rare eloquence, the presence of the divine in and around them, the reverence that should fill them in contemplating life and things and the infinite worth of all true work. Taxes and the burning scorn of everything mean and hollow are lessons which can never be too often driven home; and he has written them in words of fire upon the minds of successive generations of Englishmen constitutes a title to the truest praise which it is in the biographer's power to bestow.

(From a Sermon by Rev. Mark Wills.)

There was no man he was probably more intimate with in those days than John Mill. He was the personal friend of John Stuart Mill, while Mill was writing his Political Economy and his Logic. If you take the autobiography of Mr. Mill, and look at the dates of Mr. Carlyle's writing, you will find, while Mill is writing his Logic and his Political Economy, Mr. Carlyle is laughing at it in his Occasional Papers. That celebrated chapter on the Pie Philosophy, that is to say his laughter at Utilitarianism, was written at the very time he was the intimate personal friend of John Mill. I call your attention to this, because it was one of the great services he rendered to English society. Mill once said that his social economy was defective. Mill once his political economy in another edition with a strong dash of Communism. These men that were writing their political economies, and thinking that they had taken the whole measure of the human race, found out their imperfection; but it was he who taught them. Mill was forced to modify his views on utilitarianism, and the third chapter he wrote in the book he published on the subject is as near an approach to a transcendental form of morals as one wishes to find.

This, again, was undoubtedly the influence of Mr. Carlyle and his writings. Men felt that he was right when he said, "You have left out of your calculations in your political economy one of the chief elements and sources of energy in society—the domestic affections, and the economy that takes no notice of this element in man's nature is necessarily defective, and by being defective must necessarily be false." I know that this opinion has not yet obtained universal suffrage, but I do not despair yet that it will obtain a full consensus of opinion from all those who have any right to utter it.

(Daily News.)

It may be doubted whether, since Socrates, the untranslatable *maieutic* influence which philosophy claimed to exercise has been wielded so similar measure by any man at any time. There is no sect of Carlylians, or rather the few distinguished examples of such a sect have found themselves left behind by the progress of things, as happened with the Coleridgeism which preceded Carlylianism. What Mr. Carlyle, whom some have called a great teacher and others a more critical humourist, had to teach was not a gospel, but an attitude. A dozen, almost a score, of generations of young men in Oxford, and London, and Edinburgh have learnt from him at least to endeavor not to abide in a vain show, not to believe in believing, not to let their minds of cant, to aim at the fact and not the appearance. They have construed these somewhat vague and enigmatical utterances in the most widely different ways, as we know that the hearers of Socrates construed utterances not less vague and not less enigmatical. They have arrived at conclusions which in some cases, if not in all, Mr. Carlyle himself would have greeted with hearty execration. But, for thirty years at least, his influence has always been an awakening influence—an influence tending to dispel humbug, to shatter mere idols of the cave and tribe, to impress on every man that "save his own soul he hath no star!" and that if he cannot keep that star bright and in view, he had better sink at once and make no man about it.

(Saturday Review.)

THERE are many persons, not without literary cultivation, to whom Carlyle was never in disesteem; and it may be admitted that he would in many cases have done better in adopting a pedestrian and ordinary style; but the habit of regarding all things from his own special point of view accurately represented, and his language accurately represented, his imagination and his humour. The Lowland Scotch, which was his mother-tongue, was the basis of his well-known diction. He borrowed some of his peculiarities from German, though the influence on his method of Jean Paul Richter, who was himself through one or two descents a follower of Sterne, has sometimes been exaggerated. Of Carlyle, if not of other writers, the saying is true, that the style is the man. That it was perfectly natural was sufficiently proved by the fact that he spoke exactly as he wrote, though, if possible, with more uniform brilliancy and force. Those who had the good fortune to be admitted to his society are almost unanimous in their opinion that his powers of conversation, or rather of familiar speech, were in the experience unequalled; yet it is intelligible that Luttrell, a witty diner-out of the generation, should have been unable to appreciate Carlyle's originality. If he sometimes engrossed a large share of attention, the humour of his fancy and the flow of his imagination were not at all exhaustible. His imagination was so plastic that he could actually describe the commonest object without notice of its characteristic feature of picturesque peculiarity. It is to be hoped that some of his friends have preserved reminiscences of his descriptive or epigrammatic language; but it would be impossible to reproduce his spontaneous abundance of illustration. He denounced his friends who, with a purpose as humor as his own, challenged him by affecting a tone of indifference, as fit to be President of the Heaven and Hell Amalgamation Society. He assured a member of Parliament, who, with a similar object, voted on the pretence of deferring to the wish of his constituents, that at the Day of Judgment you that will be damned, and not your constituents." He once interrupted an eulogy which he considered excessive on an eminent economist, for whom he had nevertheless a sincere regard, by declaring that he was "an inspired bagman

who believed in a calico millennium;" but isolated fragments of talk accidentally retained in the memory are little better than fragmentary specimens of some great work of architecture. In conversation, as in literary composition, he sometimes caused an irritation which was scarcely justifiable by steadily declining controversy. His hearers or readers were welcome to learn what he had to tell them; but he neither answered objections nor engaged in discussion. Those who differed from him were at liberty to hold their own opinions, but not to extract from him reasons which were inseparably connected with his feelings and his character. They could always count in turn on his ready appreciation of their thoughts, and on his hearty laughter.

THE BRAHMO SOMAJ OF INDIA.

—o—  
(Christian Life.)

We express not only our own feeling, but that of the great mass of English people, when we say we have a sincere and great interest in the progress of pure religion in India. India is an Empire, as all know, of upwards of two hundred millions of people, as a whole, steeped in a vicious idolatry; and yet a people of noble traditions, fine susceptibilities, and great tenderness of heart. Right or wrong, we hold dominion over India, and this often involves us in serious differences and blotting war. Nothing but the spread of pure religion can ultimately lessen the horrors which are too frequent in that immense Empire.

There are increasing signs, and not a few, that the beatitude of India is coming to an end. We have letters from correspondents, and accounts in the public papers, which show that steadily and swiftly Hinduism is tottering to its fall. A new reformer has just appeared in Northern India, and, under the influence of his preaching, numbers of families are throwing their idols into the rivers. An Indian gentleman, speaking a short while ago of Hinduism, said—and his statement is well supported by facts—that "Hinduism rests inseparably upon the science it teaches. When the science falls, the religion also falls. To be a Hindu one must irrevocably believe that the earth is flat; that there is a mountain high than the sun, moon, and stars, around which these pass, giving the alterations of light and darkness that the universe is composed of seven concentric rings; &c.; that 'he foundeth the earth upon first upon an elephant, and that upon a dolphin, that upon a turtle, and that upon a serpent, and that so small as not to need any thing upon which to rest, and that when any of these scientific errors are exploded, away goes the religion, faith, and all.'

In view of such a system and its speedy destruction by the education which is making rapid progress in India, we need not be surprised to hear that a number of educated Hindus are lapsing from idolatry into atheism, or perfect indifference to religion. This unquestionable fact makes us all the more anxious that a rational faith should be preached, and with power, in India.

It is unnecessary to say that our hope for the complete salvation of our race rests on Christianity, not the Christianity of the Churches, but that of Christ. Much of the failure of the well-intended Christian mission work of the Churches in India has been caused by encumbering the Christian system with unreasonable demands. At the present time, after one hundred years of mission work, there is still but a small fraction of our Indian population even nominally Christian. The influence of Christianity has, nevertheless, been of service in raising a few Native teachers among whom, at the present day, none stands so high, or is likely to help so much towards the regeneration of India, as Keshub Chunder Sen. We have said our say about the blunder committed by the marriage of his daughter. No more about that; by-gones must be by-gones, and for ever.

We now call attention to Mr. Sen and his Church work, from the prominence that Indian and English papers have given to his late anniversary proceedings. We were sorry the other day to see an editorial in the *Daily News* in which Mr. Sen, very much calculated to mislead our people, His opponents seem to lose no opportunity to discredit his aims, and to lessen his influence. We are prepared to say that none watch the movement of the Brahmo Somaj, or are better informed about it than Mr. Sen's deliverances, than his doings, but to charge his people with "idolatry," and him personally with "impiety" and "blasphemy" is a sad want not only



of charity, but of simple justice. We feel the more drawn to him, to defend him when these foul accusations are flying about. We sympathise with him in his late words when he says,—"We have had enough of accusation and impeachment the-e-twelve years. My infuriated critics and cruel persecutors will perhaps go on, and not stop. Al-ady they have tormented my heart w-ith the fire of persecution. Often have I suffered deep and unutterable agony. For nearly a quarter of a century have I suffered reviling and calumny, and altogether the shades in my life are awfully dark and dismal."

At the late anniversary and its doings have been the cause of new accusations, both in England and India, our readers may be pleased to have a *resumé* of the proceedings. The occasion was a solemn assembly of the Society's exercises, much of their time is spent in prayer and singing of hymns, and conferences on religious matters and on the state of their Churches. On one of these days there is a great public procession, and on the 25th inst. the Society went in this way, and a display of flags. This year, the procession moved on to Beadon Park, where Mr. Sen spoke to some five thousand people, and was well heard. It is said that the crowd was spell-bound by his eloquence. There are no incense, incense, and incense, which shows the Christian and forgiving turn of Mr. Sen. The seceders from Mr. Sen's church have built a fine hall in a public place. While the procession was passing through the public road, Mr. Sen silently and modestly, and with a lowly and humble mood he knelt down before the building, while his friends surrounded him and sang. He remained kneeling and praying for a few minutes, while the band, which was silently rose and walked on with his friends.

We have already named the use of flags. The great preference of the late anniversary was a kind of consecration service of what is called the flag of the New Dispensation. Our readers know right well that we could almost theatrical display, and that we would have adorned the temple with many a symbol more chaotic than the making of a flag. However Eastern and Western ladies will have their way in these matters. The flag was unfurled in the Mandir, and, after some little ceremony, was fixed on the top of its steeple. It was explained that this banner was to indicate the renewed enthusiasm in the Christianization of the new world, the conquest of truth, in the conversion of sinners. It appears that there was a great deal of music and a procession in the Mandir at the said service, and Mr. Sen spoke to the assembled devotees, including a large number of his brethren:—"Apostles of the New Dispensation! You are charged with the mission of bringing the saving truth to the world. Behold the flag of the New Dispensation before you, under the shadow of which we see the re-conciliation of all things. Be true to the flag of the New Dispensation, and God be with you. In token of your vow of allegiance, I now raise the banner and how it flies, I bid to you strongly to cling to the faith." The apostles then each and all touched the banner and bowed their head to *God*. Those among the congregation who accepted the new dispensation, were asked to come forward and touch the banner, while the others were being taken down. They were asked to do so, because it was not long that they would be required to sign a form of declaration. But some of them also made a low bow by way of supplicating God for help and guidance. On the day following the ladies performed a similar ceremony before the flag.

Here is the outline of what is called the "last idolatry." We have already named a symbol that did not run in the line of such festivities. But we must be careful not to give a misleading name or impression to what has no great harm in it, if

We are also told that Mr. Sen has now a small following, and that the Somajes of India have withdrawn from his section. Both statements are groundless. Never in the whole history of the Brahmo movement were the meetings so well attended as this year—three thousand people attended the Mandir; and the majority of the Somajes are still allied with the Brahmo Somaj of India.

Mr. Voysey and others of this country have been spreading a rumour that Sen's intellect is a little shaken. An editorial in the *Statesman* of Calcutta tells a different story: "The fire of the orator's genius has, not begun to flicker; he shows no symptoms of mental or spiritual decadence; we doubt if ever Keshub Chunder Sen stood forth more impressively as a man of unique and commanding mental power. Probably, no one who listened to him would have

denied, at least while the spell of his eloquence lasted, that he was a man of genius. Carliny no longer says that he has heard him on former occasions willowingly, but that his genius ever showed more strength and brightness than ever. There is a strong, widespread impression that his sun has of late been going down, and that the movement in which he guides is becoming retrogressive. We do not say that we have never shared this impression; but, if so, we are at least bound to admit that his speech on Saturday indicated growing confidence in the man, and a conviction that his spiritual progress rather than his political doctrine.

Now the *Atman* is an Anglo-Saxon paper, quite outside Brahmo Somaj influence. But the *Indian Church Gazette* is still more so. Let there be what it says.—We are ready to pay no heed to the *Atman's* charges, except on equalities. We admire its eloquence, and its really great powers of mind; its earnestness, zeal, and elevation command our respect; its personal influence, especially over the young, is very great, and, we believe, well and nobly exercised. But we are not to be misled by its statements that we are spread among us here, that the Brahmo Somaj is returning to idolatry, and that Mr. Sen himself has entered upon his dotage. There are a few ungroundless statements about the Somaj and its members. We postpone our refutation of these till next year.

We close our present article with a few words. Mr. Sen said to his followers at the anniversary about the duty of forgiveness of all who assail them. It is not difficult to discover the source of his words:—"Let us think of him who delighted not in retaining enmity, but who, though cruelly reviled, persecuted, and crucified, poured out the measure of forgiveness and love over his foes. And it was by this that he became the Saviour of the world. Let us prove worthy disciples of the Lord Jesus. As he stood unmoved, the very perfection of serenity and peace, amid the rage and fury of infuriated enemies and the troubles and agonies of bitter persecution, so let us bear the burdens of life with cheerful hearts, forgive our foes with sweet love, and conquer an antagonistic world by the power of our love, by our joyful faith and sweet trust in God's all-wise provider. The new gospel is a gospel of joy and blessed are they who rejoice in it."

## THOMAS CARLYLE.—IN MEMORIAM

By the Very Rev. A. P. Stanley, D. D., Dean of Westminster. Preached in Westminster Abbey, on Sunday afternoon, Feb. 6, 1841, on the occasion of the death of Thomas Carlyle.

"The kingdom of heaven is likened unto a man which sowed good seed in his field.—Matte xiii. 24."

the Gospel of this day starts with a comparison of the kingdom of heaven to a sower. It is the same as that with which the more celebrated parable begins: "A sower went forth to sow." They both fix our minds on the manner on which God's kingdom—the kingdom of truth, beauty, and goodness—is carried on in the world. The kingdom of all that is good is fostered, not so much by direct and immediate plantation, or grafting or building, or formations of any kind; but rather by the sowing of good seed which, in time, shall grow up and furnish a rich harvest.

It is so with regard to the truths of the Bible. They are sown in the world; the good which grows up after them is never in outward form like the truth which came from the actual source. Institutions spring up. They may derive their vitality from their corns and wheat which sink into the ground; but they cannot be the very thing itself. There is not a single form or a single doctrine of Christendom of which the outward shape is not different in some way from the principle of life which gave it birth.

There is only one instance of a ready-made scholastic doctrine in the whole Bible, and that has been well known to be spurious. It is not the verse of the three witnesses, but the parable of the Good Shepherd, the poetry of the Prodigal Son, the pathetic story of the crucifixion that have been the true seeds of the Christian life. In this way it is that the Divine origin of these truths proves itself. The bright and tender words can never grow old, be as they are not flowers cut and dried; but seeds and roots, which are capable of bearing a thousand applications.

Again, this is the ground of our looking forward with a hope which nothing can extinguish, towards the transformation, the renewal of the human life, for a moment perishing, to re-appear, we trust, in some future world instinct with the capacities for

good or evil which it was endowed, or which it has acquired in the life that now is. The seminal form within the depths of that little chaos sleeps, which will, we trust, in the Almighty providence of God, restore that chaos of decayed and broken powers into conditions more elevated than now we can dream of.

Again, educators appear in the world which have a vivifying and regenerating effect, not so much for the sake of what they teach us, as for the sake of showing us how to think and how to act. What Socrates taught concerning man and universe has long since passed away; but what he taught of the method and process of purifying truth—the inquiry, the cross-examination, the sifting of it—what we do know is the foundation of the good seed of European philosophy for all time. What St. Paul taught concerning circumcision and election or grace is among the things hard to be understood, which the unlearned and unstable may raise to their own destruction, or, having served their generation, may be laid asleep; but that he taught of the necessity of arriving at truth when he showed how the “letter killeth and the spirit maketh alive,” when he sets forth how charity is the bond of all perfection; when he showed how all men are acceptable to God by fulfilling, each in his vocation, whether Jew or Gentile, whether slave or free, the commandments of God, he laid the true foundation of Christianity, which is planted in the heart of every man, the good seed of Christian liberty and Christian duty, to bear fruit again and again amidst the many relapses and eclipses of Christendom. When Luther dinned into the ears of his generation the formula of transubstantiation and of justification by faith, only this was doomed to perish and “was old as dithyramb,” but his acts, his examples in the world, his conscientiousness, his faithful genius, became the life-line of the Reformation, the hope of the world. When John Wesley rang the changes of the well-known formula of a surance, it was the word of the ordinary preacher; but in his whole career of fifty years of testifying for holiness and preaching against vice, this was the seed of more than Methodism; it was the seed of the revival of England, and of the world. The great religious revivals of the world, such as these, are not of every day occurrence; they are the work of a few, or a gifted few; and therefore as so much more to be observed when any one who has had it in his power to scatter such seeds right and left, passes away and leaves us to ask what we have gained from what we have lost, and what we have enriched which his life and teaching may have given to our advantage. Few will doubt that such an one was he who yesterday was taken from us. I may be that he will not be laid, as might have been expected, amongst the poets and scholars and sages whose dust rest within this Abbey; it may be that he was drawn by an irresistible longing to return to his native land, to his own Dorsetshire; and that there, beside the bones of his kindred, beside his father and his mother, and with the silent ministrations of the Church of Scotland, to which he still clung amidst all the vicissitudes of his long existence, will repose all that is earthly of Thomas Carlyle. But he belonged to a wider sphere than Scotland, for though by nationality a Scotchman, he yet was a world citizen, wherever the British flag extends, wherever the English language is spoken. Suffer me, then, to say a few words on the good seed which he has sown in our hearts.

In this *teasing*, as in all things, human, there were no doubts, tares, or what some would account tares, which must be left to after times to adjust as best they can with the pure wheat which is gathered into the garner of God. There were imitations, passages of the *style* of the original, but no *style*, which sometimes almost choked the original, and disfigured its usefulness and its value; but of this we do not speak here. Gather them up into bundles and burn them. We speak only of him and of his best self. We would now discourse of his *style*—of his original *style*—but we have a charm to his writings and such an unexampled splendor to his conversation. All the world knows how the words and the deeds of former times became, as Luther describes in the apostle's language, "all things but living," and all things but words and facts. Every deed presented before us, penetrated through and through with the fire of poetic imagination, which was the more powerful, because it derived its warmth from facts. Gathered together by the most interesting industry, they can easily be made to lead forward, like the *style* of Louis XV., or the flight of a king and queen, without remembering the thrill of emotion with which, through the "History of the



French Revolution," they became acquainted with him for the first time. Who can wonder amongst the ruins of St. Edmund's at Bury without feeling that they are hated in every corner by the life-like figure of the Abbot Samson, as he is drawn from the musty chronicle of Jocelyn I. Who can read the letters and the speeches of Cromwell, now made intelligible to modern years, without gratitude to the unwearyed zeal which gathered together from every corner those relics of departed greatness? What man can fail to acknowledge that not even in that much-exploded, even in that country of research and labor—not even in that there been raised such a monument to Frederick the Second, called the Great, as by the simple Scotchman who, for the sake of de-orbing what he considered the last hero king, almost made himself for the time a soldier and a statesman?

But on these I may like topics this is not the time or place to speak. It is for us to ask, as I have said, what was the good seed which he sowed in the field of our hearts, and in what respects we shall be, or ought to be, the better for the sower having lived and died among us.

It was customary for those who honored him to speak of him as a prophet. And if we take the word in its largest and widest sense, we may say that he was a prophet, and felt himself to be a prophet, in the midst of an untoward generation his prophet's mantle was his rough Scotch dialect, and his own peculiar diction, and his own secluded manner of life. He was a prophet, most of all in the emphatic utterance of truths which he felt to be true, and which he felt to be a message of good to a world which sorely needed them. He stood almost alone among the men of his time in opposing a stern, inflexible resistance to the whole drift and pressure of modern days towards exalting popular opinion and popular will as oracles to be valued above the judgment of the wise, the strong, and the good. Statesmen, men of letters, preachers have all bowed their heads under the yoke of this, as they believed, irresistible domination, under the impression that the first duty of the chiefest man is not to lead but to be led, the necessary conditions of success to ascertain which way the current flows, and to swim with it as far as it will bear us. To his mind all this proved an insane delusion. That expression of his which has become, like many of his expressions, almost proverbial in the minds of those who like them best, will express the attitude of his mind, his answer to the question, "What are the people of England?" "This is a million—mostly fools." The whole framework and fabric of his mind was built up on the belief that there are not many wise, not many noble minds, not many destined by the Supreme Ruler of the universe to rule their fellows; that few are chosen, that "strait is the gate and narrow is the way, and few there be that find it." Then the few appear, when the great and good present themselves, it is the duty and the wisdom of the multitude to seek their guidance. A Luther, a Cromwell, a Goethe, were to him the born kings of men. This was his doctrine of the work of heroes; this, right or wrong, was the mission of his life. It is, all things considered, a fact much to be meditated upon; it is, all things considered, a seed which is worthy of all cultivation.

There is another feeling of the age to which he also stood resolutely opposed, or, rather a feeling of the age which was resolutely opposed to him—the tendency to divide men into two hostile camps, parted from each other by watchwords and flags, and banners and tokens of battle. He would designate by the name of party, He perceived, disparaged unduly the usefulness, the necessity, of party organisation or party spirit as a mode of the secondary machinery by which the great affairs of the world are carried on; but he was a signal example of a man who not only could be measured by no party standard, but who absolutely disregarded it. He never, during the whole course of

his long life, took any active part—never, I believe, voted in those elections which, to most of us, are the very breath of our nostrils. For its own sake he cherished whatever was worth preserving; for its own sake he hailed whatever improvement was worth effecting. He cared not under what name or by what man the preservation or the improvement was achieved. This, too, is an ideal which few can attain, which still few attempt; but it is something to have had one man who was possessed by it as a vital and saving truth. And such a man was the Prophet of Chelsea. But there was that in him which in spite of his own contemptuous description of the people, in spite of his scorn for the struggles of party, endeared to him in no common degree, even to those who most disagreed with him, even to the humblest classes of our great community. He was an eminent instance of how a man can trample on the most cherished idols of the market-place if yet he shows that he has in his heart of hearts the joys, the sorrows, the needs of his fellow-creatures. In this way he inevitably felt drawn towards that tender, fervid nature which was weak when they were weak, which burned with indignation when they were wrong. They felt that if he despised them, it was in love; if he refused to follow their bidding, it was because he believed that their bidding was an illusion.

And for that independence of party of which I spoke, there was also the counterbalancing source of that no man could for a moment dream that he arose from indifference to his country. He was no monk; he was no hermit dwelling apart from the passions which sway the destinies of a great nation. There is no man living to whom the thrill, the industry, the valour of his countrymen were so deeply precious. There was no man living to whom, had it been possible for him to have been aroused from the torpor of approaching death, the news would have been more welcome than that the Parliament of England had been in the last week saved from becoming a bye-word and reproach and shame amongst the nations of the earth. And all this arose out of a frame of mind which others have shared with him, but which, perhaps, few have been able to share to the same extent. The earnestness—almost the very word is his own—the earnestness, the seriousness with which he approached the great problems of all human life have made us feel them also. The fitful fashion have swept over the minds of many who once were swayed by his peculiar tones; but there must be many a young man who has felt feelings of generosity and public spirit were roused within him by the cry as if from the very depths of his heart, "Where now are your Hengists and your Horsa? Where are those leaders who should be leading their people to useful employments, to their country, to their duty? Preserving their name!" Before his withering indignation and false pretensions, all excuses for worthless and selfish luxury fall away. The word which he invented to describe them has sunk, perhaps, into cant and hollowness; but it had a truth when first he uttered it. Those falsities were shams, and they who practised them were guilty of the sin which the Bible, in soathing scorn, calls hypocrisy.

And whence came this earnestness? Deep down in the bottom of his soul it sprang from his firm conviction that there was a higher, a better world than that visible to our outward senses. All, whether called saints in the Middle Ages, or Patriarchs in the seventeenth century, or what you like in our own day, he revered them with all their eccentricities, as bright and learned examples of those who "sacrificed their lives to their higher nature, their worse to their better parts." In addressing the students at Edinburgh, he bade them remember that the deep recognition of the eternal justice of heaven, and the unflinching punishment of sin, are the basis of the law of God, the origin and foundation of all the histories of nations. No nation which did not contemplate this wonderful universe with an awe-stricken and reverential belief that there was a great Unknown, omnipotent, all-wise, and all-just Being superintending all men and all interests in no nation ever came to very much, nor did any man either, who forgot that he was a part of that, he forgot the most important part of his mission in the world. So he spoke, and the ground

of his hope for Europe, of his hope, we may say, against hope, was that, after all, in any commonwealth where the Christian religion exists, nay, in any commonwealth where it has once existed, public and private virtue, the basis of all good, never can become extinct, but in every new age, and even from the deepest decline there is a chance, and in the course of ages, the certainty, of renovation. The Divine depths of sorrow, the century of sorrow, the life and death of Christ, were to him Christianity. We stand, as it were, beside him whilst the grave has not yet closed over those flashing eyes, over those granite features, over that weird form on which we have so often looked, whilst the silence of death has fallen on that house which was once so frequented and so honored. We call up memories which occurred to ourselves. One such, in the far past, of a man of commerce come with peculiar force to those whose work is appointed in this place. Many years ago, whilst I belonged to another cathedral, I met him in St. James's park, and walked with him to his own house. It was during the Crimean war; and he was hearing him denounce with his vigorous and perhaps exaggerated earnestness the chaos and confusion into which our Administration had fallen, and the doubt and distrust which pervaded all classes at the time. I ventured to ask him, "What, under the circumstances, is your advice to a Canon of an English Cathedral?" He grimly laughed at my question. He passed for a moment, without answering, in homely and well-known words, but which were, as it happened, especially fitted to situations like that in which he was asked to give his counsel—"Whatsoever thy hand findeth to do, do it with all thy might." That is no doubt the lesson he leaves to each one of us in this place and also to this weary world—the world of which he felt the distressing assuage and infirmity grew upon him, the lesson which, in his more active days, he practised to the very letter. He is at rest; he is at rest; delivered from that burden of the flesh against which he chafed and fretted; he is at rest in his own words, "Babyhood, with its despatching inanely rages on the dim innocuous and untried forever." From the "silence of the eternities" of which he so often spoke, there still sounds, and will long sound, the tones of that marvellous voice.

Let us take one tender expression written three or four years ago—one plaintive yet manful thought which has never yet reached the public eye. "Three nights ago, stepping out after midnight, and looking up at the stars which were clear and numerous, it struck me with a strange, new kind of feeling. 'In a little while I shall have seen you also for the last time. God Almighty's own theatre of immensity—the infinite made palpable and visible to me—that also will be closed—flung to in my face—and I shall never behold death any more.' The thought of the eternal despatching of the world, though this is such a nothing in comparison, was sad and painful to me. And then a second feeling rose upon me, 'What if Omnipotence that has developed in me those appetites, these reverences, these infinite affections should suddenly have said, 'Yes, poor mortal, such as you who have gone so far, shall be permitted to go farther. Hope, despair not.' God's will, not ours, be done.'"

Yes, God's will be done for us and for him. The Lord gave and the Lord taketh away.

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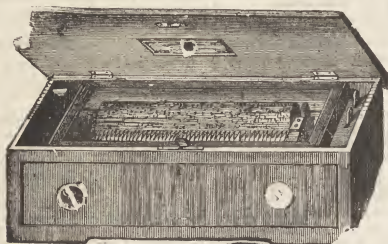
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5.	Ragini Chhayanata	... Tala Madhyamana
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5.	Ragini Bibhasha	... Tala Surphaktal
6.	Ragini Saranga	... Tala Ekatala
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It is the only Specific that has ever been discovered for the rapid and radical cure of Malarious and Periodical Fevers, with Enlarged Spleen, Deranged Liver, Swelling of the Limbs, Loss of Appetite, and General Debility. The virtue of this unrivalled Mixture produces the most desirable and marvellous effects in the constitution of the long Malaria-stricken sufferer, by purifying the Poisonous State of the Blood, improving the Digestive Organs, and establishing a Healthy Tone of the system, Price 1 Re. per bottle.

**Expectorating Drops.**

A sure and admirable cure for Coughs, Colds, Bronchitis, Hooping Cough, Asthma, Consumptions, Hoarseness and Difficulty of breathing. It prevents, consumption, and consequently the rapid prostration of the system, when it is administered upon the first stage of the disease. A dose of this repeated at night or at any time when the cough is troublesome, is sure to afford instantaneous relief. Price 1 Re. per bottle.

**Detensive Mixture.**

An approved and excellent remedy for Rheumatism, Gout, Swellings, Pustules, Cutaneous and Mercurial Affections, and all the various diseases arising from a depraved and imperfect state of the Blood. By its influence the Appetite is revived, and Blood enriched and purified, and the Physical strength of the most deteriorated constitution perfectly restored. Price 2 Rs. per Bottle.

*N.B.*—Full directions accompany each bottle. Mofussil orders for these medicines accompanied with full remittance of price and packing charges are promptly attended to.

Drugs of the best quality and genuine patent Medicines are always available at the above address at the cheapest rate possible.

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THE GREATEST

WONDER OF MODERN TIMES!

**HOLLOWAY'S PILLS**

Long experience has proved the famous remedies to be most effectual in curing such maladies as the slightest complaints which are more particularly incidental to the life of a miner, or to those living in the bush.

Occasional doses of these Pills will guard the system against those evils which so often beset the human race, viz.—coughs, colds, and all disorders of the liver and stomach—the frequent forerunners of fever, dysentery, diarrhoea, and cholera.

**HOLLOWAY'S OINTMENT**

Is the most effectual remedy for old sores, wounds, ulcers, rheumatism, and all skin diseases; in fact, when used according to the printed directions, it never fails to cure ails, deep and superficial ailments.

The Pills and Ointment are Manufactured only at  
533, OXFORD STREET, LONDON.

And are sold by all Vendors of Medicines throughout the Civilized World; with directions for use in almost every language.

Beware of counterfeits that may emanate from the United States. Purchasers should look to the Label on the Pots and Boxes. The address is not 533, Oxford Street, London, they are spurious.



# COOKE & KELVEY.

MANUFACTURING & IMPORTING CLOCK MAKERS,  
20, OLD COURT HOUSE STREET, CALCUTTA.

THEIR show rooms will be found to contain the newest and most varied stock of clocks of every description in gilt, bronze, marble and woods of the choicest kind.

## EARLY ENGLISH AND CABINET CLOCKS.

In Ebonised and Block-wood cases, with Enamelled and Porcelain Dials and Plaques, superior movements, &c., from Rs. 40, 50, 60 to 100.

MARBLE CLOCKS,  
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CLOCK'S, TRAVEL-  
LER'S CLOCKS,  
BRASS CLOCKS,  
BRONZE CLOCKS,  
NIGHT-LAMP  
CLOCKS, GILT  
CLOCKS, ALABASTER  
CLOCKS.



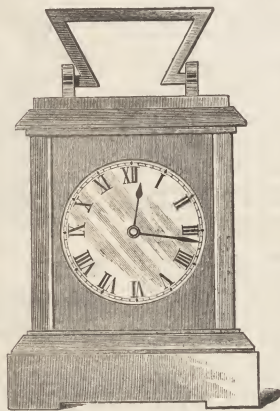
## CARRIAGE OR TRAVELLING CLOCKS.

EIGHT-DAY LEVER CARRIAGE CLOCKS, striking hours and half-hours, in Ormolu and Plate Glass Cases Rs. 110, 120, &c.

EIGHT-DAY LEVER CARRIAGE CLOCKS, in handsomely engraved cases, Rs. 140 to 180.

EIGHT-DAY LEVER CARRIAGE CLOCKS, with beautifully illuminated porcelain sides and dial, Rs. 200 to 300.

EIGHT-DAY LEVER CARRIAGE CLOCKS, striking hours and quarters, "Cathedral-toned" gong, repetition, &c. Rs. 300, 350, &c.



These very useful Clocks are especially in demand for India, from the fact that they go in any position, and are not affected by changes of climate. They can be had with or without striking movement, repetition or alarm, and are warranted accurate Time-keepers. Each Clock is furnished with an external case of the best Morocco leather, lined with velvet, and fitted with lock spring and leather strap handle.

COOKE & KELVEY,  
CALCUTTA.

MINIATURE CLOCKS  
BOUDOIR CLOCKS,  
REGIMENTAL  
CLOCKS, DRAWING-  
ROOM CLOCKS,  
HALL AND BRACKET  
CLOCKS,  
REGULATOR CLOCKS,  
OFFICE CLOCKS,  
AMERICAN CLOCKS,  
HORIZONTAL DRUM  
CLOCKS, TURRET  
CLOCKS.

EIGHT-DAY LEVER CARRIAGE TIMEPIECES, silent, in Ormolu and Plate Glass Cases, Rs. 60, 70, 80.

EIGHT-DAY CARRIAGE TIMEPIECES, HORIZONTAL Escapement, &c., Rs. 50, 60.

EIGHT-DAY MINIATURE TIMEPIECES, in Ormolu and Plate Glass Cases, 2 to 3 inches high, Rs. 80, 100, &c.

EIGHT-DAY MINIATURE TIMEPIECES, Lever Escapement, Illuminated Cases, Rs. 120 to 180.



G. LAZARUS & CO.,

AGENTS, SINGER MANUFACTURING COMPANY,  
2, DALHOUSIE SQUARE,  
CALCUTTA.

SINGER'S LOCK-STITCH Sewing Machines.	Gold Medal, Paris Exhibition 1878.
SINGER'S LOCK-STITCH Sewing Machines.	356, 432 Machines, Sold in 1878.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Hand Machine without cover, Rs. 65.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Hand Machine with polished cover and lock, Rs. 80.
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SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table, with Hand Accessory, Rs. 95.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine in polished Table, with polished cover, Rs. 95.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table with do. cover and Hand Accessory Rs. 105.
SINGER'S LOCK-STITCH Sewing Machines.	The Medium Machine on polished Table, Rs. 100.
SINGER'S LOCK-STITCH Sewing Machines.	The Medium Machine For Milliners & Dressmakers, Tailors and Shoemakers, with cover, Rs. 115.
SINGER'S LOCK-STITCH Sewing Machines.	The Arm Machine with moveable feed for Shoemakers, Rs. 120.
SINGER'S LOCK-STITCH Sewing Machines.	Packing for Hand Machines, Rs. 2-8. Treadle ditto, Rs. 5.

Up-country orders with remittances promptly executed.  
Price Lists free on application. a-3

## NOTICE.

THE Manager of the Sen Press will be prepared to undertake any agency business, with which he may be entrusted, promptly and satisfactorily. Remittances to accompany orders. Commission will be charged according to the value of the order on a sliding scale of rates which can be ascertained by application to the Manager.

## NATIONAL BANK OF INDIA, LIMITED.

The Bank's present rates of interest are.  
On Twelve Months' Deposits 5%  
" Six Months' Deposits 4%  
Special rates are allowed on Deposits for short periods.

On Current Accounts Interest at 2% is allowed on the daily balances or at Rs. 1,000 and under one lac.

J. CAMPBELL,  
Manager.

## NOTICE.

THE Press at No. 2, British Indian Street, at which the Indian Mirror has been printed since the 1st January, 1878, being distinct from the Press at No. 6, College Square, where the Paper before that date was printed, it is hereby announced for public information that the Press in British Indian Street, where the Mirror is now, and will hereafter be printed, is henceforward to be called the "Sen Press." All communications for the Indian Mirror Newspaper and the Sen Press to be addressed accordingly.

# F. W. BAKER & CO.,

**SILK MERCERS AND FURNISHING UPHOLSTERERS,**  
BY SPECIAL APPOINTMENT TO H. E. THE VICEROY.

We have just received a most extensive supply of all furnishing requisites,  
and all orders entrusted to us will be most care-  
fully executed.

SPECIAL TERMS FOR LARGE CONSUMERS

VELVET PILE, TAPESTRY & BRUSSELS CARPETS  
IN ALL THE NEWEST DESIGNS

Made to order in any size at a day's notice.

## PLAIN PURDAH REPS

IN BLUE, CRIMSON, GREEN AND MAROON,

From Rs. 3-12 to Rs. 5-12.

## STRIPED PURDAH REPS

IN ALL THE LEADING COLORS, INTERMIXED WITH GOLD.

**Tapestry Reps, Billiard-cloths, Curtains, Brass Upholstery,  
Hassocks, Oil-cloth, &c., &c., &c., &c.**

ALSO A CHOICE SELECTION OF

MIRRORS & GIRANDOLES

IN RICH GILDED AND BLACK AND GOLD FRAMES.

**F. W. BAKER & CO.,**

9, OLD COURT HOUSE STREET, CALCUTTA.

a-53

*Provision for Old Age combined with a Provision for the Widow and Orphan.*

### EXAMPLE.

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

### The Same Provision, if commenced

at age 25, would cost	about FIFTEEN RUPEES a month;
at age 30, " "	about EIGHTEEN RUPEES a month;
at age 35, " "	about TWENTY-ONE RUPEES a month;
at age 40, " "	about TWENTY-THREE RUPEES a month;
at age 45, " "	about FORTY-ONE RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

There is an obvious advantage in effecting Investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

## ORIENTAL LIFE COMPANY.

Head Office: Elphinstone Circle, Bombay,

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7, Wellesley Place, Calcutta.

N.B.—Every payment of Premium carries its Proportionate value,

which cannot lapse, and for which a Promissory Note is granted.

ESTABLISHED 1846.

**THE DRUGGISTS' HALL,**  
35-36, College Street,  
CALCUTTA.

Fresh consignments to hand ex S. S. "Eldorado,"  
"Buckingham," "Kerbela," "Manora" and  
"Banera."  
CASH RATES.

### PATENT MEDICINES.

#### Maltine.

"WHEAT and OATS are especially rich in muscular and fat producing elements."—*L'ebig*.  
Maltine will increase both weight and flesh in most persons of thin habit.

Maltine is particularly recommended for delicate females, and for weak and debilitated children and infants.

Maltine is especially recommended for deficient lactation, and for mothers whilst nursing.  
Maltine is the most important combination in use for constipation.

Maltine is entirely free from all products of fermentation, such as alcohol and carbonic acid gas.

Maltine is very palatable and pleasant, and will be readily taken by the younger child.

**Dr. Dunbar's Alkaram or Anti-Catarrh Smelling Bottle.** A safe and speedy cure for Hay-fever, colds in the head and sore throats. It contains no narcotics and never produces any unpleasant effects. Full directions for use and testimonials accompany each phial.

Price Rs 3 per phial. Packing 4 As.

Oil of Cashew (Anacard Occident.)

The Beapsthey Remedy for Leprosy.

The oil of Cashew-nut is applied, by means of a small piece of sponge, to the diseased parts. The effect of the oil is to produce, after from twelve to twenty-four hours, vesication. The skin should, if possible, not be broken, and the exudation should be allowed to remain and dry on, so as to form a crust. In about ten or twelve days, this will fall off, leaving the skin clear, and free from any ulceration underneath. If the parts are numbed, but not completely anæsthetic, sensibility will in general be completely restored by the first application; if the anæsthesia is complete, it may require two or three applications to restore it. This latter number suffices in a case where anæsthesia had existed more than four years.

Price Rs. 3 per phial. Packing As. 4.

**Leath and Ross's Phospho-Muriate**

of Quinine.  
Recommended in Debility, Lassitude, Disinclination for work, loss of memory, loss of, or variable appetite, Nervousness, Tremulousness and general relaxation of the system.

Price Rs. 2 per phial. Packing As. 4.

Leath and Ross's Neuralgia for Neuralgia, Tic Dolorus, Sciatica, Rheumatism, Lumbago, and all kinds of nerve-pains.

Price Rs. 1 per box, and Packing As. 2.

W. F. SMITH'S PILE POWDERS,

AN INVALUABLE SPECIFIC  
For the Cure of Piles and Prevention  
of Fistula.

They claim the merit of totally removing all pre-disposition to Piles or Fistula, and in actual cases of the former, however severe, of completing a cure more rapidly and with greater safety than any preparation hitherto introduced.

Price per box Rs. 1-8. Packing As. 2.

### PROPRIETARY MEDICINES.

BLISS'S PER PHOSPHODINE

**A Safe and reliable Phosphoric Remedy**  
FOR

Neuralgia, Nervousness, Lassitude, Overworked Brain, Nervous and General debility, Failure of Memory, Dimness of Sight, Depression of Spirits, Impoverished Blood, Liver Complaints, &c., &c.

Price per bottle Rs. 5. Packing As. 4.

**Dr. S. P. Banerjee's Sanjivani**  
cleanses the blood of all its morbid and effete materials, restores the normal functions of the liver, and keeps the cutaneous system in its proper standard of purity.

Price per bottle Rs. 4. Postage &c., Re. 1.

WHOLESALE RATES ON APPLICATION.  
**GOBIND CHUNDER DUTT & CO.**  
WHOLESALE & RETAIL DRUGGISTS.

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# P. W. FLEURY & CO.,

BUILDERS, ENGINEERS, SCIENTIFIC INSTRUMENT MAKERS

AND  
CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION.

No. 63, DHURRUMTOLLAH STREET, CALCUTTA.

## Britannia Company's Patent Combined Lathe and Fret Saw.

It is a Lathe, Drill, Fret Saw, Circular Saw, Emery Grinder and Polisher, in one compact tool with heavy Fly Wheel.

The Fret Saw works with a perpendicular stroke, and requires much less power than any other, while the quality of the work is superior. It will cut the most intricate designs in wood up to 1½ inch thick, and is provided with 1 dozen saws.

The Table is adjustable, and drops to enable the Saw to enter another hole, without loss of time. It has an improved Clip, by which the Saw is instantly fixed, while the introduction of rollers behind the saw prevents breakage.

The adjustable Presser Foot is introduced, and prevents the wood being jerked upwards. It has a horizontal drill for drilling holes for Fret work.

As a Lathe it is very durable, with planed bed, takes 8 inches by 4 inches between centres, conical Mandri hardened Shaft, 3-inch Face-plate, Driver, 2 Rests, square Thread in Barrel, same as a first-class Engineer's Lathe.

It is provided with an Emery and 2 Buff Wheels fixed on Mandri of Lathe, and by means of which steel, stones, and shells may be polished and tools and knives sharpened.

A Circular Saw with iron table and spindle is fitted to the Lathe.

These Tools are coming into favor for Ladies as well as Gentlemen, and are a most useful and never-ending source of amusement and profit.

## Treadle Foot Lathe.

A splendid second hand turning Treadle Foot Lathe, with planed iron bed, 3 feet 3 inches long and 5 inch centres; with strong cast iron standards, with 5 speed turned Fly wheel, Head and Tail Stocks, with hand rest, 1 iron turned face-plate. 1 centre piece for wood turning, 1 chuck for fixing drill, and 1 brass chuck fitted with 8 screws for small work. 1 compound Slide Rest, with arrangement for turning taper or conical work to any desired angle, and with 6 suitable steel turning tools complete.

## The Photo-Chromoscope

Utilises the Magic Lantern slide all the year round. Adds to any glass transparency *Nature's beautiful tints*. Charming diorama effects are produced. Never fails to please.

## Woodbury's Patent Scepticon.

A new and improved form of Magic Lantern, specially suited for Drawing-Room Entertainments Schools, Exhibitions, &c.

The Scepticon is always ready at a moment's notice, a match is applied to the lamp, and, after a few seconds, the wicks can be turned up to the right height, and all is ready. When the entertainment is concluded, the wicks are turned down, the flame blown out, and the instrument put aside for Scepticon price...

Rs. 80.

THE ORIGINAL HARDWARE ESTABLISHMENT OF INDIA.

# T. E. THOMSON & CO.,

9, ESPLANADE ROW,

CALCUTTA.

IMPORTERS OF

SCALES, WEIGHTS, AND WEIGHING MACHINES

SUITABLE FOR

Treasuries,

Bankers,

Public Offices,

Post Offices,

Merchants,

Railways,

Contractors,

AND

Private Families.

WEIGHTS TESTED BY THE ENGLISH AND FRENCH STANDARDS.

\*. Illustrated priced Catalogues free by post on application.

A Pianist seeks engagement with a  
**RAJAH OR NATIVE GENTLEMAN**  
AS TUTOR

Address—C. Lobo & Co., 250, Bow Bazar.

For Sale.

ADDRESS delivered by Colonel Olcott, President of the New York Theosophical Society on the 23rd March 1879, at the Framji Cowasji Institute, Bombay. Price two annas a copy. Apply to the *Indian Mirror* Office.

JUST PUBLISHED

THE  
CALCUTTA MAGAZINE

FOR  
MARCH.

BRIMMING OVER WITH GOOD READING.

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The Manager, Calcutta Magazine.  
49, Dhurruimtollah Street, Calcutta.

NO MORE PAINS!!!

**DARLINGTON'S**

PAIN-CURER.

WARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diphtheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Fimples and Eruptions on the Skin.

Many of the best Physicians of the day prescribe Darlington's Pain-Curer, in the very worst forms of these ailments, with success.

Pains of every description have been cured by the use of Darlington's Pain-Curer when all other medicines have been tried without effect.

\* The words Pain-Curer and No More Pains!!! are our trade marks.

Per bottle Re. 1, Large size Re. 2, packing As. 8

DARLINGTON & CO.

49, Dhurruimtollah Street, Calcutta.

Beware of a base worthless fraudulent, native imitation of Darlington's celebrated Pain-Curer.

CAUTION TO THE PUBLIC. Beware of imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

The Lady Superior of St. Joseph's Convent, Bandora, writes:—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE, Superioress F de la Croix."

His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 and again for 12 more large bottles of Darlington's Pain-Curer through Major Percy Gough, his Private Secretary.

Mr. E. C. Kemp, Editor and Proprietor of the *Bengal Times*, writes from Calcutta:—"I have lately witnessed a speedy and complete cure of a swollen foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

IMPORTANT NOTICE.

# HAMILTON & CO.

JEWELLERS,

Have the honor to announce that they have been favored with

THE COMMANDS OF GOVERNMENT,

TO SELL

ON MONDAY, THE 18th APRIL,

AND FOLLOWING DAYS,

THE WHOLE OF

THE GOVERNMENT PRESENTS

WHICH HAVE ACCUMULATED IN THE

GOVERNMENT TOSHA KHANA.

These Valuable and Rare Goods will, during the next few days, be placed on view

AT

HAMILTON AND CO'S

SHOW ROOMS,

AND

Full particulars will shortly be announced.

The Sale of costly Jewels advertised to take place on the 28th instant, is postponed, and the articles will be sold with the Toshakhana Property.

## DENTAL SURGEON BY DIPLOMA.



J. BARKER supplies Artificial Teeth on the latest and most improved style without springs of wires of any kind being accurately fixed to the mouth by atmospheric pressure only. These teeth are so life like in appearance that they cannot be detected by the closest observer. Mastication is as perfectly performed as with natural Teeth, and they do not interfere with but assist Articulation. J. Barker's Patent mineral Teeth are of the purest material only, and supplied at strictly moderate charges being within the reach of all classes (at home daily).

10, ESPLANADE ROW, EAST, CALCUTTA.

American  
**KEROSINE OIL.**  
OF THE BRIGHTEST QUALITY  
At Rs. 5 4 per case.  
**COCOANUT OIL,**  
At Rs. 18 0 per case of 1 maund.  
**CASTOR OIL,**  
At Rs. 16-0 per case of 1 maund.  
Cash to accompany order.  
NETTROLLOLL DAY & CO.,  
4 & 5, Hare Street, Calcutta.

Burmah  
**CIGARS,**  
UNSURPASSED QUALITY,  
Strongly Recommended,  
THREE SIZES,  
At Rs. 25; Rs. 15; Rs. 10 per mille.  
**Manilla Cigars, and Cheroots,**  
Cavite, Extra Superior Quality, No. 2.  
At Rs. 60 per mille.  
**Tobacco.**  
Richmond Smoking Mixture Rs. 3 per lb.  
Bird's Eye, and Shag, each Rs. 2 per lb.  
**Snuff.**  
Rose Macouba, Prince's Mixture, and  
Masulipatam.  
Each at Rs. 3 per bottle.

Cash to accompany order.

NETTROLLOLL DAY & CO.,  
4 & 5, Hare Street, Calcutta

a-44



Apply to the Manager.

FOR

Illustrated Price List,

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At 55, COLLEGE STREET.

### The Indian Guarantee and Suretyship Association.

IS the FIRST PUBLIC COMPANY, established in India to provide Security against Losses arising through dishonesty of persons holding situations of trust, and to obviate the inconvenience and defects of Suretyship by Private Bondsmen.

The Security of the Association is now generally adopted for European and Native Officers under Government and Public Companies.

Friends and Relations are relieved of the fear of those pecuniary losses to which persons are exposed, who become responsible for the acts of others.

Moderate rates, according to the nature of the employment, on the amount of security required.

Premiums periodically reduced.

For Prospectuses and Proposal Forms apply to  
D. McLAUCHLAN SLATER, F.I.A.,  
Secretary.

9, Elphinstone Circle, BOMBAY,

OR,

F. A. OOHEN,

7, Wellesley Place, CALCUTTA,

Agent, for BENGAL.

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### DR. R. L. SET'S ASTHMA ELIXIR.

A SINGLE dose of this sovereign remedy if properly administered, is warranted to cure the most incurable forms of Asthma. The innumerable records of complete success in worst cases bear testimony to its efficacy.

Price Rs. 2. Packing and Postage As. 8.

SET, BASAK & CO.,

68, NINTOLLAH GHAT STREET,

Calcutta.



**Hooghly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 29th March, 1881, from 2 to 5 P. M.

G. H. SIMMONS.

a-53 Secretary to the Bridge Commissioners.

**MESSRS. L. V. MITTER & CO.,**  
HOMEOPATHIC CHEMISTS, BOOKSELLERS  
AND PRACTITIONERS,  
No. 1, Upper Circular Road,  
CALCUTTA.

Opposite E. B. Railway Station.

**SUPPLY** all sorts of Homeopathic Medicines, Medicine chests, Books in English and Bengali for Domestic and Professional purposes, and all other requisites imported directly from England, on moderate terms.

Catalogues and price lists free on application.

**INDIA GENERAL STEAM NAVIGATION COMPANY, "L.D."**

SCHOENE, KILBURN & Co.—Managing Agents.  
ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debrooghur downward every Saturday.

THE Str. *Simla* will leave Calcutta for Assam, on Friday, the 25th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 24th.

THE Str. *Tapore* will leave Goalundo for Assam on Sunday, the 27th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 25th.

Passengers should leave for Goalundo by the Saturday, the 26th.

**CACHAR LINE NOTICE.**

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.

THE Str. *Sichar* will leave Calcutta for Cachar on Tuesday, the 22nd instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 21st.

For further information regarding rates of freight or passage money, apply to  
4, FAIRLIE PLACE, G. J. SCOTT,  
Calcutta 18th March, 1881.

Secretary  
a-1

**RIVERS STEAM NAVIGATION CO., "LIMITED."**

ASSAM LINE.

The Steamers of this Company will run weekly from Calcutta and Goalundo to Assam and back.

THE Steamer *Bengal* will leave Calcutta for Assam on Friday, the 1st April.

THE Str. *Cashmere* will leave Goalundo for Assam on Tuesday, the 29th instant.

Cargo should be sent to the Company's Godowns Juggurnathghat and Passengers via Goalundo should leave by train on the night of Thursday, the 24th.

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**Notice.**

ALL private communications for the Proprietor of the *Indian Mirror* and the *Sunday Mirror* should be directed to No. 24, Mott's Lane, Dhurumolah Street.

**HURRONATH ROY, L.M.S.** Author of "A Manual of Fever," "The Epidemic Fever in Bengal," &c., &c., can be consulted daily at No. 39, Bechu Chatterji's Street, Jhamapukur, Calcutta. 568

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**Who is Christ?**

THE REV. E. F. WILLIS, of the Oxford Mission, proposes to give a course of Lectures in reply to the above question, in the Albert Hall, on successive Tuesdays, at 7 P. M., commencing on Tuesday, March 15th.

**SUBJECTS.**

March 15. *The Christ of the Gospels an Historical Reality.*  
" 29. *Christ, the Prophet of God.*  
" 29. *Christ the Worker of Miracles.*  
April 5. *Christ the Physician of the Soul.*  
" 12. *Christ Dying on the Cross.*  
" 19. *Christ Risen from the Dead.* 555

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**ADVERTISEMENT RATES.**

For casual Advertisements 2 annas per line.

No Advertisement charged for less than a Rupee.

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Printed and published for the Proprietor by W. O.

Scor, at the Sun Press, at No. 2, British India-Street, Calcutta.

# The Sunday Mirror.

[EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, APRIL 3, 1881.

NO. 77.

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#### THE GREEK FRONTIER.

ATHENS, 1ST APRIL.

Greece insists upon Previsa being included in the extension of territory to be granted by the Porte.

#### AFGHANISTAN.

LONDON, 1ST APRIL.

Lord Hartington, replying to a question in the House of Commons, said that Government has no intention to assist Yakub Khan's return to Afghanistan, which would only help to create anarchy.

The transport *Serapis* passed the Canal outward bound.

#### THE MAIL.

ADEN, 1ST APRIL.

The *Khedive* with the outward English mails of the 18th ultimo left here on Tuesday last at 11 p.m. The above information has been accidentally overlooked.

#### FROM THE PRESS COMMISSIONER'S OFFICE.

SIMLA, 2ND MARCH.

News from Candahar, dated 31st March, reports that the Herat envoys after halting a day at Kushk-i-nakhud crossed the Helmund on the 30th on the road to Herat. Rumours of disturbance at Herat and of Capture of Ayub by rebels continue to arrive; but nothing certain is known and authenticity of the rumours is doubtful. General Hume held a parade of all the troops at Candahar on the 30th. Between five and six thousand men were on the ground. Heavy rain has fallen.

## Editorial Notes.

THE *Jewish Chronicle* gives the following as the creed of Garibaldi, quoting his own language:—"I adhere in everything to Monotheism, whose aim is the worship of truth, and of the fraternity of nations."

THE American Book Exchange promises to print the entire New Testament into type within twenty-four hours after the first copy of the English edition can be procured, and in three days to have 10,000 copies on the market. In cloth binding, they will sell them for 7½d per copy.

THE death is announced of Mr. William Adam in England at the advanced age of 95. The deceased was a friend of Rajah Ram Mohan Roy and the author of the celebrated educational reports. Was he the same Mr. Adam whom Ram Mohan Roy converted to his views?

A NEW ZEALAND murderer, named Tuhi, was recently hanged. Shortly before his execution he wrote a letter to the Governor in which he said:—"Let my bad companions, your children, beer, rum, and other spirit die with me!" Yes, England is the fruitful mother of many children. If she is the mother of Christian Missionaries, she is the mother also of "beer, rum and other spirits."

DR. ANGELO, one of the English revisers of the New Testament, gives some interesting details of that work, which occupied ten years. There were ten meetings each year, each meeting extending to four days, a day meaning about seven hours' work, so that in all the company, in its collective capacity, spent 2,800 hours in the revision. Besides this, however, every member of both the English and American committees exhausted his knowledge and critical ability in his conscientious labors.

THE Brahmos and the outside public will find in the *New Dispensation* all the principles and truths of our movement. It is proposed for the present to limit the existence of this new journal to only sixteen numbers, and we believe it will depend upon the members of our community whether that period is to be extended or otherwise. In the meantime we hope it will be largely subscribed for both in India and in England. No subscriber to the *Sunday Mirror* should be without a copy of the *New Dispensation*.

THE Rev. E. F. Brown, of the Oxford Mission, we learn, delivered a lecture on Theism in the Mission Church at Cornwallis Square the other day. The lecturer, we quote the *Statesman*, "spoke fully an hour and proved to his audience, by frequent quotations from various religious writers, the existence and the necessity of worshipping the one true God. In conclusion he thanked the *Brahmo Somaj* for preaching theism in this country." Mr. Brown may in this way very well prove what the world has almost ceased to believe, that there are subjects upon which both Christians and Brahmos do actually agree.

REBELLION is justified by success. On this ground we may pronounce Mr. Parnell's attempt to upset the British legislature as an ignoble failure, and the fight of the Dutch Boers for liberty a brilliant triumph. The former has succeeded in making Ireland helpless and weak, while the latter have obtained autonomy for their country. The Boer rebellion is thus to be placed on the same level with the American war of independence. But then the melancholy thought comes to us—are all countries under the protection of Great Britain to gain their independence in this manner? Is a country held by the sword to be retained by the sword? And is there no deliverance except by means of the sword?

GREAT men's creeds are always an interesting study. The poet Longfellow thus defines his religious position:—

My work is finished; I am strong  
In faith and hope and charity;  
For I have written the things I see.  
The things that have been and shall be.  
Conscious of right, nor fearing wrong;  
Because I am in love with Love,  
And the sole thing I hate is Hate;  
For Hate is death; and Love is life,  
A peace, a splendour from above;  
And Hate a never-ending strife,  
A smoke, a blackness from the abyss  
Where unclean serpents coil and hiss!  
Love is the Holy Ghost within;  
Hate the unpardonable sin!  
Who preaches otherwise than this  
Betrays his Master with a kiss.  
Short and sweet!

In a religious community there are certain persons, ever awake, who raise the cry of "Superstition" at every innovation or change. They fulfil the functions of the city policemen who, when the citizens are asleep, cry on to the topmost pitch of their voices, frightening away thieves or evil-doers by this continual noise. The citizens of course enjoy sound sleep and get health, ease and happiness, while the



policeman's share of the enjoyment is almost nothing. Such is, too, the religious community that goes on in the quiet enjoyment of spiritual blessings, while the self-constituted policemen keep on a regular howl to scare away superstition. "Like policemen these latter are a useful institution, no doubt; but then while the general community prospers, their more suspicious colleagues thin away and get spiritually starved. The Brahmo Somaj at the present day presents this picture of the policeman and the citizen in very vivid colors."

CARLYLE said of Voltaire:—"Cease, my much respected Herr von Voltaire; shut thy sweet voice, for the task appointed thee seems finished. Sufficiently hast thou demonstrated this proposition, considerable or otherwise; that the Myths of the Christian religion looks not in the eighteenth century as it did in the eighth. Alas, were thy six-and-thirty quartos, and six-and-thirty thousand other quartos and folios, and flying sheets or reams, printed before and since on the same subject, all needed to convince us of so little! But what next? Wilt thou help us to embody the divine spirit of that religion in a new mythos, in a new vehicle and vesture, that our souls, otherwise too like perishing, may live? What! thou hast no faculty in that kind? Only a torch for burning; no hammer for building? Take our thanks then, and—thysself away."

Nothing, according to *Christian Union*, indicates more forcibly the advance in liberality of thought among orthodox people than the tone in which the notices of Carlyle's death in the religious newspapers have been written. Twenty-five years ago, it would have been impossible for the orthodox press to commend so strongly the work and character of a man, whose views, from a theological point of view, were so uncertain, not to say heterodox; but the earnestness of the man, the single-hearted integrity of his character, the lofty and aspiring spirit which impelled him forward in all his lines of effort, have won from people of widely-divergent views the most aspiring recognition. It is only a new evidence of the fact that as against the judgment by creeds, which Carlyle did so much to break down, the judgment by character and action continually gains.

*The Indo-European Correspondence* says:—"The New Dispensation is somewhat hysterical. For instance it says: 'Jesus! Is the sacrament of life meant only for those nations that are in the habit of taking bread and wine? Wilt thou cut us off because we are rice-eaters and teetotalers?'"

So far as the Catholic Church is concerned, a teetotaler need never touch wine if he be a layman, because the Eucharist is given only under one kind—that of bread. If any people have such prejudices that they will not touch bread, they should not shrink out that they are excluded from the Christian sacrament. It is they themselves who bar themselves from it. Besides, a large number of orthodox Hindus do eat wheat, unleavened bread, in object to making bread the staple of farinaceous food is all very well; but to shrink from what is the "staff of life" for the majority of mankind is mere squeamishness.

There! Our contemporary would carry wheaten bread all round the world, even where bread is not eaten, and would prescribe it as the staff of life—the emblem without which there can be no salvation. It may be squeamishness on our part to paraphrase "staff of life" by *rice* or *chapati*, but the matter of fact is that a Hindu leavened bread is not the

symbol that betokens life. Were we wrong when we said that Christian Missionaries came to give us a Christ in pantaloons and boots?

A BOMBAY contemporary criticises our remarks on Moral education made a few weeks ago. We do not think it advisable to reply at length, simply because we have not yet said all that we have to say on the subject. But we may tell our contemporary that he has not properly represented our views. One who has carefully read our article will never, we are sure, agree in the opinion imputed to us that the prevailing atheism in society is due to the religious neutrality of Government, and that unbelief will vanish if Huxley's *Hume* and other books of a like nature are removed from the list of text-books. If we said that, we should be fools. Our contemporary knows very well that we advocate the policy of neutrality. What we said was that members of the education department frequently forget the meaning of this word "neutrality." When we say of Government that it is neutral, we mean that it does not directly encourage or support any religion. What, however, is the sense in which it seems to be accepted by some? These virtually understand Government to mean that it does not encourage or support religion itself. Now it is this abuse of the term against which we loudly protest. Professors of science and philosophy in our colleges have no right, we submit, to destroy the foundations of belief when Government sanctions and tolerates the existence of any number of religions.

We are indebted to the *Hindu Patriot* for a report of the proceedings of the meeting of the Senate in connection with the application of a certain student for permission to appear at the degree examinations of London. From what we gather from this report, which we have reproduced in another place, we understand that the following resolutions were before the meeting:—(1) Mr. Croft's resolution that it was undesirable at present to grant such permission. (2) Dr. Rajendralala Mitra's amendment that "the Senate agree in the opinion expressed by the Syndicate that the interests of the Calcutta University would not suffer by admitting students to compete for the Degrees of the London University, by holding the London University examinations in Calcutta." (3) Babu Peary Chand Mitter's amendment that no one should be permitted to appear for the London examinations who had not studied in an affiliated college for four years. (4) Mr. Bonnerji's resolution that "in the opinion of the Senate the Government should, before submitting any application from candidates for degrees of the London or any other foreign university, satisfy itself that such candidates are persons who have gone through a regular course of education in some college affiliated with the Calcutta University, or are teachers who would be allowed to appear in examinations of the Calcutta University." The second amendment was lost, and Dr. Rajendralala Mitra's one was carried. But with curious inconsistency the Senate allowed Mr. Bonnerji's resolution (4) to pass. The joke about it is that the London University does not recognise the Calcutta University or its affiliated colleges, and it is to be remembered also that the London authorities did not at the first instance consult the Calcutta body. How was it then that the Senate ventured to insist upon attendance in one of the affiliated

Colleges as a condition for appearance at the London examinations, when it was known that the London University laid down no such condition for its under-graduates? Is the London Undersity bound by the dictum of the Calcutta body? Why then this open courting of disgrace? It would have been enough, we say, if the University had maintained its calm dignity and passed Dr. Mitra's amendment.

#### NOT MAN-MADE.

WE verily believe the New Dispensation is exercising a spell all around. The first ridicule which infallibly greets a new truth is passing away. Men and women feel that there is something more in it than meets the ear, and that the gospel preached by the Brahmo Somaj is not the child's play they imagined it to be. As truths are rapidly coming out, as the various aspects of the system are being gradually evolved, they are struck with a wonderful harmony they little expected, and an appearance of consistency such as truth alone can present. A man-made system is sure to break down somewhere. It is not difficult to find hitches or flaws in it in abundance. But God's work is consistent, and though it takes along time to come out, and though the media through which it is made visible to us are various, yet the work itself is one harmonious whole, as the manifestation and development of the same divine will working upon the mutually conflicting elements of human nature. The Brahmo Somaj has been in existence for the last fifty years, and its doctrines show nothing but progress and development; and especially this our New Dispensation—it is a beautiful, symmetrical plan of Providence daily developed in our midst, and which true to its Divine mission provides an infallible remedy for our wants and shortcomings. Our opponents seem to be under the impression that the New Dispensation is man-made, and that its assertions are presumptuous, not to say foolish. Such is the emphasis with which our contemporaries speak of the claims of our religion, that if its existence had depended in any way upon their votes, it would have disappeared long ago from the face of the country. How often has the pious wish been expressed that the Brahmo Somaj should cease to exist, and in vanishing make the road clear for the propagation of Christianity. How often has our death been prophesied and foretold. Yet we manage to exist, wonder of wonders! Our opponents. Well, if we do exist, is not that an argument for the divine origin of our church? But it may be said,



and, indeed, it has been said, times without number, that though we do exist, there is no pleasure or peace or consolation in our existence. We really can have no peace as long as we believe in a religion that is destined to harmonise all religions—a dream they say which disturbs the brains without soothing them in any way. So that it follows that peace is to be obtained from a religion which practically teaches its upholders to hate other religions, in fact the whole secret of whose success consists in that one word—hatred. Do you wish to be a good Christian? Then hate Hinduism and Mahomedanism from the depth of your heart. The success of Christianity depends upon the overthrow of the rival systems. Hence do all you can to overthrow your enemies. Mohomet preached this doctrine with a candour that would have been refreshing, had it not been so fatal or mischievous. Christians do not preach the sword and the Bible, it is true, but their proceedings partake of the spirit of the Islam. What the latter does by the sword, the former try to do by words. When a Christian preaches, he indirectly damns all rival system, for on the destruction of the latter depends the triumph of his own religion. Christianity must reign alone and supreme, for it can

Bear, like the Turk, no brother near the throne.

The New Dispensation teaches us a different lesson. We cannot be foes to any religion, when we believe that every religion is a part of the general dispensation of God. We are indebted to Christianity; and whatever Christians may think of us, we know that they are the inheritors of a precious legacy and deserve our heartfelt thanks. The world is, indeed, tired of shop-jealousy in matters of religion, and the whole spirit of the age cries for peace and universal brotherhood. The New Dispensation has come to teach us these, and the world is bound to accept its truths.

#### THE BRAHMO SOMAJ AND THE NEW DISPENSATION.

IN what relation does the New Dispensation stand to the Brahma Somaj? We certainly regard the Church of Ram Mohun Roy as our parent Church. Out of it has sprung the present movement. As the seed develops into the mighty tree, so the Brahma Somaj has developed into the New Dispensation in the fulness of time. There is no unfriendliness, no antagonism. The sentiments we cherish are those of gratitude, reverence and love. For do we not owe to the parent Somaj the very origin and organization of the very foundation principles of our movement? Is not our Church the logical and historical outcome of the teachings of

the elders who have gone before us? We honor them as our spiritual ancestors. But the Vedantic Somaj of Ram Mohun Roy and the Hindu Brahmoism of Debendro Nath Tagore we have outgrown. The tree has grown year after year, decade after decade, till in its progressive development it has taken its position among the dispensations of the world as a system of Divine eclecticism which absorbs all religions and all prophets in God. Though the New Dispensation supersedes the two older churches, it includes them and fulfills them. It carries them to their legitimate logical sequence. It develops their potential and partial catholicity into perfect eclecticism, into the science of universal religion. It gathers up all the materials they furnish during the period of half a century and builds the Church of the New Dispensation. The whole thing shows the action of Providence in history. The Lord planted the seed, the Lord watered it, and the Lord has given us plentiful harvest. All the workers in His vineyard deserve and demand our profoundest thanks, and we shall never be ungrateful to the least among them. But the same God who teaches us to honor the instructors of our early life tells us to accept the fuller light. He dispenses unto us in the ripper years of manhood, so that every Brahma may say,—when I was a child I spake as a child and I thought as a child, but now I am a man. Faith in Providence leaves us no other alternative. We are bound to bow before the New Gospel with the same loyalty and respect which we have heretofore shown unto the Old Testament of our Church history. When the Lord said unto us,—Give up Vedantism, we gave it up at once. When he says,—Accept the new light of apostolical faith, we are bound to accept it. The separation from the old church, its traditions and associations, may be painful, But we have no alternative. Every thing must be sacrificed upon the altar of living faith. We must love and honor the New Gift of Providence above all things, above father and mother and wife and children, yea above our spiritual elders and fathers. Nay, let us remember that in accepting the new light we do not dishonor or deny those prophets, but only fulfil their teachings and ministrations. The New Church is the Old Church developed and perfected. Those who stand back and do not touch the Flag of the New Dispensation will remain as Vaidantists or Brahma Hindus and eventually merge into Hinduism as small sectarian groups; but the full tide of the new faith from heaven will advance with resistless impetuosity, carrying the true believers into all truth, and

into the communion of all saints. But let us not leave the Old church behind. Let us rather carry it with us the whole Somaj, if possible, so that the Brahma Somaj and the New Dispensation may become convertible terms. But if follow-Brahmos will persecute us and despise our faith and revile our God, then let it be so. Every act of persecution will bring the good day nearer. Every attempt to shake the torch will make it burn more brightly.

#### THE FLAG CEREMONY.

(New Dispensation.)

It behoves us to discover and honor the sacred secrets of symbolical faith. Great minds have in all ages symbolized great ideas. They spoke poetry; they instituted poetry. Their ideas stand before the world crystallized in parables and ceremonies. One such ceremony, the sacrament, we have already explained. Its deep principle of spiritual absorption we recognise philosophically, and desire to cultivate practically. In this simple ceremony we see Christ's assimilation to the life of humanity. The symbol, like the outer shell, will pass away in time. The real truth will abide eternally. The New Dispensation has adopted another great symbol. It is the Banner. It represents the Church Militant developing into the Church Triumphant. A church without a banner may represent doctrine and discipline, faith and communion. But till it unfurls the banner, and sounds the trumpet it shows no indication of its conquering mission. The flag waving high in the air suggests the idea of victory. When the Church of the New Dispensation unfurls its flag before the assembled congregation, every one feels that its mission is to go forth conquering and to conquer. To unfurl the banner is to declare war with evil, and to proclaim the "Kingdom of Heaven." This is not the time when we shall simply worship our Father and Mother at home and in the tabernacle. We must fight with all the evils in the land and all the infidelity and sensuality in the world, and establish the throne of Jehovah over subjugated nations. The reign of sectarianism will cease, and Eclecticism and Spirituality, the Holy Fraternity of Saints and the Kingdom of the Supreme God will be established in their stead. These ideas and anticipations are symbolized in the waving banner, and therefore must we honor it. A feeble emaciated faith trampled upon by every insignificant foe, and crouching timidly before ruling vice, we heartily despise. The Omnipotent Lord of hosts, or no God at all. A Triumphant Faith, or no faith at all. Such is our idea. The New Dispensation shall be unto each of us individually,



and unto all of us as a nation, the victory of truth over falsehood, of light over darkness, of God over false gods, of communion over division. Such is our hope. It was in this spirit that upon the occasion of our last sacred anniversary the ceremony of unfurling the banner was performed by the minister.

Upon a small table covered with scarlet cloth were arranged the four principal Scriptures of the world,—the Rig Veda, the Lalita Vistara, the Bible, the Koran. In front of this stood the Banner of the New Dispensation. On the silver plated pole thereof was suspended the Bangle of the Expedition Army. What the minister said standing before the Banner, was in substance as follows :—

Behold the flag of the New Dispensation ! The silk flag is crimson with the blood of martyrs. It is the Flag of the Great King of Heaven and earth, the One Supreme Lord. Victory flies round His holy banner. His Almighty arm will crush all evil and annihilate sin and sensuality. Behold the spirits of all the prophets and saints of heaven assembled overhead, a holy confraternity, in whose union is the harmony of faith and hope and joy. And at the foot of the holy standard are the Scriptures of the Hindus, the Buddhists, the Christians and the Mahomedans, the sacred repositories of the wisdom of ages, and the inspiration of saints, our light and our guide. Four scriptures are here united in blessed harmony under the shape of this flag. Here are knit together in international fellowship four great continents, Europe, Asia, Africa and America. Here you see the meeting place of the east, the west, the north and the south ; of the young and the old, of men and women ; of the rich and the poor, of the wise and the unlearned. Here is the harmony of the mind and the heart, the soul and the will, of knowledge and love, devotion and duty. Glory unto God in the highest ! Honor to all Prophets and Saints in heaven, and to all Scriptures on earth ! Unto the New Dispensation victory, victory, victory !

In this solemn spectacle the spiritual eye saw the living symbol of Christ's Kingdom of Heaven. The *Khalisa* of Gurm Nanak's Church, with its *Jhanda* or banner, and the *Granth Saheb* was seen there. So also were the victorious flags of Chaitanya's martial procession embodied in the ceremony. The whole thing was a grand symbol of Royalty—the Heavenly King enthroned—and foreshadowed His future Kingdom on earth. The true believers, one after another, marched towards the Flag of the Holy King, touched it, kissed it, and then reverently bowed before God, gave Him their allegiance and homage, and prayed "Thy kingdom come."

## Brahmo Somaj.

BABU AMRITA LALL BOSE has reached Bombay with his family.

BHAI AGHORENATH has passed through Burdwan Monghyr and Mokameh.

The anniversary of the Gya Brahmo Somaj takes place to-day. Bhai Deno Nath will conduct service on the occasion.

We have been requested to acknowledge with thanks five copies of the Bible presented by the Rev. K. S. Macdonald, Honorary Secretary of the Bible Society, to the Brahmo Somaj of India and its missionaries.

The Rev. C. H. A. Dall is about to leave Calcutta for America. He lately called on some Brahmo Friends to say good-bye. There was some discussion, which however, terminated amicably and pleasantly. One of the party there upon rushed towards Mr. Dall and hugged him in high Indian style *a la kolakuli*. The American brother, not to be outdone in enthusiasm adroitly and quite unexpectedly printed a brotherly kiss upon the Brahmo's cheek ! The Brahmo looked confounded.

## CHARGE TO THE APOSTLES OF THE NEW DISPENSATION.

(Tuesday, 15th March 1881)

[TRANSLATED FROM THE BENGALI.]

HONOR me not as your master. I am your servant, I am your friend. You are my master. Therefore that treatment which a servant may expect from his masters and a friend from his friends, I do expect from you. I am your God-sent servant, and my Father hath often told me that if I leave your service, my salvation will be hindered. Therefore do not in mercy remove me from the post of your servant. My Heavenly Master hath employed me in your service, therefore I must be lowly, and have no cause to be puffed up with vanity. Do not send you as the great prophet. Jesus sent his disciples, but our mutual relations are of a different kind. I am only one of your band. You are sent forth by the world's prophets and apostles. You and I are sent forth by Jesus, Sakya Muni, Chaitanya and other great prophets. They have sent us forth into the world to preach their truths. Taking the dust of their feet I tell you these words. You are not my apostles, but both you and I are their apostles, they are our spiritual fathers and grand-fathers. We are born in the line of their generation. We are twice-born in their inspiration. Before I acknowledged you as apostles those heavenly prophets had ordained and sent you as such. I only repeat their words to their disciples. In this very room, in your hearts these God-sent prophets are present, and they call you to your work. They tell you to take into heart the sufferings of sinful and sorrowful men. Your brothers and sisters are sinking in the sea of atheism and impiety. How can you be at ease when you see all this? The spirits of Jesus and Moses and Chaitanya are in your hearts, and they give you warmth. You must not remain cold, when you hear their fiery words. Our Supreme Mother, the Mother of all Prophets also commands you thus :—"Apostles of the New Dispensation, go and save my children. Run ! scepticism and vice are destroying them. Run to their rescue with all your might. If you have any love for your Heavenly Mother, go and save her children." O Apostles, obey the Divine call, and run straight to your work.

Remember your creed,—one God, one scripture and one family of prophets. Love the one true God, and worship Him every day. By daily worship make your lives holy. Attain communion with the saints of heaven inwardly in your minds. Eat their flesh and drink their blood, and turn your bodies into vessels of holiness. In your lives show the reconciliation of perfect wisdom, perfect asceticism, perfect love, perfect devotion, perfect conscience, perfect joy and perfect holiness. Be not satisfied with the fraction of any one virtue. Do not covet the prosperity and pleasure of this world. Preserve your lives with the food that comes from mendicancy. Be happy in others' happiness and sorry in others' sorrow.

Regard all mankind as one family. Hate not, nor regard as aliens, men of other castes and other religions. Be ascetics, but live in the world in the midst of other men, and let them live in you. And let both them and yourselves live conjointly in God. There is salvation in unity, and peace in unity. Brother apostles, seek not gold or silver. Be ye mendicants. Take no rest night for the morrow. He that thinketh of food and raiment is an unbeliever. God is your all in all. Ye shall desire nothing except the feet of the Lord. Ye shall be guided by Him, eating the bread which He giveth, and not the tainted food of the world which defileth both the body and the soul. Sleep on the bed that the Lord provideth for you. Go in all directions, East and West, North and South, and preach the New Dispensation. Let no regard for men cause you to mix with the Dispensation what does not belong to it. If the people of any country do not want to hear you, shake off the dust of your feet and go elsewhere. Be not angry, be not vengeful. If any man meet you as enemies, let the peace of your prayers descend on their heads. Be poor and patient in spirit. Conquer contention with peace. Be touched with pity, when you see the pride and vanity of the world. Be free from error. Let peace and purity flow into the place where you go. If you go into a village let the people there feel that a new light hath descended upon them. Glory doth not lie in pride, but in clean conscience. Never in your mind wish for the pleasures of life, but if God giveth you any happiness accept it with thankfulness and humility. If you take no joy in the pleasures which He giveth and bear not the pain which cometh from Him, ye are equally rebellious. Never dare to dictate to the Lord. Say not "give unto me pain" or "give unto me pleasures." Whatever happeneth in God's kingdom doth happen by His will. To-day you are here, to-morrow there ; to-day in honor, to-morrow in dishonor. But be not afraid, neither be unsteady. For what God causeth to take place is for your good. Do not press men to give you money or food. The Infinite God has taken charge of you. Do His work with hearts full of faith. He that worketh not, is not worthy of reward. Only do the Lord's work and seek His kingdom, and He will give you what is necessary both here and in heaven. Let your faith be firm, and shrink not if men wish to prove it. Do nothing that may lead men and women in future to fall into error and superstition. If by the example of your sin and slothfulness others are led to live sinfully, you will have to answer for it. Wherever you are, vie struggling against virtue and inurity tempting chastity, there fight like true heroes, and establish the victory of virtue and chastity. As you out open the treasures of the world from your own souls, so out them away from the souls of others. Apostles of the New Dispensation, what you have hitherto learnt secretly from your God, go and proclaim now with the sound of the trumpet. Manifest new love, new truth, new inspiration, and draw all men and women into the fold of the New Dispensation.

## Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed., S. M.]

## A PROTEST.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—In the first para. of his letter published in the *Sunday Mirror* of the 20th March 1881, the Reverend Mr. Dall writes to say that letters have reached him from different parts of India "asking with something like dismay, if the conflict between Keshubites and the Sadharan Brahmos is bringing death to Indian Theism, and will wreck the Brahmo Somaj." I fully agree with Mr. Dall in the very hopeful view he has taken of the most new fangled expression, "Keshubites," used in the passage quoted above. Whether this most objectionable term is an invention on the part of the Rev. Mr. Dall or of any of the writers of the letters referred to above, I do not care to know. All I regret is that it should have been made use of in a letter from the pen of Mr. Dall. It may be that Mr. Dall thinks there is nothing wrong in calling the members of the Brahmo Somaj of India as "Keshubites" in the same sense in which he calls himself a "Christian," notwithstanding his belief in







submitting any application from candidates for degrees of the London or any other foreign university, satisfy itself that such candidates are persons who have gone through a regular course of education in some college affiliated with the Calcutta University, or are teachers who would be allowed to appear in examinations of the Calcutta University." Dr. Mitra protested against the proposition being put to the vote, inasmuch as it was quite unconstitutional to allow a negative or covertly negative proposition being put to the vote after a positive one had been already carried, and the resolution and the first principle of the London University, which recognised no affiliated college. The Chairman, however, overruled the objection, and Pandit Mahes Chunder Nayarathna, Bahu Annada Prasad Banerji, and one or two others changing their opinion and voting with those who had voted against the first amendment, the resolution was carried. An Hon'ble Fellow thereupon very humorously remarked that someone should propose that Dr. Mitra may now withdraw his resolution. It is a pity that the Senate does not put a copy of a House's rules for public meetings on the table for the benefit of its Chairman. This is the first time we have heard of a resolution already carried being negatived by a second one at the same meeting.—*Hindu Patriot.*

## Official Paper.

### LORD HARTINGTON'S DESPATCH ON THE VERNACULAR PRESS ACT.

THE following copy of a despatch recently forwarded by the India Office to the Government of India, relative to the expediency of repealing the Vernacular Press Act, was published in London on the 11th inst. :—  
To—His Excellency the Most Honorable the Governor-General of India in Council.  
India Office, Jan. 28, 1881.

My Lord Marquess.—Para. I. The Act, No. 9 of 1878, "for the better control of Publications in Oriental Languages," has now been three years in operation, and sufficient time has probably been afforded to enable your Excellency to form some opinion as to the effects of that measure. As your Excellency is aware, considerable doubts have from the first been entertained as to the expediency of the law in question, and it does not appear to me that there was any great weight of evidence for its necessity. While, indeed, it has provoked strong feelings of discontent and resentment, and is unquestionably open to the objection that it infringes the principle, which it is the object of the Government of India to uphold of the equality before the law of all classes of Her Majesty's subjects in India, on the other hand, there is little reason to suppose that it has provoked language inimical to British rule, the character of the vernacular Press has since the passing of the Act undergone any essential change. I have nothing, therefore, before me to show that the original objections to the law of 1878 have been counterbalanced by increased security to Government, or other compensating advantages. Your Excellency is aware that the Vernacular Press Act applies not only to publications which are of a nature to excite disaffection and endanger the public peace, but also to those affecting private persons and public servants. As regards the latter object, I am of opinion that nothing short of the strongest evidence of a systematic system of extortion and intimidation, which the provisions of the Penal Code are inadequate to restrain, can justify such exceptional legislation. But if it be proved to be indeed necessary, I should require special and peculiar reasons to satisfy me that, in any legislation on the subject involving extension should be permitted in favor of the English Press. The defence of the Act in its application to seditious writings is more plausible, but does not appear to be conclusive. I am aware that it has been represented by some whose views are deserving of the highest respect, that the criminal law of India applicable to seditious libel is practically unworkable, through the effect of the extension appended to Section 124A of the Penal Code. If this be the case, I see no reason why the existing defect in the Code should not be remedied without recourse to such exceptional measures as those provided by the Act of 1878; and I would suggest, for the consideration of your Excellency in Council, whether, in the event of the repeal of the Act of 1878, it may not be desirable to propose suitable amendments in some of the provisions of the Penal Code relating to seditious and libellous writings. If, as I am disposed to infer, the

Vernacular Press Act has been practically inoperative, whether such a result be due to the absence of seditious writings, or to a reluctance on the part of the Government to exercise the indubious powers with which it invested them, the policy of its continuance may be considered apart from question of any amendment of the Penal Code, especially as, in my opinion, the Act cannot be retained upon the statute book without being extended to the English Press, and without some judicial check being interposed at some stage of the proceedings under it, upon the action of the executive Government. In any case, without desiring to fetter the discretion of your Excellency in Council as to the course which you may think to pursue on this important subject, I would invite your early consideration to the policy of the continuance of the Act of 1878. The question for your Excellency will be, not only whether repressive legislation of so exceptional a kind should be maintained at the cost of much irritation, but also whether the Act has succeeded in securing the object with which it was passed? With these observations, I leave the subject to the early and careful consideration of your Excellency in Council.

(Sd.) HARTINGTON.

## Selection.

### JOHN THE BAPTIST AND THOMAS CARLYLE.

[A SERMON, BY REV. T. T. MUNGER OF AMERICA.]

In comparing John the Baptist and Carlyle, we must set aside and resolutely keep out of mind all wide separation of time, the unlikeness of their two ages and races, and all other externalities. It may seem at first a grotesque thing to set for resemblance the skin-clad recluse of the Judean desert by the side of the nineteenth-century Scotch-Londoner, living comfortably in a brick house and writing books; but when we pass by these external differences, and come to the temper of the men, to their spirit, and habits of thought even, we shall find a striking similarity.

I. The first point of resemblance we notice is a passionate and intense hatred of untruth, or sham, in Carlyle's phrase.

It is not every lover of truth who has a corresponding hatred of untruth. The fascination that leads the student of Nature, or of society, into the discovery of the positive facts of Nature and society may exist without a corresponding disdain of and revulsion from the perversion or denial of these facts, to hate untruth is as much a special gift as to love truth. They are not positive and negative—the two sides of one feeling; but are two distinct things. The latter is such the rage for hunger and thirst after the truth, to long after and delight in the reality of things is a common gift. It builds society, it feeds civilization; but the other gift—hatred of untruth—few souls are natively dowered with that. And wisely so, for society might not hold together were it subject to incessant criticism from these divinely inspired haters of untruth. They are useful to a degree; but they are not constructive. They tear away and lay open, but rarely lead the way to better things. When this is done in excess, society becomes disgusted with itself and grows sour and despairing—the very process that was wrought out in Carlyle. But now and then God sends into the world a soul endowed with the special scorn of lies and bids him speak. Lucian among the Greeks; Juvenal in Rome; Rabelais and Rousseau in France; Dean Swift, Carlyle, Ruskin in England; Theodore Parker in America—these names indicate the small class. They are often bad men, made so by very despair of goodness; but they hate lies.

The Hebrew prophets stand so high in our veneration that we do not often attempt to know what manner of men they were; but when we analyze them, we find that their prevailing trait was this same intense hatred of pretense and untruth. These prophetic books that we now read out the heart of the nation. John ends and crowns the succession of these inspired haters of lies. He flies from the presence of a society he cannot endure, from religionists he hates, from a worship out of which all reality has passed,

and hides himself in the desert. Batter Nature, with her truthful ways, though his raiment be of skins and his food the chance fowls in the rock and locusts dried in the hot sand, than to see daily a whole world of men professing one thing and doing another. But such men cannot be hid. The world hungrily turns to them for the true word, without which it knows it must perish. It goes to the desert after John. Soldiers pause in their march, or turn aside on furlough publicans, in their rounds, stop an hour, in perchance this man of the desert may not have a kind word, not to be heard elsewhere; the people, with hereditary instinct, forsake the priests and betake themselves to the prophet, as their fathers did. For all these John has kind and guiding words—the best he knows; below the full truth but immeasurably above anything to be heard in synagogue or court of the Temple. The Pharisees also cannot escape or curious critics of the last phase in religion. It is in his treatment of these that John rises to the height of his heroism. They represented the religion, the wealth, the power, the respectability, the culture of the nation. "What are you here for? Children of Abraham you call yourselves. I call you rather children of vipers, serpents in your sublimity, that sting the people to death. Children of Abraham forsooth? God needs no such children of Abraham as you are. He could better fill your places with these stones of the desert. Go back to your synagogues and seats in the Temple, and when your lives accord with your teaching I may have some other word to say to you."

This may seem a very odd thing to have done two thousand years ago. It is very easy to be heroic in the persons of others and in remote periods and places; but it is as hard a thing in fact that we undertake it. But it is such men and such speech that usher in all reform and every better era.

To see and feel a universal bad condition; to weigh society in mass in the scales of truth; to discern a drift that embraces all—this is something that demands first the profoundest moral insight, then the broadest intellectual grasp, and finally an absolute courage. It was the possession of these that led Christ to pronounce John the greatest of women. Carlyle's justice and the men who have them need to be followed by constructive qualities and by men who can heal and unbuild society after this destructive criticism; and in this sense the latter are the greater and better. Hence Christ's further word: "The last in the Kingdom of Heaven is greater than he." In this nineteenth century there has been no critic of falsehoods, no exponent of untruth, no preacher of righteousness so brave as can be compared with Thomas Carlyle. There have been many as vociferous; many who cried out against this and that; many who felt the ill of the age and uttered their protest according to their strength; but there has been no other "John the Baptist" and no other "Thomas Carlyle" with the same courage, and no one who can be compared with him in eloquence and all the future of genius.

But what was the exact time that he did? I don't speak of his splendid career as a man of letters, from first to last; but on y of his moral influence upon his age.

When the century began, England, and all Europe as well, was in a bad way in all fundamental conceptions of morals, of religion, of labor, of social relations, of literature, of life and conduct generally. There was scepticism in religion, though all the forms and pageantry of the Church were duly observed. The morality was that of the Ganges, and everything through the strain of society. The French Revolution had had uncertainty in every department of life and thought. Earnestness, sincerity, faith, nobility were nowhere to be found. Labor was degraded and all culture wore an aspect of dilettantism and sentimentality. These were the days when the materialistic society; but the reality they strive to express was a very sad and gloomy thing. It does not long continue. It either is cured by some strong renovating power, entering into it, or it depends into social death, or it generates the fires of revolution.

This condition was mirrored in the literature which always mirrored society. These were the days when the laborious bodies of divinity took no burden from any weary soul. The old fiction was not fit to be read. Scott had put out his novels in the interest of aristocracy and fine sentiment; Shelley was singing in a strain of mingled atheism and demigirism; Keats, in a strain of simple beauty, like the birds and the flowers, but without any real purpose; Byron, in a louder strain, was chanting his morbid and sensual verses, poisoning the heart and faith of his generation beyond all estimate. "I like him not,"



said Carlyle, in one comprehensive word of rejection. Wordsworth was sitting patient among the Cumberland hills, waiting for his late hearing. Coleridge was skirting the fringes of the hill of Unbelief, as he himself described it, and had not yet come to full utterance.

The special characteristic of society as a whole was a lack of nobility and earnestness. It was without conscience and without thought. Life was thin and poor. Carlyle put the whole general condition into one word—*shams*. The thing that Carlyle did was to tell it, and he told it so to be heard and understood. Socrates did the same, and the Athenians poisoned him. John the Baptist did the same, and the Jews beheaded him. But the nineteenth century listened to its prophet and was saved.

The secret of his power lay in the clearness with which he saw the evils of the day and in laying his axe at their root, and then in the vehemence and eloquence with which he exposed them. He made his age see that it was neither heretical, devotional, philosophical, nor moral. He showed men that they had lost all independence and courage in the assertion of opinion, falling in with their party or school without question or care. He pointed out this gregariousness of society and summoned it to individuality of thought and conduct. "To reform a world," he says, "to reform a nation no wise man would undertake. The only solid reformation is what each begins and perfects in himself."

This all seems a very simple thing to do in the relation of it; but we must remember what Carlyle put into the mouth of his prophets. "That the simple picturing of society should have such transforming energy seems very strange, until we learn to estimate the weight and bulk, so to speak, of some single soul. John in force and quantity of moral energy outweighed the whole nation, and by the law of moral gravitation drew the nation away from Jerusalem to the desert."

Carlyle in one scale outweighed all England; Church and state, Parliament and people, in the other scale. He was the greater mass morally, intellectually, emotionally.

III. We pass now to some more personal resemblances between these two characters. They were alike in the austerity and sadness of their spirit. John had only one word for men: "Recess of Get rid of your sins! The Judge and Judgment are at hand. He will burn you and your evil deeds with unquenchable fire." He knew little of him who will not break the bruised reed, who will call to himself the weary and heavy-laden; little of Him who will sit at feasts and remain true; of Him who, still holding his terrible fan in his hand, will lay it on the heads of little children and weeping penitents. The peace that passeth understanding, the joy that is full, were not for him. The stoutness of his prophetic heart, the courage of unbending will were his only consolations. The desert suited him, neither eating nor drinking. His grim solitude was better than king's houses. His highest exultation was reached in rebuking the sin that brought him to his death. His course was clouded by a most pathetic uncertainty. "Art thou He that shalt come, or look we for another?" is his almost despairing cry. Did he understand the answer? It may be doubted. It was the only answer that could be given; but he who was less than the least in the Kingdom of Heaven may not have understood the signs of that kingdom. Why was not the Mighty One burning up the chaff of evil about him with unquenchable fire, instead of healing the sick and comforting the poor? He was, indeed, doing this; but John could not have understood the method. How like the modern prophet! He preaches righteousness, justice, truth, pity, nobleness; and when men take him at his word, but in unexpected ways, and begin to lift off the heavy burdens from his hearts and shoulders of humanity he cannot understand it, and falls to mocking his own work. He is no more to be criticised for this.

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than was John for his failure to comprehend the Christ. Before the strange ways of so mighty spirits we are not to sit as judges. The Christ himself teaches us how to speak of them; not as reeds shaken by the wind, swayed by chance humors or influences, but prophets and more than prophets, still, greatest amongst those born of women, notwithstanding their limitations!

IV. These men, separated by twenty centuries and by diverse civilizations, strikingly resembled each other in certain moral respects.

1. Each had absolute courage. The brief career of John was instinct with this high quality, and was sealed as perfect by his death. No one who understands the society of England fifty years ago and onward will deny a like courage to Carlyle—a nineteenth century courage—the courage to be one's self in a weak and conforming age.

Yet in neither was it simply a blind daring; but was founded on a clear sense of the world to do a message to impart. Probably no man ever lived so regardless of or, rather, so unmoved by, popular or individual opinion.

Indulging in deep friendships, a man among men, hedged off by no real or assumed eccentricities, he went his solitary way through the kingdom of thought, unswayed, allured aside neither by love nor by criticism.

2. In worldliness—so potent a quality in John that I need not speak of it. The Hebrew had no way of showing it but by getting out of the world, and so fled to the desert. Our later prophet put himself into the centre of the external world, but made it a desert so far as all influence or close contact was concerned.

*Savior Reartus* is to be considered the most remarkable book ever written. It took the world some years to find out what it meant. But at last it was understood, and did its work—a great, cleansing, uplifting, inspiring work. For a generation the sky was clearer, the air purer, and faith stronger. The time is coming when the book will need to be read again. When the infidelity of the day has lifted the everlasting net into the throne, as it is fast doing, men will turn again to this book to hear of the everlasting yea. The book is the history of the struggle of a mind to find a divine meaning in human life. It is found under the figurative phrase "everlasting yea"—i.e., the conclusion is that this is God's world, and not the Devil's. Not doubt but faith; not matter, but spirit; not time, but eternity—these are his confident conclusions.

Carlyle walked all his life through in awe of God, of himself, and of the created world, resolutely pushing past and through time and space into eternity by room and standing-ground. He treated with infinite scorn the modern infidelity of the positive and agnostic school—"a philosophy of dirt" he called it. He disdained even to think of it, surmounting it by one strong beat of the wings of his genius, and claiming for himself another world and order than that of which it treats. He had a sufficiently deep sense of the mystery of the world and all the unknowableness of eternity; but he would not suffer this unknowableness of mystery to bind him to the mere courses of Nature and matter. The agnostic turns his back on the mystery of eternity and spirit, and scoffs at it or sentimentalizes over it. Carlyle plunges into the mystery, curls in it, bathes his soul in it as a native ether. You may not understand these mysteries, he says. Ponder them till you do, for the next twenty years or the next twenty centuries. Believe them thou must; understand them thou canst not.

The question of to-day is like that which intruded itself into the mind of this great man (as it is apt to do into all thoughtful minds) when he first opened his eyes upon the conflicting scenes and unfathomable mysteries of human existence. Is there a God, who made Heaven and earth and man; or is there no God, but only this hard and inexorable thing that we call Nature and her laws? Upon the whole, no man has given better answer than Thomas Carlyle; not by a process of dialectic, nor large argument drawn from visible things, but by making us aware of ourselves, by lifting us through sheer force of his glorious imagination into the world of the spirit, where, when we find ourselves, we feel that we are at home, breathing native air and feeding upon food that nourishes an eternal life.

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## Advertisements.

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"H" Bridge will be closed for traffic on Tuesday, the 6th April, 1881, from 5-30 to 8-30 A. M.

G. H. SIMMONS.

a-53 Secretary to the Bridge Commissioners.

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### NEW TESTIMONIALS

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Dissolve one ounce of this Food in half a pint of boiling water, and mix with an equal quantity of good fresh cow's milk; let the infant be fed with this from the feeding bottle in the usual way.

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This powder is quite harmless to animals,  
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**Vaseline**

Petroleum Jelly.

It does not crystallise, or oxidise, will never  
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Invaluable as an emollient application to the skin  
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One tablespoonful with water (Sugar can be  
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In Acute Rheumatism from four to eight ounces  
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Medicinal properties, Anodyne, Diaphoretic,  
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ESSENCE OF

**Chamomile**

AND

**Ginger,**

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Each Fluid ounce contains one grain of

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This Medicine prepared in vacuo contains in a  
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The efficacy of the Bael Fruit in Diarrhoea, Dy-  
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An agreeable Tonic and Stomachic.

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A Delicious, Nervine Tonic Beverage  
Non-Alcoholic.

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SPECIFIC FOR DYSMENORRHEA

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**BILLIARD TABLE MANUFACTURERS**

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Terms moderate.

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**THE SERAPHINA-ANGELICA,**

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similar kind that have hitherto been before the  
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With Three Stops, Two Rows of Vibrators,  
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A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

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at age 35, " " about TWENTY-ONE RUPEES a month;  
at age 40, " " about TWENTY-THREE RUPEES a month;  
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**PAUL & CO.'S**

Proprietary Medicines,

PREPARED AND SOLD ONLY BY PAUL & CO.,

DRUGGISTS.

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**Prophylactic Mixture.**

It is the only Specific that has ever been discovered for the rapid and radical cure of Malarious and Periodical Fevers, with Enlarged Spleen, Deranged Liver, Swelling of the Limbs, Loss of Appetite, and General Debility. The virtue of this unrivalled Mixture produces the most desirable and marvellous effects in the constitution of the long Malaria-stricken sufferer, by purifying the Poisonous State of the Blood, improving the Digestive Organs, and establishing a Healthy Tone of the system, Price 1 Re. per bottle.

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A sure and admirable cure for Coughs, Colds, Bronchitis, Hooping Cough, Asthma, Consumptions, Hoarseness and difficulty of breathing. It prevents, consumption, and consequently the rapid prostration of the system, when it is administered upon the first stage of the disease. A dose of this repeated at night or at any time when the cough is troublesome, is so affords instantaneous relief, Price 1 Re. per bottle.

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An approved and excellent remedy for Rheumatism, Gout, Swellings, Foul Ulcers, Cutaneous and Mercurial Affections, and all the various diseases arising from a depraved and imperfect state of the Blood. By its influence the Appetite is revived, and Blood enriched and purified, and the Physical strength of the most deteriorated constitution perfectly restored. Price 2 Rs. per Bottle.

N.B.—Full directions accompany each bottle. Mofussil orders for these medicines accompanied with full remittance of price and packing charges are promptly attended to.

Drugs of the best quality and genuine patent Medicines are always available at the above address at the cheapest rate possible. a-39



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Long experience has proved these famous remedies to be most effectual in curing either the dangerous milder or the slighter complaints which are more particularly incidental to the life of a miner, or to those living in the bush.

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Price per 6 oz. bottle, —3s. 6d.  
 Apply to

FRAMJEE & SONS,

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And also to the *Indian Mirror Office*. a-68

**DR. A. C. KHASTGIR,**

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(Of 25 years' Medical Experience.)

May be also called at nights at all houses.

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The following are the prices of Dr. Khastgir's Patent Medicines.

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Medicine bearing Patentee's Seal and Signature only genuine.

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Guns, Rifles, Pistols, Ammunitions, Shooting & Fishing Tackles, Fencing, Archery, Cricketing & Badminton ; &c., Also Mathematical Instruments, Bengal surveying compasses, and Pebble Spectacles.  
 For sale at unprecedented low prices. a-7

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Important Public Notice.

**THE** public are informed that owing to certain alterations in the main water pipes at Tallah Pumping Station, the supply to the Town will be reduced to 3 million gallons per day for two days, the 5th and 6th of April; the pressure will also be considerably reduced on these days, and the public are particularly requested to accommodate as much as possible and arrange to store a supply beforehand.

JAMES KIMBER,

Engineer to the Corporation.

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The UNIVERSAL KEY to wear on chain, will WIND ANY WATCH, Rs. 3 to 20.

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All kinds of best Ayurvedic medicines, such as *Mriganka, Raj Mriganka, Ratnanga, patali Ras, &c.* for consumption and diseases of the lungs, *Basantakumhar Ras, Tarakasvar, &c.* for Diabetes. *Brihat-somanath, Rash, Brihat Bangasvar, Harisankar Ras, Chandradray Ras,* and other medicines for urinary diseases. *Chandr'prova gurika, Sankar Mata Lonha, &c.* for piles, &c. *Sudhanak, and other medicines for Rakapitta. Astabakra, Bhasmasindur, Chaturmukh, &c.* for insanity, &c. *Mirtuanjibani Ras, Bejor putputti, Sarna putputti, Rangugara, and* other best medicines for all kinds of diarrhoea, dysentery, &c. *Agni Kumar, Agniundar, Agnitundi, Krabadha Ras, &c.* for dyspepsia, &c. *Surbajara-hara lonha, Brihat-sarba-jara-hara lonha, Joyamangal Ras, Mahajayant-kuta, Jaranak, Jaranak, Jaranak, Nirugug, Chandasakhar Ras, Ratnagiri Ras, &c.* for all kinds of fever. *Batagajanka, &c.* for rheumatism, and other medicines for all sorts of acute and chronic diseases for males, females, and children, are to be had from him, and also pure and genuine *Rasasindur* of all descriptions, such as *Kakradharas, Sarvagambharas, &c.* for which his family is well noted. Can be had from him. Terms moderate. Medicines free, advice gratis to the really poor, who may attend at his place of residence.

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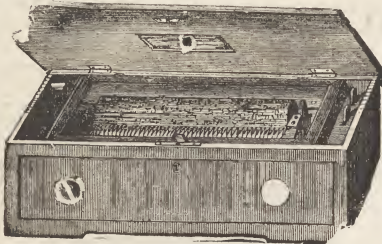
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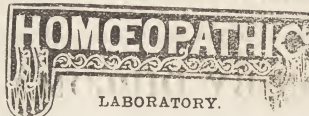
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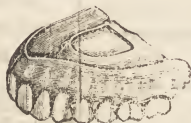
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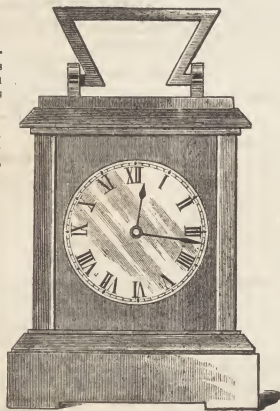
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Manager.

## NOTICE.

THE Press at No. 2 British Indian Street, at which the *Indian Mirror* has been printed since the 1st January, 1878, being distinct from the Press at No. 6, College Square, where the Paper before that date was printed, it is hereby announced for public information that the Press in British Indian Street, where the *Mirror* is now, and will hereafter be printed, is henceforward to be called the "Sun Press." All communications for the *Indian Mirror*, Newspaper, and the *Sun Press* to be addressed accordingly.

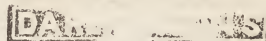
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Our Floral Casket  
The Weeping Willow  
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Anecdotes of Ministers  
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Wanted—A wife  
What makes a woman  
Thy labor is not in vain  
Correspondence  
Chaperons  
Literary Notices  
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Christmas at Madras  
How wives sometimes treat husbands  
A pleasant story  
A first kiss  
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Golden rules for examination of witnesses  
Anagrams  
Administration of Justice  
An old Maid's Lecture  
Pirate sherry  
Death of English Kings  
The end of the Honey moon  
The fair of Jacko  
What is love  
Cheats and Sharpers in Calcutta  
New way of spelling  
The grievance monger  
A horrible crime and its punishment  
Bad Places  
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The age of chivalry  
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WARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diphtheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

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SCHOENE, KILBURN & Co.—Managing Agents.  
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Steamers leave Calcutta for Assam every Friday,  
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downward every Saturday.



THE Str. Debroogur will leave  
Calcutta for Assam, on Friday,  
the 1st April.

Cargo will be received at the Company's Godowns,  
Nimtolah Ghat, up till noon of Thursday, the  
24th.



THE Str. Simla will leave  
Goalundo for Assam on Sun-  
day, the 3rd April.

Cargo will be received at the Company's  
Godowns, No. 4, Fairlie Place, up till noon of  
Friday, the 1st proximo.

Passengers should leave for Goalundo by Train  
of Saturday, the 2nd proximo.

## CACHAR LINE NOTICE.

## REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and interme-  
diate Stations every Tuesday, and leave Cachar  
downward every Thursday.



THE Str. Assam will leave  
Calcutta for Cachar on Tues-  
day, the 9th instant.

Cargo will be received at the Company's Godowns,  
Nimtolah Ghat, up till noon of Monday,  
the 28th.

For further information regarding rates of  
freight or passage money, apply to  
4, FAIRLIE PLACE, G. J. SCOTT,  
Calcutta 26th March, 1881. Secretary  
a-1

RIVERS STEAM NAVIGATION  
CO., "LIMITED."  
ASSAM LINE.

The Steamers of this Company will run weekly  
from Calcutta and Goalundo to Assam and back.



THE Str. Bengal will leave  
Goalundo for Assam on  
Friday, the 8th instant.

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should leave by train on the night of Monday,  
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For freight or passage, apply to  
MACNEILL & CO.,  
1, Lyons Range.  
a-2

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PUBLIC ARE RESPECTFULLY INFORMED  
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WILL RUN  
IN THE ZOOLOGICAL GARDENS.  
From 11 a.m. to 6 p.m., To-DAY,  
And subsequent days.

Admittance to Engine and State Carriage ... As. 8  
Second Class ... 493

## Notice.

ALL private communications for the Proprietor  
of the *Indian Mirror* and the *Sunday Mirror*  
should be directed to No. 24, Mott's Lane, Dhur-  
rainollah Street.

**HURRONATH ROY, L.M.S.,** Author of "A  
Manual of Fever," "The Epidemic Fever in  
Bengal," &c., &c., can be consulted daily at No. 39,  
Beech Chatterji's Street, Jhamapukur, Calcutta.

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D. C. GUPTA.

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proposes to give a course of Lectures in reply  
to the above question, in the Albert Hall, on  
successive Tuesdays, at 7 P. M., commencing on  
Tuesday, March 15th.

## SUBJECTS.

- March 15. *The Christ of the Gospels an Historical Reality.*  
" 22. *Christ, the Prophet of God.*  
" 29. *Christ the Worker of Miracles.*  
April 5. *Christ the Physician of the Soul.*  
" 12. *Christ Dying on the Cross.*  
" 19. *Christ Risen from the Dead.* 555

DATE CALANDER RAILWAY  
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## IN CHEAPNESS,

AND at the same time it ain't a Yanky "Eye  
Opener", but a bona fide good article, and  
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This is the cheapest and most durable bargain  
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FOR

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Per bottle Rs. 2, packing As. 4.

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N. B.—All remittances should be made payable  
to Babu Narendronath Sen, Proprietor.

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SOOR, at the Sen Press, at No. 2, British India  
Street, Calcutta.



# The Sunday Mirror.

[EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE]

VOL. XXI.

CALCUTTA, SUNDAY, APRIL 10, 1881.

NO. 88.

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#### LORD BEACONSFIELD'S HEALTH.

LONDON, 9TH APRIL.

The Bulletin issued last midnight states that Lord Beaconsfield's favorable condition is maintained.

### PARLIAMENTARY NEWS.

In the House of Commons last night, Sir M. Hicks Beach gave notice of a motion condemning the conditions of the peace made with the Boers. In the House of Lords, Earl Granville gave notice of a motion that he would propose a vote of thanks to Generals Haines, Stewart, Roberts, Bright, Ross, Hills, Phayre and Watson and the whole army which took part in the Afghan war. Parliament has been adjourned for the Easter Recess till the 25th April.

#### THE BI-METALLIC CONFERENCE.

PARIS, 8TH APRIL.

In the French Senate the Minister of Finance said he still hoped that England would participate in the metallic conference. France, he said, will support the bi-metallic standard.

## Editorial Notes.

The Hibbert Lectures for 1881 will be delivered by Mr. Rhys Davids. The subject is announced to be "The Origin and Growth of Religion as illustrated by Buddhism."

A NEW work has been issued from the American Press, entitled *Goethe's Mother*. The saying is true enough, that great men have great mothers, and Goethe's mother was no exception to the rule.

MAHARAJA JOTENDRO MOHON TAGORE has been appointed President of the Faculty of Arts, and Messrs. Croft and Reynolds representatives of the Faculty in the Syndi-

cate of the Calcutta University for the year 1881-82.

In his speech as Vice-Chancellor of the Madras University, Sir Charles Turner recommended to his audience a study of the work of Carlyle as particularly valuable for a true insight into the nature of labor and its rewards.

CAMBRIDGE has just had an Oriental Tripos. We hear that two men went in for the Semitic tripos and came out one in the first, and the other in the third class; and two men in the Indian languages, of whom one (Bendall) in Sanskrit got a first, and another, Etherington, a Baptist Missionary from Benares unattached, got a second.

We are glad to learn that the attention of both the Secretary of State and the Viceroy has been directed to the necessity of extending primary education in India. We hope the subject will be taken up in right earnest, and, what is more, that the carrying out of it will not devolve upon half-hearted men like the members of the present education department.

A YOUNG Parsi lady, of Bombay, under sixteen, left her father's house a few days ago, and took shelter in the Zenana Mission House with a view to be baptized. Her parents applied to the Court and obtained a writ of *habeas corpus*, and the case would have come on for hearing had not the missionaries had the good sense to come to a compromise by sending back the girl to her father's house. When will these baby conversions cease?

It is said that Mr. Bradlaugh has already made himself liable to fines amounting to 135,000, now that Mr. Justice Mathew's decision has been upheld. For every vote that he has given he will be fined 5000. Any Conservative may thus sue the hon. member for Northampton, and render Parliament (supposing that he is re-elected and takes the oath) or even England too hot for him.

BABU KALI CHARAN BANERJEE delivered an excellent lecture on "Science falsely so called" at the Bethune Society on Thursday last. Such lectures are calculated to do infinite good to our young men. We wish our friend had made it a point to speak oftener on such topics that he has been in the habit of doing. He has dealt too much with politics of late, and we confess we like his literary and theological utterances better than his political ones. Politics always inflames while literature,

philosophy and religion are so much solid and substantial food to the young mind.

CARLYLE was a hater of shams in England; we need as great a man to expose and confound the shams and unrealities that prevail in India. When we say that educated Hindu society is unreal, that it has one side to be shown to a foreigner, and another to be made use of for all domestic and private purposes, we think we have said enough to condemn a state of things which every zealous patriot would heartily deplore. A wide gulf separates belief from practice in India. Noting but religion can unite them; and yet how little of religion has actually penetrated the ranks of the educated community. We respect a sincere Hindu; in fact we would prefer a strictly Hindu community to one that is outwardly such only. Save us, O Lord, from unrealities of all descriptions.

THAT industrious and fascinating writer, M. Jules Verne, never wrote anything more extravagant or in some respects more entertaining than the *Demon of Cownpore*, a story of the Sepoy rebellion in India. The peculiar feature of the tale, we quote the *Christian Union*, which marks it as Verne's own, is a locomotive in the form of a great elephant which travels through the country with two elegant cars attached, throwing out of its trunk great masses of steam and hot water, to the general astonishment and consternation of the natives. The "Demon" is Nana Sahib, and the valuable part of the work is the description which it gives of his scheme and conspiracies and of the terrible developments of that sanguinary struggle. The illustrations are supplied by French artists, and are quite as sensational as the text.

At the distribution of prizes to the deserving pupils of the Chittagong School, Mr. Bignold delivered a speech, full of sound and valuable advice to his hearers. Among other things he quoted the old English rhyme—

If I be a cobbler I'll make it my pride

The best of all cobblers to be;

If I be a Tinker, no Tinker beside

Should mend an old kettle like me.

As we explained the other day, this desirable end it is not possible to attain under the present condition of things. The tendencies of English education are essentially aristocratic. While it destroys the distinction between a Brahmin and a Sudra, it practically exalts all to the rank of Brahmins. That is to say, it makes Sudras hate their caste professions and make them anxious to pursue honorable careers in the world. Thus a cobbler's son, as soon as he is educated, ceases to be a cobbler, and becomes a pleader or school master. English education makes him aristocratic in his tendencies and opinions.



THE *Indo-European Correspondence* says with reference to our remarks on the use of bread as an element of the Eucharist:—

We prescribe the Eucharist as the staff of spiritual life; but we do not prescribe it as the staff of life in any other sense. The Eucharist is received at the very ofttest only once in the twenty-four hours, and it is then received in the form of a wafer, of *unleavened* bread about the size of a rupee, but only about one quarter as thick. He that takes this Eucharistic bread, cannot therefore reasonably object that Christianity imposes on him much change in his usual diet. As for the objection that bread does not symbolize the staff of life to rice-eaters, it must be remembered that our Lord ordained the Eucharist for the whole world, and not for Bengalis especially. So he took that as the symbol of life-supporting food, which was the most generally accepted as such throughout the then known world.

In answer to the last question put by the *Mirror* we say that the attempt to set up Christianity by denationalizing the Hindu is folly, if not something worse. There would have been less folly in imposing the dress, food, and customs of the people of Asia Minor on the European nations who embraced Christianity, because our Lord was an Asiatic. If this denationalizing process is what the *Mirror* means by "giving us Christ in pantalons and boots," that paper was not far wrong in asking such a question.

In reply we beg to observe that our contemporary seems to confound two ideas which to us are quite distinct. What Jesus Christ ordained for the world was not the use of bread, but the spiritual absorption of his nature by every believer. This process may be symbolised by bread or by any life-supporting food whatever.

THE *Bombay Guardian* is pleased to say:—

Babu Chunder Sen's party in Calcutta wishing to observe the command of Christ concerning the Lord's Supper, but wishing at the same time to maintain their independence of foreign ideas, have devised a "Holy Eucharist" of their own. Hindus are rice-eaters and teetotallers, and therefore may not partake of bread and wine. Jesus Christ met with a great many indignities at the hands of his avowed enemies, but those which he encounters at the hands of his professed friends are even more offensive. Here is an apostrophe in which Jesus is notified of the intended change:—

"Jesus I. Is the sacramental rite meant only for those nations that are in the habit of taking bread and wine? Are the Hindus excluded from partaking of the holy eucharist? Will thou cut us off because we are rice-eaters and teetotallers? That cannot be, Spirit of Jesus I. that cannot be. Both unto Europe and Asia thou hast said, eat my flesh and drink my blood. Therefore the Hindu shall eat thy flesh in rice and drink thy blood in pure water, so that the scripture might be fulfilled in this land."

It is a new thing to us that the Hindus do not eat bread. The bread which they eat is much more like that which was eaten by Christ and his Jewish disciples, than is the bread which Europeans eat. And there is not a word about wine in the instructions of Christ concerning the eucharist. What the disciples were to use was "the fruit of the vine," *i.e.* the expressed juice of grapes which is as innocent as the grapes themselves.

There again! Our contemporary is pleased to characterise our conduct as offensive, because we try to divest the language of Jesus of its metaphor and take the spirit of what he said. Christian instructors will have none of our spiritual renderings, but must put us under the killing rule of the letter. We must have bread and the juice of grapes, or we shall be damned for ever. Is that what the *Guardian* means to tell us? We despair of finding any thing better than literalism in the words of these Christian teachers. Why, if Christ had been told that he meant bread for the rice-eating Bengalis, he would have stared at the *Bombay Guardian* with simple amazement.

## GOVERNMENT AS GUARDIAN.

WHATEVER people might say against the British Government, it must be gratefully acknowledged that as regards the young Native Princes and Chiefs in India, it has always and consistently pursued a policy of paternal control and moral supervision which has proved highly beneficial. Politics, as it is generally understood, ignores ethics. The first class statesman of the present day laughs at morality and ignores moral responsibility. But the British Government, to its credit it must be said, is, so far at least as its dealings with minor Chiefs are concerned, above this vulgar and vicious policy. In the case of every young Rajah, it has invariably shown the utmost care and solicitude. Whenever habits of drinking and dissipation have been discovered in a Native Prince, the higher officials have adopted prompt and stringent measures with a view to reform them and bring them into the right path. Gentle means were tried in the first instance, advice, suasion and reproof; but when these failed, stronger and more coercive measures were adopted till the desired success was achieved. We have heard of authentic cases in which immoral and extravagant youths in high places have been taught temperance and economy under the pressure of official control. In extreme cases even the head of the local Government has had to interfere and exercise direct personal influence with the best of results. Such interference may seem extra-official and indicative of superfluous care and energy; but to us it seems to be a duty and obligation of the highest order which a "paternal" Government owes to its millions of children. It is not in matters of economy or trade, finances or irrigation that the British Government can prove or exemplify its "paternal" character, nor do we look to its action in such direction for any striking proof of its benevolent aims and intentions. We go beyond the dry routine of every day politics, of dry figures and tedious statistics; we come nearer home from the field of strategy and diplomacy, to see if our Government really loves and means to benefit the people. It is when we see honest and earnest efforts are being made to educate and improve the character of Native Princes with something like fatherly solicitude, and not merely for political considerations, it is then that we are stirred by the genuine impulses of grateful loyalty. For what is a young Native Prince? He is a child under the guardianship of the British Government, the would-be ruler of a million subjects, a would-be power for good or evil in the realm. It is the interest and duty of the state so to educate and bring up the child that he may, when he grows up, become a blessing to his people and the country at large. The Government cannot but regard the guardianship of such children as a sacred trust for which it is responsible to God and man. Every youthful Rajah, whether he is in the position of a ward directly under state control or an heir-apparent under his father's guardianship or already on the *guddi*, yet too young to be left without control, every youthful Native Chief, we say, ought to receive the best attention and the most affectionate care at the hands of the British Government. The best interests of the country will be served by such benevolent guardianship and paternal solicitude.

## THE TWO VICE-CHANCELLORS.

Two Vice-Chancellors, Mr. Justice Wilson of Calcutta and Sir Charles Turner of Madras, have referred in their addresses to their respective universities, to the growing clamour for appointment on the part of educated Natives. The speeches of both were excellently conceived, but both, so far as the admonition to our educated countrymen was concerned, seemed to deal with impossible ideals. Mr. Wilson sharply rebuked the rising generation and expressed his opinion that modern Indians had fallen much in this respect from the high standard of thought attained by their ancestors. He went on impressing the idea upon his audience that the end of education was not gain, but the attainment and perception of truth, and that the greatest intellects of every country never cared for the pecuniary value of their exploits. It could never be the object of any system of education to hold out prospects of gain. What it must aim at is to prepare the mind for the battles and trials of life, and fill it with a love of truth and the pursuits that lead to truth. So far we think the Vice-Chancellor was quite right. A school-master should have no other end in view than this, and students should not be demoralised by the vicious arithmetic of computing learning at so much £. s. d. per branch or science. The school-master's work finishes as soon as he has given the necessary culture to the intellect, and trained it to aspire after high ideals and persevere in noble pursuits. Here also the Vice-Chancellor's speech should have ended. We quite concur with him in all his remarks on the end and scope of education; but when he went to speak of its commercial value, we think he trod upon ground that did not properly belong to him. If it can be proved that the present generation of young men pursue knowledge, not for its own sake, but for the sake of the advantages which it brings, and that the present system of education fosters or supports that habit, then no language that we may use in condemnation will be too strong for it. But we do not think that this is the complaint. The complaint is that young men, having had their minds perfectly or imperfectly trained in college, find, when they enter life, that they have no encouragement to pursue their studies and no facilities to carry on their respective specialities in any way congenial to their tastes or inclinations. Having got an imperfect education, they find that the wants and needs of life are not satisfactorily met by the remedies they have brought from college. And here the Vice-Chancellor is powerless to find a remedy, and the question is one for Government to take up. The question is, should we allow so many graduates to starve, or would it not be better



for the common wealth if their talents were utilised in the best manner possible? We do not say, give them employments; but open up spheres for them, increase the fields of usefulness. Do not allow a single profession to be overcrowded, but so enlarge the scope of work that every one, on coming out of a college, may find a field open to him. This can be done by various ways, by opening up the services, by enlarging the range of the professions, by giving instructions in the practical arts, by making free and unrestricted the access to all those paths which in free countries make life worth having and enjoyable. We do not think that life is worth much in India. But it may be said that we are guilty of committing the same fault which Mr. Wilson reprobated so strongly, namely, that we are attaching a pecuniary value to education. Hear us out, however. We contend for a fair field, and no favor, for a free privilege to enter any profession or path of life that we may like. Now it cannot be said that every educated man in our country pursues knowledge for the sake of lore. There are men who succeed in amassing wealth in their respective lines, while there are others who study hard and yet never prosper from a money point of view. There are great men in every profession who pursue a life of hard and indefatigable study, and to whom the knowledge acquired in colleges is specially valuable. They care for being only in the profession, but care not much for money. In fact, they are not successful, flourishing men of the world. To them knowledge is valuable for its own sake. These men may be found by the hundred or the thousand wherever the encouragement exists or wherever freedom is allowed. They are found free in a free atmosphere where privilege does not repel or exclusiveness cramp the energies. They flourish in the midst of fair competition, but decay where there are political disabilities and race jealousies. It is unfair to contrast our littleness with the greatness of our ancestors. Our ancestors were free; they could work in any line and hope for every privilege. What have we like that under the British Government? We say our rulers have done much for us; but somehow or other they have not divested themselves of that exclusiveness or suspicious temper which has done so much to create discontent among the subject population. They are too cautious, too jealous, too suspicious, too miserly, too prudent, too calculating to be able to create that confidence which is the surest and safest basis of good government. As a matter of fact, the people of India are not happy. Is it too much to expect that Government should proceed to account for it? Many distinguished officials have tried to dispose of the question by

treating the present discontent as an unreasonable one. Well, all discontents are unreasonable enough. But the matter cannot be ignored in this manner. Whether, reasonable or unreasonable, the causes of the present discontent ought to be removed. As we have observed, the task does not belong to the Vice-Chancellor; it is one which, politically and morally considered, belongs emphatically to Government.

#### ATONEMENT.

THE idea of atonement is variously explained. The Theistic opinion is that the sins of the world do require occasional sacrifices, and the sacrifices are invariably men who are innocent, holy and wise. This world of sinners requires occasionally a solemn reminder of its helpless and hopeless condition, and it is also observed that unless a very innocent person is sacrificed, it cannot be brought round to a sense of its extreme wickedness. When men are hopelessly gone in the way to misery and ruin, when a thick gloom of sin settles upon society, when human eye-sight is unable to discern the right path, it is then that Providence sends to the world one of those men whose life has been sold to His almighty will, whose mission is to sacrifice that life at His altar, and whose duty is to constantly think of other men. As the saint or prophet is on the one hand entirely identified with the Father, so on the other hand, he is identified with mankind at large. The Divine thought or anxiety in his mind is directed towards the misery of his fellow-beings, and the more he imbibes the Divine nature, the more he sympathises with the lot of humanity. That wonderful phenomenon which philosophers call sympathy, is called into play as soon as he begins to contrast Divine love with the want of faith and belief exhibited by the majority of human beings. He finds them worldly beyond measure, and this worldliness prevents them from realising any of the things that belong to God. Thus then he is Divine on the one hand and intensely human, that is to say, representative of all sorts of human suffering, on the other. As he is a man of the Lord, so he is a man of all men. He is the servant of both. Now behold the wonderful skill of the Almighty in dealing with His sinful children. When the world loudly calls for salvation, He sendeth no stern teacher, no formidable tyrant to chastise it. He sendeth, on the contrary, the meekest, the wisest and the most harmless of men, and by making him suffer, giveth the world to know how one innocent has suffered for all men, and thus, by the very example of resignation and sympathy, teacheth it to shun its evil ways and take to

the good. Christ is represented as having died for the sins of the world, as having taken upon himself, in fact, all its sins, and thus saved it. We believe every word of this assertion. Prophets of his stamp literally weep for men. They place themselves in their position, understand their sorrows and sins, and make themselves a willing sacrifice for all. How is this done? Surely by the Divine gift of sympathy. They are men of God, and they see that between God and His children there is one tremendous obstacle or solid wall that prevents the latter from seeing the former. This great obstacle is worldliness, the desire of pleasure, of the things of the flesh. It is this groping after pleasure, this craving for material comforts or luxuries that prevent more than half the world from approaching the Divine Being. The man of God endeavours to remove this obstacle, this great wall. Seeing that his fellow-beings would not willingly renounce the world, he renounces it himself. Surely the splendid mansion, the wealth untold, the happy sight of a large and considerable family, the pleasures and comforts of existence are too much for frail and weak man, and he forgets himself and his God in the midst of his distracting life. The man of the Lord teaches his brethren to hate worldliness by himself renouncing house, wealth, family and pleasure. He hath nowhere to lay his head in, no family to call his own, no wealth but what others are pleased to give as alms, and literally no enjoyment of material luxury to corrupt his spirit. In renouncing the world he makes a wonderful sacrifice of himself. Christ left his family and home, and made all the heavy-laden in the world his own. He lived for them and he died for them, a wonderful example of self-sacrifice, pity and devotion, by means of which he convinced sinning generations that it was possible to renounce the world and give oneself up to the contemplation of God. It is a fashion in these days to condemn the spirit of asceticism. But it must be remembered that if Christ had not been a beggar, if he had not renounced the world, if he had led a life of ordinary comforts, the whole world would have by this time lolled on pleasure beds and lost sight of the spirit. Every man may now think of his worldliness, and as he contemplates how Christ wept for the very sins of which he is guilty and laid down his life as a sacrifice for him, he is struck with repentance and is instantly converted. The very picture of a willing sacrifice shows him the road to the life eternal. The very thought is ennobling and gives him salvation. Men have often been led to wonder how Buddhism within a short time could bring a large portion of the civilized world within the scope



of its influence. The wonder will cease to exist, when we contemplate the life of Sakya Muni, its founder. That wonderful man actually realised the picture of animal misery within his heart, and boldly welcomed misery in his own life to convince the world that life could be made happy by the renunciation of its pleasures. An excellent illustration of how he created sympathy is found in a story related in English verse by Mr. Edwin Arnold. Devadatta, cousin of the prince, shot a wild swan, and as it fell, "the bitter arrow fixed." Siddhartha took the bird tenderly up, and drew the cruel steel forth from the wound, and laid cool leaves and healing honey on the smart.

Yet all so little knew the boy of pain  
That curiously into his wrist he pressed  
The arrow's barb, and winced to feel its sting,  
And turned with tears to soothe his bird again.

What a fortunate occurrence this was to the animal creation. In India kindness to animals took a distinct shape from the days of Sakya Gautama, and woe to the dumb animals if he had not lived. When Devadatta claimed the swan, Sakya answered:—

— Say no! the bird is mine,  
The first of myriad things which shall be mine  
By right of mercy and love's lordliness.  
For now I know, by what within me stirs,  
That I shall teach compassion unto men  
And be a speechless world's interpreter,  
Abating this accursed food of woe,  
Not man's alone.

Yes, how many millions of dumb creatures have been saved by the preaching of this gospel of mercy, and the world would not have known a bit of it, if Buddha had not foregone the luxury of meat himself. The renunciation of a kingdom and a life of luxury did more to make Buddhism a great religion than any thing in the shape of doctrine which it may have contained. It is the sacrifice of himself, the willing renunciation of every pleasure for the sake of humanity, the continued efforts to mitigate suffering, the constant weeping, which have made Buddha the most striking phenomenon in the religious world, and made him the worshipped of Buddhists and Hindus alike. A few innocent men suffer, and in return for what they suffer the world attains its salvation. Salvation is thus purchased by the blood of the most precious, saintlike and innocent of God's children.

### Brahmo Somaj.

MONTHLY morning Divine service will be held in the Brahmo Mandir this day, at 7½ A. M.

OUR Bombay correspondent sends us a description of the doings of the Bombay Theists on the occasion of the Anniversary of the Prathana Somaj. On Sunday, the 27th March, there was a collation in which from 70 to 80 persons took part. "Ten years ago," says our correspondent, "no such thing was dreamed of in Bombay society. I wish I could give you a list of the names of those who partook of the dinner. I will try to send you one, if I can get it. Some of the members of the Arya Somaj were in

the group." In the afternoon, Mr. Vaman Abaji Modak read texts from the Puranas, and explained them, after which there was a religious discussion. The evening service was conducted by Rao Bahadur Hari Deshmuk, the President of the local Arya Somaj. A ladies' meeting was held on Monday. An essay in Marathi on the "Duties of Women" was read by one of the ladies. Mr. Modak addressed them after that. Our friend, Bhai Amrita Lal Bose, was asked to address a few words, which he did. In the evening there was *kirtan*. "Mr. Bhandarkar took the lead assisted by six others, all standing. It took full four hours to go through. He finished by saying that *bhakti* was the only way to get salvation. The forgiving and loving spirit of Tukaram was cited in illustration of his saying. It was a very good and impressive affair. In the evening there were 500 gentlemen and 100 ladies heard the *kirtan* with rapt attention. On Sunday, the 3rd instant, Bhai Amrita Lal conducted service in the Mandir. He spoke on "God and His Bhaktas."

### AN INVOCATION TO HOLY MEN.

VENERABLE Head of the Catholic Church,  
Venerable Head of the Established Church,  
Chief Ministers and Leaders of the many Dis-  
senting Christian Churches in Europe and in  
America,  
Ministers and missionaries of the Christian  
Church.

Leaders of Hindu sects, *Yogis* and *Sahtas*,  
Buddhist Priests,  
Mahomedan Faquirs and Saints,  
Parsi Dasturs,  
Give us the dust of your feet, that we poor sinners  
may be sanctified and made clean through  
the grace of our God and your God.—*New Dis-  
pensation.*

### GARLAND OF A HUNDRED NAMES.

God, Lord, Holy, Great, Father, First Cause,  
Supreme Spirit, Almighty, All-Merciful, Saviour  
Friend of the poor, Moral Governor, Deliverer of  
the fallen, Absolute Substance, Primary Force,  
Life of life, Bodiless, Formless, Divinity, Ato-  
mable, Ancient, Giver of success, Disposer, Triumphant,  
Heavenly King, Master, Eternal, In-  
finite, Self-caused, Self-existent, Resplendent, Excellent,  
Omnipotent, Omnipresent, Omniscient, Ocean of  
Love, Fountain of Joy, Captain of the vessel of life,  
Destroyer of danger, Extinguisher of sorrow, Lord  
of hosts, Abode of Beauty, Chamer of the soul,  
Awful, Conqueror of death, Providence, Teacher,  
Creator, Preserver, Immaculate, One, All-witness,  
Smiling Mother, Light of Truth, Sea of nectar,  
Necklace of the devotee, Crown of the martyr,  
Glorious of the saint, All-Seeing, Beautiful Eve,  
Destroyer of the weak, Blissful, Self-manifest,  
Consoler of the distressed, Healer of the soul dis-  
eased, Everlasting, Chastiser of the wicked,  
Perfect, Inexorable Judge, Light of the eye,  
Supreme Intelligence, Guide, Priceless treasure,  
Heaven of peace, Without a second, Enchanter  
of the world, Queen of the universe, True,  
Gratifier of pure desires, Household Deity, Bread  
of life, Endless Space, Supporter of the ascetic,  
Infinite Love, Water of the thirsty heart, Sovereign  
of all nations, Joy of the worshipper, Sender  
of prophets, Eternal scripture, Harmony, In-  
spirer, Matchless, Ever-living, Immanent, Invisi-  
ble, Unfathomable, Comforter, Architect, Sun of  
Righteousness, I am.—*New Dispensation.*

### VOW OF SELF-SURRENDER.

LAST Sunday, a new order was instituted among  
the true believers, the order of *Grihastha*  
*vairagi* or Ascetic Householder. There men  
were admitted into the order on the above day.  
They are men of the world. They attend office,  
and by secular work acquire money. They are not  
missionaries; they do not discharge priestly func-  
tions. Yet they wish to act upon the ascetic prin-  
ciple of "self-surrender," and would give their  
substance to the Mother Church. They would  
labor and earn money at the sweat of the brow,  
but their earnings they would lay at the feet  
of the Church, with the fullest  
renunciation of all her children and her  
servants. Thus all the work of the laborer will  
devolve upon them, with all its attendant troubles  
and hardships, cares and anxieties, while the  
money having passed out of their hands, covetous-  
ness becomes impossible and the sting of worldli-

ness is destroyed. To earn money is their busi-  
ness; to spend it is the work of the Lord and His  
Church, and to His deities they must submit un-  
grudgingly and even contentedly. Who would  
part with his money under such condition?  
Public confidence in the common wealth  
would be tested with the utmost severity,  
and many would be found wanting in  
the hour of trial. Who would risk his life  
and his property and the health and comfort of  
his family and children by giving away the last  
farthing, and placing himself entirely at the mercy  
of his Church? The ordeal is difficult. The dis-  
advantages and risks are appalling; the profit nil.  
Few would brave the danger; few would encounter  
the peril. Yet faith in the Church is natural and  
quite child-like. The wise may not come, but  
the child of faith may take the "dange-  
rous" vow of self-surrender, regard-  
less of consequences. If we love our Church as  
our mother and our God as our Supreme Mother,  
what is it that we are afraid of? What are we  
to fear if the Lord is near? The Church will  
then have fulfilled her true mission, when she will  
feed and sustain her flock in all matters tempo-  
ral as well as spiritual. We earnestly believe  
and trust the ascetic householder will fare better  
in the house of God than in his earthly home  
amid the trials and temptations of life.—*New  
Dispensation.*

### RAM MOHUN ROY'S VIEWS.

THE following passage, extracted from a private  
letter of Rajah Ram Mohun Roy, dated January  
18, 1828, will be read with interest:—

"I agree with you that in point of views the  
Hindus are not worse than the generality of  
Christians in Europe and America; but I regret  
to say that the present system of religion adhered  
to by the Hindus is not well calculated to pro-  
mote their political interest."

"The distinction of castes, introducing innumerable  
divisions and subdivisions among them has entire-  
ly deprived them of patriotic feeling, and the  
multitude of religious rites and ceremonies and  
the laws of purification have totally disqualified  
them from undertaking any difficult enterprises.  
In consideration of these evils, it is, I think,  
necessary that some change should take place  
in their religion, at least for the sake of their  
political advantage and social comfort."

"I fully agree with you that there is nothing  
so sublime as the precepts taught by Christ, and  
that there is nothing equal to the simple doctrines  
he inculcated. I, however, regret that the former  
should be so much disregarded by the generality  
of his followers, and the latter should be totally  
perverted by them; but as the spirit of inquiry  
is daily increasing and efforts to im-  
prove the human heart and understanding are  
made in different parts of the world, a chance for  
the better may, I hope, be effected sooner or  
later."—*New Dispensation.*

### Correspondence.

[We do not hold ourselves in any way responsible  
for the opinions of our correspondents.—R. S. M.]

### THE PROPER SPHERE OF RELIGIOUS CRITICISM—A REPLY TO DR. THOBURN.

TO THE EDITOR OF THE "SUNDAY MIRROR"

Sir,—Referring to a letter from Dr. Thoburn,  
headed as above, published in your issue, dated  
13th March 1881, may I beg that the Rev. Doctor  
will be so kind as to state plainly what he means  
by saying that he is fully convinced that Brahma-  
moism possesses "the common weakness of every  
phase of Unitarianism—an inability to reach and  
save those who need it most, and who are most  
accessible to the message of salvation. Are  
your readers to understand that pure Deism or  
the religion of Dr. Channing, a writer who speaks in  
the most affectionate terms of Jesus, and, like all  
Unitarian Christians, admits him to be the Christ,  
the last and final messenger from heaven, who was  
not God but another being more than man and less  
than God, possesses a weakness—an inability to  
save men from sin? Does he mean to say that Mr.  
Vovey's faith in the one Infinite God, to whom  
from the inmost recess of his heart he can say  
"even though thou slay me yet will I trust in thee,"  
is a weak religion? That England's first philoso-



pher and best poet and all the greatest minds that ever lived, whose reasoning powers drove them out of Trinitarianism, have not been saved? Or does he mean to say that we must first believe that the death of Jesus on the cross went to reconcile God to man, and the Father having thus received a substitute on whom he has wreaked fierce wrath and vengeance, is now satisfied and placed in a position to show mercy to the repentant sinner; that the strength and superiority of true religion depend not on our implicit trust in the one infinite God, but in our subscribing our belief to Church dogmas and such corruptions of theology as we find in the present day intimately mixed up with the simple Christianity that Jesus left on earth? I shall be thankful to the good, gentleman if he will be good enough to define clearly what he means, and while I wait for his explanation I beg to be allowed to make a few remarks.

To tell you the truth, the doctrine of "substituted punishment" has no foundation in Christianity, nor is it clearly taught in the Bible. Such words as vicarious atonement, "Christ's merits," and words that would clearly convey the idea to our minds are not to be found in the good old book, and when the words which would plainly express it are not there, it is not likely that the doctrine can be there. The idea that the general voice of scripture conveys to minds connected with Christ's death, is as simple as it is clear. The effect of his suffering is of a moral, purifying, healing nature. The effect was intended to be upon man and not upon God.

As regards the conditions of pardon, they have been set forth in the plainest terms possible by Jesus himself. Take for instance, the parable of the master whose servant owed him a thousand talents—a parable which was expressly designed to illustrate the conditions of pardon, and which we cannot suppose Jesus to have framed so as to exclude the most essential part of the Christian faith. Insert in this parable the doctrine of the vicarious atonement—suppose the master to exact full payment of some other servant—what a heartless mockery do we make of the words "If thou freely forgivest him, do not take another in-tance, for the parable of the prodigal son which was undoubtedly designed to exhibit God's mercy to the penitent—insert in this parable the idea of "substituted punishment." Suppose the parable to read as follows (and such must be its actual import if the doctrine in question be true)—"And when the father saw that his son was returning with every mark of contrite sorrow, he called the elder son who had always served him, nor transgressed at any time his commandments, and said, my son, my first born and best beloved, here is thy lost brother coming back again and begging for the bread of my house; but the word has gone forth from my lips that the child who once lived in my house shall never return, and I know not how to receive him. Let him come, thou wilt take upon thyself the shame and sorrow and suffering due to his waywardness," who does not perceive that with this gloss the parable loses all its worth and beauty? Nay, had it been thus written, instead of being oftener read and more attractive than any other portion of the Bible, it would have been almost repulsive enough to have sunk into neglect and oblivion the Gospel that contained it.

The doctrines of Christianity plainly taught in the Bible are quite the reverse of what Trinitarians believe and teach. Now we know for a fact that the epistles of the New Testament have been well tampered with by scribes and others who have added passages and a word here and there to suit their own notions, yet the truths of Christianity opposed to orthodoxy can be perceived to run through them all. I shall here quote two passages out of them to prove that St. Paul had no knowledge about the vicarious atonement. 11 Cor. v. 19. "To wit that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." In other words, the apostle means to say that God was in Christ, reconciling (not himself to sinful men) but men to himself, and in keeping with this idea we are told in Romans v. 11 that *men*, not God, has received the atonement. "And not only so but we also joy in God through our Lord Jesus Christ by whom we have now received the atonement."

In order to give you a clear analogy of what is really meant by Christ's own preachings on the subjects of his mission, let us suppose that all the Natives of India had for many years failed to pay their revenues, and the amount due to Government had swelled to such an enormous sum that to set it was impossible. The decree against you was on the move, and you petitioned for mercy. The sovereign of England then sent out a Viceroy to stay this decree, and offer you free pardon on certain conditions, and the conditions

were two. First, that you should reform and become good paymasters for the rest of your lives. Secondly, that you should never prefer to disrepute those who may be indebted to you and unable to meet your claims. If you break these conditions the pardon now offered shall be withdrawn, and the decree again put in motion; and to help Viceroy sets you a good example and asks you to look upon him as your standard and guide, the door, the way to obtain favor from the sovereign. The Viceroy does not discharge your debt; if he did, the sovereign would no longer have it in his power to withdraw the pardon when necessary, and what is still worse, he, the Viceroy, would render himself a worthy object of worship to the sovereign; he would become more interesting to you, and you would rather love him than love your sovereign.

Far be the doctrine from me, and you, and any earnest and free thinking man that should render any being in this Universe more interesting to our mind than God. We should dismiss such a doctrine from us just as Sir Isaac Newton and John Milton did, and all the greatest minds that ever lived—who were at the same time the best of Christian men—have done with serious disapprobation.

According to the general voice of scripture, Jesus was sent by God as a messenger of mercy to preach free pardon—pardon, for which no price has been paid—he came first to the Jews, and they rejected him and killed him. He died a martyr to his own theological preachings, and the kingdom thus established has been taken away from his murderers and given to the few Vineyarders. His death can be understood to be a sacrifice to God paying for us a mystical, mechanical road to heaven, attained by virtue of belief, than the murder of the son in the parable of the Vineyard can be understood to be the price paid in lieu of the fruits of the Vineyard which the son had failed to collect from the wicked husbandmen who killed him.

The doctrine of substituted punishment pictures God to the mind not as the God of love of whom Jesus so sweetly preached, but a demon ranting for his prey and satiated only with carnage. Far from being thankful for the provision of a substitute, we should, if this doctrine were true, be led to fear the attributes of God that demanded such an expedient, and feel that we are living under a legislation like that of Draco written in blood. I could not love such a God if I would; and I would not love Him if I could. But the case, as it stands, is just the contrary. If the Bible is to be believed, God is a God of love, and his justice is tempered with mercy and free pardon to the penitent sinner. I deny the doctrine of substituted punishment. I deny it just because I love God, and I refuse to ascribe to him the character of a Dixon, Aethoroth or Beelzebub. What form of error can be more pernicious than theological impositions that deprive the believer of the spirit and character of a true Christian, which the history of the Christian religion tells us, have created stormy councils, sanguinary wars, and consigned many a good Christian of both sexes to the stake for not believing the supreme duty of Jesus and the "Vicarious atonement," and to this day produce nothing but hatred on the part of Trinitarians against Unitarians.

In conclusion, I would draw your attention to a fact worthy of our notice. I have attended the new Methodist chapel in Dhurrumollah, and heard Dr. Thoburn preach and preach. There is much in the preaching that I could not find in my hands take exception to, but the prayers are purely Unitarian. They are addressed not to a Trine God composed of three distinctions or three persons, but one person, one mind, one soul, one spirit, and all-powerful Being, one Universal Father. The prayers are exactly what a Unitarian, Priestly or Voysey would pray, and any Deist, Theist, Brahmo or Mohammedan could conscientiously join in. Now I say that any condemnation against Unitarians, coming from a Methodist or any Dissenter, would set with ill-will on his shoulders, and the very prayers they offer to God would become concessions to Unitarianism.

If men with the Bible before them reject the doctrine of the Supreme deity of Jesus and that of substituted punishment as doctrines that run in the very teeth of the whole Bible, supported only by a very few scattered and very ambiguous texts, the majority of which are mistranslations or touched up by slyling hands with the apparent object of giving some

color to orthodox doctrines, and sometimes wholly false and spurious as I John v. 7, and half the last chapter of Mark, blame not the man nor the simple religion which they extract from the plain and clear portions of the Bible; blame the Bible if you like, for revealing in characters of light that the Father alone is God. Lay the blame on Jesus himself for having revealed the Father to be the only true God without a word or a hint about the Trinity of persons in the Godhead, and for having set forth so clearly the conditions of forgiveness.

Is it not an imperative duty for every public teacher to speak with all possible frankness against every form of theological error instead of making it their special duty to spread them? When Doctors of Divinity take up the task of explaining the Trinity or any other dogms, they difficulty become apparent in the last involved in either defending or proving perplexing notions so strange to both nature and the Bible, that they, indeed, picture to our mind a Sampson grinding in the Philistine's mill.

Yours, &c.  
W. T.

## Provincial.

### LAHORE.

[FROM OUR OWN CORRESPONDENT.]

The 17th March 1881.

We have had a good many lectures during the past fortnight. Christians, Brahmos, Arya Samajists, all in their turn are defending and fighting for the cause of their respective religious tenets. The Christians have been this time, as on very many previous occasions, the aggressors, one of their missionaries, Rev. Nehemiah Nilkantha Goreh, a Sanskrit scholar as well, having in his lecture on "Why should India accept Christianity?" made a remark to the effect that the religion of the Brahmo Samaj is the result of mere human intellect, that is to say, it does not like his own carry with it divine authority, and that as such it would not stand long. He drew the attention of his hearers to the prospects of Theism in European countries, which, he said, have been on the decline. The Reverend gentleman has evidently a superficial knowledge of the rise and progress of the Theistic Church in India, or he would not have confounded the dry cold Deism of Europe with the soul-stirring and life-giving Brahmoism of India. But he is common with most others of his stamp, who have like him received the same sort of religious training and very often under similar circumstances, is not in my humble opinion wholly to blame. Indifferent as such men generally are to whatever is going on in the religious world beyond the limits of their own party circle, they say their dogmatical belief in the only begotten Son of God has cleared them of their already imperfect knowledge derived from the piecemeal information regarding movements other than their own, and which is rendered still more inaccurate and vague by the many conflicting aspects in which the religion of the Brahmo Samaj is presented to them by the alarmingly increasing number of adoptions of official enthusiasts, who, under the fashionable cloak of Brahmo reforms, are ready, believe me Mr. Editor, to explain away within an hour or so the whole philosophy of Brahmo Dharma from head to tail. And, indeed, it is no wonder that in the midst of their incessant and deafening cries for the social and material advancement of the country—albeit a very necessary and opportune thing in the eyes of the New Dispensation to supply this one thing so useful for the regeneration of India may not be advanced or rightly interpreted. But can any impartial seeker after truth, who has studied with the eye of faith the events that have transpired in the history of the Theistic Church in India during the past half a century, fail to perceive that the power that upholds the institution and infuses new life and vigour into it, is from above, and that its religion is not the result of man's own imagination or reasoning power? Our Christian brethren need hardly be told—for it is an assurance often repeated to them—that the religion of the Brahmo Samaj has its source in the gift of the Merciful Providence, and that reason and other faculties with which He has endued human nature and made it infinitely superior to the brute creation, cannot be banished from that religion; but that in the due recognition and harmonious development of these faculties—God's own free gifts—consists its glory rather than weakness. In his last lecture



on "Brahmoism and Christianity" Rev. Nilkantha made some very curious statements. If I mistake not, he said that the idea of God as the Creator of this universe and of man's individuality as a created being did not occur to the ancient *Rishis*; that, in fact, this, as well as all the other grand and sublime truths of Brahmoism, are not to be found in the Hindu religion, but have come from Christianity; that Theism has never been found to exist in places in which Christianity has not already made its appearance; and that the superiority of Christianity over Brahmoism, therefore, in his opinion, does not so much consist in admitting all these truths which are its own monopoly, as in adding something more to them, that something being evidently the man-God theory, the One-in-three and Three in One—a doctrine as unscriptural and irrational as it is mysterious for a rational being to comprehend. It is due to Mr. Nilkantha to state that he is liberal enough, unlike most of his brother missionaries, to believe that those persons who have not heard the plan the God of the Orthodox Christians devised for the redemption of mankind by taking human shape nineteen centuries ago, will be eternally damned. For such persons the Lord God gave them, in his opinion, the standard of judgment and of consequent reward and punishment. Mr. Gore's statement in one of his lectures that the *vedas* do not teach Theistic ideas has quite upset the minds of the followers of Swami Dyanand Saraswati, who are trying their best to prove that there are any merits in any other religion than their own, though this is their "Arya" or own ancestral property. Of course as there is hardly any Sanskrit scholar amongst them here, who can well understand the *vedas*, the Swami's Vedhas, (commentary) and the *Nighants*, very often consisted by him, are almost wholly resorted to in explaining the hidden meanings of the phraseology used in their sacred books.

## Selections.

### A REMARKABLE ECHO.

THE *Alliance News* gives the following story: Some years ago, a remarkably fine echo was discovered on a gentleman's estate. He was proud of it, of course, and excited considerable envy by its exhibition. A retired tradesman, who owned an adjoining estate, felt especially chagrined, and was greatly encouraged by an Irishman, who went over the land with the hope of discovering one somewhere. He declared himself successful in discovering the most wonderful echo ever heard, and stood ready to unfold his secret for a consideration. The owner of the estate listened to the echo, and although there was something peculiar about it, he paid the money. An afternoon was appointed for his friends to come and listen to the marvelous discovery. "Hallo!" cried in stentor an tones the Irishman, who had promised to find an echo. "Hallo!" came back from the hill-side. "How are you?" yelled one of the company; and echo answered, in a suspiciously different key: "How are you?" All went well until, just before retiring, one of the company, putting his hands to his mouth, cried out: "Will you have some whiskey?" Such a question would disclose the character of any reasonable echo. It was certainly too much for the one which had been discovered on that estate. Judge of the surprise of the party, when the answer came back, in clear, affirmative tones: "Thank you, sir! I will, if you please!" The poor fellow who had been stationed at a distance to supply the place of an echo submitted to too great a temptation.

### A VISIT TO THE ZOOLOGICAL.

By MR. SIMON SPINK.

SEXTON AT DR. DOBBS'S MEETING HOUSE.

I NEXT went into the Elephant House. My attention and admiration was drawn to the rhinoceros; not, I will frankly confess, because of the delicate grace of his movements. No, my pen and the columns in which these "lines" appear, shall be forever sacred to truth:—But what engaged my admiring eye was the thickness of his hide. "Favored animal," I exclaimed "You have solved the problem of existence; you have discovered the hitherto unrecognized secret of

happiness and usefulness. You are at ease; you can give your mind to meditation; you can exogitate truth, and develop from within the recesses of your own nature schemes for the elevation of your kind. And all because you have a thick hide. O, that this blessing was more generally enjoined. Just as surely as a man sets out to do anything—to spread truth, to scatter error, to remove oppressive burdens, or profitable and pleasant vices—he is sure to tread on somebody's toes. It may be the toes of the runner, or the toes of the besotted conservator, or the toes of some body who has hitherto held undisputed sway over the minds and consciences of people, and who now sees a danger that his rule may be imperilled. And so straightway all manner of charges and all forms of abuse are launched at the reformer. If he is a minister or an editor, he is called a heretic, and a great many things besides. He is accused of drunkenness, of madness, of radicalism. Now, if he is so unfortunately thin-skinned as to feel these attacks, he will be made miserable; and, very likely, he will be turned aside from his great work, in the effort to repel and answer these charges. Every public man—above all, if he be a progressive one—must be ready to take the besotted condescension. What would it not be worth to Mr. Gladstone, to Mr. Gough to have your hide? Then the attacks, which now are annoying, would result only in a gentle and pleasant titillation of the external surface of the outsole."

The rhinoceros winked lazily at me, and I passed on to the next exhibit. I had noticed these models of the human race, the hope of seeing some evidences of the likeness to humanity which philosophers have detected. For some time I watched in vain; but at last a quadrumanous of grave and conservative mien was sitting on one of the upper bars with his long narrative (I do not forget that this is a *family paper*) dangling half-way to the ground. A young and (I fear) frivolous, and, in radical monkey's straightway leaped from a neighboring perch, and, seizing the narrative, swung to and fro on it, while the elderly one was lost in amazed indignation. A flood of light burst on my mental horizon. Rev. W. J. KNOX, stated in his great discourse on "Woman" that woman through insupportable logic or thought, have a faculty for "jumping at a conclusion." Here, at last, we discern a bond of union and resemblance between the monkey and the more numerous half of our race.

### MR. FROUDE ON CARDINAL NEWMAN

(*Good Words*.)

WHEN I entered at Oxford, John Henry Newman was beginning to be famous. The responsible authorities were watching him with anxiety; clever men were looking with interest and curiosity on the apparition amongst them of one of those persons of indispensible genius who was likely to make a mark upon his time. His appearance was striking. He was above the middle height, slight and spare. His head was large, his face remarkably like that of Julius Cæsar. The forehead, the shape of the ears and nose were almost the same. The lines of the mouth were very peculiar and I should say exactly the same. I have often thought of the resemblance, and believed that it extended to the temperament. In both there was an original force of character which refused to be moulded by circumstances, which was to make its own way and become a power in the world; a clearness of intellectual perception, a disdain for conventionalities, a temper imperious and wilful, but along with it a most attaching gentleness, sweetness, singleness of heart and purpose. Both were formed by nature to command others, both had the faculty of attracting to themselves the most absolute devotion of their friends and followers, and in both cases, too, perhaps the devotion was rather due to the personal ascendancy of the leader than to the cause which he represented. It was Cæsar, not the principle of the empire, which overthrew Pompey and the constitution. "Crede in Newmanum" was a common phrase at Oxford, and is still unconsciously the faith of nine-tenths of the English converts to Rome. No one who heard his sermons in those days can ever forget them. They were seldom directly theological. We had theology enough and to spare from the select preachers of the university. Newman, in taking some Scripture character for his text, spoke to us about ourselves, our temptations, our experiences. His illustrations were inexhaustible. He seemed to be addressing the most secret consciousness of each of us—as the eyes of a portrait appear to look at every

person in a room. He never exaggerated; he never was unreal. A sermon from him was a poem, formed on a distinct idea, fascinating by its subtlety, welcome—how welcome!—from its sincerity, interesting from its originality, even to those who were careless of religion, and to others who wished to be religious but had found religion dry and wearisome. It was like the springing of a fountain out of the rock. . . . Newman described closely some of the incidents of our Lord's passion; he then paused. For a few moments there was a breathless silence. Then in a low, clear voice of which the faintest vibration was audible in the farthest corner of St. Mary's, he said, "Now, I bid you recollect that He to whom these things were done was Almighty God." It was as if an electric stroke had gone through the church, as if every person present understood for the first time the meaning of what he had all his life been saying. I suppose it was an epoch in the mental history of more than one of my Oxford contemporaries. . . . Greatly as his poetry had struck me, Newman was him self all that the poetry was, and something far beyond. I had then never seen so impressive a person. I met him now and then in private. I talked with him, and heard him preach Sunday after Sunday; he is supposed to have been insidious, to have led his disciples on to conclusions to which he designed to bring them while his purpose was carefully veiled. He was, on the contrary, the most transparent of men. He told us what he believed to be true, and we knew that it would carry him. No one who has ever risen to any great height in this world refuses to move till he knows where he is going. He is impelled in each step which he takes by a force within himself. He satisfies himself only that the step is a right one, and he leaves the rest to Providence. Newman's mind was world-wide. He was interested in every thing which was good, in science, in politics, in literature. Nothing was too large for him, nothing too trivial, if it threw light upon the central question, what man really was, and what was his destiny.

### HIGH COURT OF JUSTICE.

#### CHANCERY DIVISION.

#### QUEEN'S BENCH DIVISION.

(Sittings in Banc, before Mr. Justice WILKIN and Mr. Justice MILLER.)

#### CLARKE vs. BRADLAUGH.

JUDGMENT was given in this case by Mr. Justice Mathew, the Judge before whom it was argued, and it was given, it will be seen, for the plaintiff. It was an action brought by Mr. Bradlaugh to recover the penalty of £507 for having uttered and voted in the House without having made and subscribed the oath appointed to be taken by members according to the Parliamentary Oaths Act, 1866, as altered by the Promissory Oaths Act, 1868. The answer to the action set up by Mr. Bradlaugh was in substance that he had made and subscribed solemn affirmation in the form prescribed by these Acts; and he further alleged that he was a person who, when called upon to give evidence in any Court of justice, would object to take an oath, and upon whose conscience an oath, if taken, would have no binding effect, so as to be permitted and entitled to make a promise or declaration on the premises, and that he was satisfied that the oath would have no binding effect, and that his affirmation was received by the clerk at the table of the house as the officer duly appointed and authorized to administer oaths to witnesses and elected members. And further that he was required to take the oath and objected to take it, and that the House said that he was not entitled to being satisfied that the taking of an oath would have no binding effect on his conscience allowed and permitted him to take the affirmation. And further, Mr. Bradlaugh set forth the proceedings in the House ending with the resolution on the 2nd of July 1880, that he be permitted without question to make the solemn declaration, "subject to any liability by statute," and he explained in his argument that he did not rely on this as having in itself the force of law, but only as showing that if the exercise of any judgment of the House was necessary, it had in fact been exercised. The plaintiff demurred to the defence, and asked the court to grant judgment for the defendant by way of religious belief, was a person who, by making an affirmation, was explained to be making an affirmation; to which in his turn Mr. Bradlaugh demurred, on the ground, as he urged in his argument, that no statute now in force imposed that condition on the right that make the



affirmation, which was the question to be decided. It had been argued before Mr. Justice Mathew by Mr. Bradlaugh on his own behalf, and by Sir H. Giffard for the plaintiff.

The learned Judge, who had taken time, thinking it convenient, he said, that he should deliver a written judgment, now delivered such judgment. Having set forth the pleadings, the effect of which has already been stated, the learned Judge noticed more particularly the proceedings in the House as set forth by the defendant. The statement of defence, said the learned Judge, sets out at great length the proceedings in Parliament with reference to the defendant's case. The defendant, it would seem, in certain instances, insisted on his right to affirm; but the House declined to permit him to affirm. The defendant then offered to take the oath, and the question of his right to do so was referred to a committee. The committee advised that he should be permitted to affirm with a view to his having his statutory rights determined. The statement of defence set out the resolution of the House on the 2nd of July, that every person returned as a member of this House who may claim to be a person for the time being by law permitted to make a solemn affirmation or declaration instead of taking an oath, shall henceforth (notwithstanding so much of the former resolution of the House as relates to affirmation) be permitted, without taking an oath, to subscribe a solemn affirmation in the form prescribed by the Oaths Act of 1866 and the Act of 1868, "subject to any liability by statute." The defendant then alleged that after the House had so resolved, he again presented himself at the table, and claimed to be "a person for the time being by law permitted to make a solemn affirmation or declaration instead of taking an oath, and thereupon he duly made and subscribed a solemn affirmation according to the Acts of 1866 and 1868. The plaintiff demurred to so much of the statement of defence as alleged as an answer to the plaintiff's claim that the defendant had made the affirmation referred to, and also permitted the defendant to do so by want of religious belief was not entitled to make an affirmation. To which the defendant demurred on the ground that the statutes under which he claimed the right to affirm did not require that he should possess or profess any religious belief. Having thus stated the case, the learned Judge went on as follows:—"The defendant's contention is this:—the defendant, by the Parliamentary Oaths Act, 1866, was bound to subscribe the oath thereby appointed, and was not entitled to affirm, and the defendant was challenged to point out any later enactment which enabled him to substitute an affirmation for an oath. The defendant's object in attributing that the Acts of 1866 would not have entitled him to make an affirmation; but in an argument, which in vigour and clearness left nothing to be desired, the defendant contended that the legislation relating to oaths which followed the Act of 1866 relieved him from the disability imposed by the statute. The defendant's contention on this point may be stated thus:—The Act of 1866 contained in the 4th section an exemption in favor of Quakers and "any other persons for the time being by law permitted to make a solemn affirmation or declaration instead of taking an oath." When the Act passed, the defendant was not "a person permitted by law to make an affirmation instead of taking an oath," but the privilege was acquired by virtue of the statutes 32 and 33 Vic., chap. 68, and 33 and 34 Vic., chap. 49. These enactments, it was said, created a new class of persons, of whom the defendant was one—viz., persons permitted to affirm because an oath would have no binding effect on the conscience, who were relieved of the obligation to take an oath. It followed that these persons were intended by the Legislature to enjoy the exemption in Sec. 4 of the Act of 1866. In other words, as the defendant contended, the object of the Acts 1869 and 1870, was to amend

the Act of 1866, and to extend the exemption in Sec. 4 of that statute to the class of persons represented by the defendant; and it was urged that, in order to give effect to this supposed intention of Parliament, the Acts must be read and construed together, as if they were one Act. In order to decide whether this contention of the defendant is well founded in point of law, it becomes necessary to examine the provisions of the Acts of 1869 and 1870, which are respectively entitled "The Evidence Further Amendment Act, 1870," and "The Evidence Amendment Act, 1870." In the first place, the statutes contain no express provision that the intention of the Legislature is that affirmations should be permitted to persons entitled to affirm also entitled to affirm under the Act of 1866, and it seems difficult to understand, if the Legislature intended to make a change in the law in an important matter which affected both Houses of Parliament, that this intention should not be expressed in clear and decisive language. There is nothing of this in the statutes, and nothing to show an intention that they should have any other operation than that described in the Acts themselves. What their object was is well explained in the preamble to the Act of 1869, which is as follows:—"Whereas the discovery of truth in Courts of law has been signally promoted by the removal of restrictions on the admissibility of evidence, and it is expedient to amend the law of evidence with the object of still further promoting such discovery." This being the preamble, the statute proceeds to enact that "if any person entitled to give evidence in any court of justice, whether in a civil or criminal proceeding, shall object to take an oath, or shall be objected to as incompetent to take an oath, the person, if the presiding Judge is satisfied that the taking of an oath would have no binding effect upon his conscience, shall make a promise and declaration to tell the truth, and shall be liable for false evidence to be tried and convicted of perjury." It seems perfectly clear that the Acts were intended to remove restrictions upon the admissibility of evidence, and to extend the discovery of the truth, and that they had no other object. Further, the Acts do not, as contended by the defendant, create a class of persons for the time being by law permitted to make an affirmation instead of an oath. They only provide that a person may be enabled or, as it would seem, compelled, to give evidence in a Court of justice, and that the presiding Judge has satisfied himself that the person is one upon whose conscience the oath would have no binding effect. Again, the Acts have an application less general than that of the Act of 1866, inasmuch as they do not apply to Scotland; and this result would seem to follow from the attempt to read the Acts together—that the representatives of Scotland, in objecting to take an oath for the reasons given by the defendant would remain subject to the disability from which persons of the same class in other parts of the United Kingdom had been relieved. I see no grounds whatever for supposing that the Legislature intended that the Acts of 1869 and 1870 should qualify the Act of 1866, or that all these statutes should be read together, as if they were one Act. It seems to me to be only necessary to place the enactments side by side to see that they have no such relation to each other as was asserted by the defendant, and that it is impossible to attribute to the Legislature the intention to blend the Acts together in one scheme of legislation. In the instances in which the defendant's contention involved him were pointed out in the argument, and none of them were satisfactorily met. Thus, when the improbability was pointed out that the Legislature would attempt to deal *uno actu*, with matter of civil procedure, and matter affecting the Constitution, the defendant attempted to show that the privilege of sitting in either House of Parliament was analogous to the "privilege" of giving evidence in a Court of justice. The argument only served to indicate the difficulty of the defendant's position. No one who was free to choose his words and had a preference for accuracy of expression would speak of the discharge of the most important and sacred duty of a witness as a privilege. Again, when it was shown that no person was permitted to make an affirmation under the Act of 1869, unless there had been an inquiry by "the presiding Judge," which the House of Commons had no means of

making, the defendant had no better answer to offer than that the words "presiding Judge," in the Act of 1869, must be taken to include either the House of Commons or any duly appointed clerk of the House. But to adopt such a mode of construing Acts of Parliament would not be to interpret, but to make them. The contention was equally hopeless that the investigation which the Judge was bound to make under the Evidence Act must be taken to have been made by the House of Commons with a result in the defendant's favor, by reason of the order of the 2nd of July, 1880, and of his being permitted to make an affirmation under that Order. But it seems very clear that the House of Commons declined to pronounce any opinion upon the question whether the defendant was entitled to affirm in lieu of taking the oath. I have come to the conclusion that the defendant has failed to establish that the effect of the Evidence Acts was to relieve him of the disability imposed by the Act of 1866, and that the demurrer to the statement of defence must, therefore, be allowed. There remains for consideration the question whether the reply is bad on demurrer. The matter of the reply does not appear to be relevant to what turned out to be the defendant's contention. What is understood by the plaintiff suggests, by the pleading, that the Parliamentary Oaths Act of 1866 must be construed as if it contained a proviso that none but persons of religious belief, were, or could be entitled to the benefit of the enactment in Section 4 of that statute.

I have considered, with the attention it deserved, the very earnest arguments addressed to me upon the point by Sir H. Giffard, but I am unable to adopt his contention. There seems to be no escape in a Court of law from the short answer of the defendant that the statute contains no such words. It was said that I ought to hold that the plaintiff's reply set forth what Parliament must have intended. But I should be reluctant to attribute to the Legislature the intention to make important rights dependent upon the solution of the questions whether or not a particular individual could be accurately described as a person of "religious belief." Upon the whole record judgment must be entered for the plaintiff, the defendant being entitled to such costs as may be attributable to the subordinate issue upon which he has been successful.

Mr. Bradlaugh applied for a stay of execution (as to the costs), with a view to an appeal, to which the learned Judge at once assented.

Sir H. Giffard observed that the case stood for trial, but as the judgment just delivered went to the whole record, and no facts were in dispute, there was nothing to try, and, therefore, it would be better to postpone the issues of fact until the judgment of the Court of Appeal on the question.

Mr. Bradlaugh at once assented to this; but said he might desire to amend; upon which

The learned Judge said such an application could only be dealt with when it was made. Sir H. Bradlaugh observed that there was a secondary point as to whether the plaintiff was entitled to sue for the penalty, it not being enacted in the statute that any person might sue for the penalty.

The learned Judge said that point was not raised on this demurrer.

Mr. Bradlaugh assented. At the matter stands, therefore, judgment is given for the plaintiff, that he is entitled to recover the penalty—subject to the appeal, which (unless on account of its importance it is accelerated) could not come on for hearing until after Easter, and possibly might not come on before the Long Vacation.

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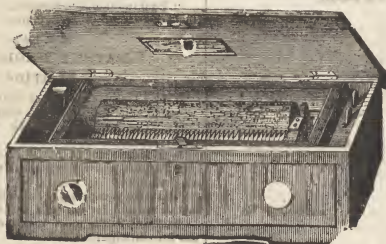
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**Box No. 4, playing 8 Bengalee Tunes.**

No.		
1.	Ragini Bhupali	... Tala Madhyamana
2.	Ragini Aruna-Mallara	... Tala Druta-trital
3.	Ragini Surata	... Tala Madhyamana
4.	Ragini Bhupali	... Tala Druta-trital
5.	Ragini Bibhasba	... Tala Surphakal
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Behaga	... Tala Madhyamana
8.	Ragini Iman-Kalyana	... Tala Druta-trital

Cash Price, Rs. 125.

**Box No. 5, playing 8 Bengalee Tunes.**

No.		
1.	Ragini Saranga	... Tala Ekatala
2.	Ragini Parabi	... Tala Madhyamana
3.	Ragini Jangala-Saranga	... Tala Madhyamana
4.	Ragini Iman-Puriya	... Tala Madhyamana
5.	Ragini Behaga	... Tala Chautala
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Yogina	... Tala Madhyamana
8.	Ragini Malasri	... Tala Druta-trital

Cash Price, Rs. 125.

**Box No. 6, playing 8 Bengalee Tunes.**

No.		
1.	Ragini Surata	... Tala Druta trital
2.	Ragini Bibhasba	... Tala Chautala
3.	Ragini Behaga	... Tala Chautala
4.	Ragini Behaga	... Tala Madhyamana
5.	Ragini Bibhasba	... Tala Madhyamana
6.	Ragini Hamira	... Tala Madhyamana
7.	Ragini Maligaura	... Tala Chautala
8.	Ragini Kardati	... Tala Madhyamana

Cash Price, Rs. 125.

**SPECIAL NOTICE**

DATTAS



No. 312, CHITPORE ROAD; BATTOLAH, CALCUTTA.

Medicines and Sundries fresh from  
LONDON.**Examine, Compare, and Buy.**

TERMS EASY CASH.

Tinctures ... 1 dr. 2 drs. 4 drs. 1 oz  
Mother ... As. 6 As. 10 Re. 1 Re. 1-8  
1st to 12th potency " 4 " 6 As. 8 As. 12  
13th to 30th " 6 " 8 " 10 Re. 1-4  
Globules and Pills... " 6 " 10 Re. 1 Re. 1-12  
External Tinctures—Arn. Calend per oz. Re. 1.  
Canth. Caust. &c. per oz. Re. 1-4.**Examine, Compare, and Buy.**Cholera Saturated Spirit Camphor with direc-  
tions. In English and Bengalee, packed in Card-  
board case per phial Re. 1; per doz. Rs. 9.**Examine, Compare, and Buy.**Vials—Flit tube 1 dr. Rs. 7-8 per gross.  
" " 2 drs. " 11-8**Examine, Compare, and Buy.**Corks—Fine Velvet Re. 2-8 per gross.  
Labels—in sheets—English and Bengali.  
B. K. DATTA,

[ESTABLISHED 1881.]

**PAWLITT & CO.**

SURGEONS, CHEMISTS, DRUGGISTS,

GENERAL AGENTS, &amp;c.,

&amp;c., &amp;c.

Grimault's Syrup of Hypophosphite of Lime	each Rs.	1 4
" of Iron	1	8
Thomson's Fluid ext. of Jamaica Sarsae.	1	8
Wilkinson's	2	12
Atken's Syrup (Herring's)	1	2
Pancreatic Emulsion	1	6
" wine	2	0
Enos' Fruit Salt, (The only Health-giving, Invigorating, and refreshing fruit saline)	1	8
Ldors' Phosphodyne	1	12
Bright's	5	0
Cod Liver Oil (Moller's)	0	13
" De Jorg's	1	1
" Fosters	1	1
Without taste or smell	1	0
Cod Liver Oil with quinine and strychnia	1	8
" with Ferri Iodide	1	12
" (Phosphorised)	1	4
Allens' Anti-fat, the only remedy for Cor-pulence	4	0
Gua Powder	0	4
Smelling salts, Eng.	0	6
Leibig's food for infant	0	8
Condensed Swiss milk	0	8
Ditto milk and coffee	0	12
Robins cholera camphor	1	0
Chlorodyne	0	6
Clinical Thermometer	5	0
A complete Homoeopathic medicine box with a box	25	0

**"STRYCHNO-PHOSPHODYNE."**

The most efficacious remedy for Nervous Debility, Bilious complaints, Blisters on the skin. Diarrhoea, Dropsy, Dysentery, Female irregularities, Fits, Gout, Guinea-Worm, Headache, Indigestion, Jaundice, Liver-complaints, Sore-throat, Scrofula, Secondary Symptoms, Wounds of all kinds, weakness from whatever cause, &c., &c., &c.

In bottles, Rs. 2, Packing As. 8.

**CANTHARIDINA**

The only specific, for Baldness, cure guaranteed Per bottle, Re. 1 and Rs. 2; packing As. 4.  
Prepared and sold by Pawlitt & Co. No. 4, Bechu Chatterjee's Street, Calcutta.

**SPECIFIC FOR HYDROCELE.**

Prepared from native Herbs, and free from Mercury, or other injurious drugs. Cure guaranteed. Generally cures long-standing cases within 3 months, by internally absorbing the water.

Beware of another worthless preparation. Price in pots Rs. 2 Packing As. 4.

**THE ONLY SPECIFIC**

FOR

Diseases arising from immutal habits. From the prescription of an eminent, European Surgeon. Cure Guaranteed. Price per bottle Rs. 4. Packing As. 8.

PAWLITT & CO. beg to state that they are always in a position to supply official, non-official, and Patent medicines at the lowest market price. Price List on application.

Apply to Pawlitt and Co., Bechu Chatterjee's Street, Calcutta.

**REDUCTION OF PRICE.**

From this date until further notice the price of

**COOK AND CO.'S****Crushed Food for Horses**

Will be Rs. 2/2 per md. Exclusive of bags.

**Crushed Food for Cattle,**

Re. 1/10 per md. Exclusive of bags. Chaff Re. 1/8 per md.  
1st April 1881.

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# FASHIONABLE JEWELLERY,

SUITABLE FOR THE NATIVE GENTRY.

THE NEW FLEXIBLE BAND NECKLET,

THE MOST FASHIONABLE NOW WORN,

Manufactured of rich colored Gold. We keep a large variety in Stock of all sizes and prices, from Rs. 80 to Rs. 250 each.

A very nice Chain, sufficiently thick and massive to suit most tastes, can be bought for Rs. 100 or 125.

This size, with Spring Loop, Rs. 85 cash.



**JEWELLERY**  
FOR  
WEDDINGS AND  
BIRTH DAYS,  
AND  
ALL FESTIVE  
AND  
Commemorative  
occasions.

**PRESENTATION  
ARTICLES**  
Suitable for Native  
Noblemen and  
Gentlemen in  
Solid Silver.



Garnet Ear-  
rings, Rs. 36  
cash.



Amethyst  
Earrings to  
match Pen-  
dant, Rs. 27  
cash.



A handsome Gold Pendant set with a fine Amethyst, Gold fringe, and glass for portrait at back.

Price Rs. 60 cash.

To match, Bracelet, Rs. 65, Brooch Rs. 38, and Earrings, as above.

Illustrated Catalogues post free to Mofussil Constituents.



Gold Ear-  
rings, Rs. 32  
cash.



Carbuncle Ear-  
rings, Rs. 30  
cash.

HAMILTON & COMPANY,

Jewellers In Ordinary to H. E. the Viceroy and to H. R. H.  
the Prince of Wales,  
CALCUTTA.

## DENTAL SURGEON BY DIPLOMA.



**J. BARKER** supplies Artificial Teeth on the latest and most improved style without springs of wires of any kind being accurately fixed to the mouth by atmospheric pressure only. These teeth are so life like in appearance that they cannot be detected by the closest observer. Mastication is as perfectly performed as with natural Teeth, and they do not interfere with but assist Articulation. J. Barker's Patent Artificial Teeth are of the purest material only, and supplied at strictly moderate charges being within the reach of all classes (at home daily).

10, ESPLANADE ROW, EAST, CALCUTTA.

ESTABLISHED 1846.

**THE DRUGGISTS' HALL,**

36-38, College Street,

CALCUTTA.

Fresh consignments to hand ex S. S. "Eldorado,"  
"Buckingham," "Kerbela," "Manora" and  
"Bancura."

CASH RATES.

**PATENT MEDICINES.**

**Maltine.**

"WHEAT and OATS are especially rich in muscular and fat producing elements."—*Liebig*.  
Maltine will increase both weight and flesh in most persons of thin habit.  
Maltine is particularly recommended for delicate females, and for weak and debilitated children and infants.

Maltine is especially recommended for deficient lactation, and for mothers whilst nursing.

Maltine is the most important combination in use for constipation.

Maltine is entirely free from all products of fermentation, such as alcohol and carbonic acid gas.

Maltine is very palatable and pleasant, and will be readily taken by the younger child.

**Dr. Dunbar's Alkaram or Anti-Gouty Smelling Bottle.** A safe and speedy cure for Hay-fever, colds in the head and sore throats. It contains no narcotics and never produces any unpleasant effects. Full directions for use and testimonials accompany each phial.

Price Rs. 3 per phial. Packing 4 As.  
Oil of Cashew (Anacard Occident.)

The Balaupathay Remedy for Leprosy.

The oil of Cashew-nut is applied, by means of a small piece of sponge, to the diseased parts. The effect of the oil is to produce, after from twelve to twenty-four hours, vesication. The skin should, if possible, not be broken, and the exudation should be allowed to remain and dry on, so as to form a crust. In about ten or twelve days, this will fall off, leaving the skin clear, and free from any ulceration underneath. If the parts are numbed, but not completely anesthetic, sensibility will in general be completely restored by the first application; if the anaesthesia is complete, it may require two or three applications to restore it. This latter number suffices in a case where anaesthesia had existed more than four years.

Price Rs. 3 per phial. Packing 4 As.

**Leath and Ross's Phospho-Muriate of Quinine.**

Recommended in Debility, Lassitude, Disinclination for work, loss of memory, loss of, or variable appetite, Nervousness, Tremulousness and general relaxation of the system.

Price Rs. 2 per phial. Packing 4 As.

Leath and Ross's Neuraline for Neuralgia, Tic, Doloreux, Sciatica, Rheumatism, Lumbago, and all kinds of nerve-pains.

Price Re. 1 per box, and Packing 4 As.

W. F. SMITH'S PILK POWDERS,

AN INVALUABLE SPECIFIC.

**For the Cure of Piles and Prevention of Fistula.**

They claim the merit of totally removing all pre-disposition to Piles or Fistula, and in actual cases of the former, however severe, of completing a cure more rapidly and with greater safety than any preparation hitherto introduced.

Price per box Re. 1-3. Packing 4 As.

**PROPRIETARY MEDICINES.**

BLISS'S PER PHOSPHODINE

**A Safe and reliable Phosphoric Remedy**

FOR

Neuralgia, Nervousness, Lassitude, Overworked Brain, Nervous and General debility, Failure of Memory, Dizziness of Sight, Depression of Spirits, Impoverished Blood, Liver Complaints, &c., &c.

Price per bottle Rs. 5. Packing 4 As.

**Dr. S. P. Banerjee's Sanjivani** cleanses the blood of all its morbid and effete materials, restores the normal function of the liver, and keeps the cutaneous system in its proper standard of purity.

Price per bottle Rs. 4. Postage &c., Re. 1.

WHOLESALE RATES ON APPLICATION.  
**GOBIND CHUNDER DUTT & CO.**  
WHOLESALE & RETAIL DRUGGISTS.

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**SMITH, STANISTREET & CO.,**  
(ESTABLISHED 1821.)

**SMITH, STANISTREET & CO'S**

**Pepsine Wine,**

PREPARED FROM

Pure Pepsine,

Price Rs. 2.

**SMITH, STANISTREET & CO'S**

AMMONIATED

**Solution of Quinine**

AS PREPARED BY DR. B. MARTIN.

This remarkable specific for the milder forms of Fever, Colds, and Influenza is recommended by many physicians as an effectual remedy.

Price Rs. 1 & 2.

**SMITH, STANISTREET & CO'S**

Prepared Sugar of Milk

FOR

**Infants' Food.**

Dissolve one ounce of this Food in half a pint of boiling water, and mix with an equal quantity of good fresh cows' milk; let the infant be fed with this from the feeding bottle in the usual way.

Rs. 1-4 and Rs. 2.

**SMITH, STANISTREET & CO'S**

COL. APPELLE'S

**Mange Lotion**

FOR

Horses, Dogs, &c.

Price per pint 1/4 per quart Rs. 2.

**SMITH, STANISTREET & CO'S**

Anti-Spasmodic

**Cholera Elixir**

Price Rs. 2, 3, & 5 per bottle.

**SMITH, STANISTREET & CO'S**

Concentrated

ESSENCE OF

**Jamaica Ginger**

FOR

Rheumatism, Gout, Flatulency, Pains

in the Stomach, &c.

Price Rs. 1 & 2.

**SMITH, STANISTREET & CO'S**

TINCTURE OF

Myrrh & Borax,

WITH

Eau De Cologne.

Price per bottle Rs. 1 & 2.

A refreshing and agreeable wash for the mouth, strengthening the gums and fixing the teeth.

**SMITH, STANISTREET & CO'S**

**Insect Destroying Powder.**

This powder is quite harmless to animals, but unrivalled in destroying fleas, bugs, flies, cockroaches, beetles, gnats, mosquitoes, moths in furs, and every other species of insect.

Price per bottle Rs. 1.

**SMITH, STANISTREET & CO'S**

Vaseline

Petroleum Jelly.

It does not crystallise, or oxydise, will never become rancid, and is without smell or taste. Invaluable as an emollient application to the skin and as a dressing for wounds and sores.

Price per bottle Rs. 2.

**SMITH, STANISTREET & CO'S**

PURE

**Lime Juice.**

One tablespoonful with water (Sugar can be added if desired) is a refreshing beverage in febrile and inflammatory affections.

In Acute Rheumatism from four to eight ounces daily.

Price per bottle Rs. 1 and 1-8.

**SMITH, STANISTREET & CO'S**

Foh De Bahia,

An effectual Cure for Ringworm and all Cutaneous Eruptions.

Price per bottle Rs. 1-8.

**SMITH, STANISTREET & CO'S**

Hyper-Chlorodyne.

An invaluable remedy in Consumption, Asthma, Bronchitis, Neuralgia, Diarrhoea, Dysentery, Cholera, &c.

Medicinal properties, Anodyne, Diaphoretic, Sedative, Astringent, and Antispasmodic.

Price Rs. 1, 2 & 3-8 per bottle.

**SMITH, STANISTREET & CO'S**

ESSENCE OF

**Chamomile**

AND

**Ginger,**

The much approved Aromatic Bitter for

Stomachic Complaints, Loss of

Appetite, &c., &c.

Price per bottle Rs. 2.

**SMITH, STANISTREET & CO'S**

**Quinine Wine,**

"B. PH

Each Fluid ounce contains one grain of

HOWARD'S QUININE.

Price per bottle Rs. 2-8.

**SMITH, STANISTREET & CO'S**

Concentrated Fluid Extract of

Chiretta.

This Medicine prepared in vacuo contains in a concentrated form all that is valuable as a tonic and astringent. It is a splendid remedy for dyspepsia and acidity of the stomach; it imparts strength to the stomach and vigour to the whole system.

Price per bottle Rs. 2 & 4.

**SMITH, STANISTREET & CO'S**

Fluid Extract

**Bael fruit.**

The efficacy of the Bael Fruit in Diarrhoea, Dysentery, and nearly all disorders of the Bowels, is now thoroughly established and widely known. The Fluid Extract contains all the properties of the fresh fruit, and will keep for a lengthened period.

Price per bottle Rs. 1 & 2.

**SMITH, STANISTREET & CO'S**

Chloric Ether Bitters

An agreeable Tonic and Stomachic.

A teaspoonful taken in a Glass of Sherry, Brandy, or Water, an hour before Dinner increases the appetite and assists digestion.

Price Rs. 1, 2 & 4 per bottle.

**SMITH, STANISTREET & CO'S**

Evaporated Water, sweetened.

**Sparkling Phosphogene**

A Delicious, Nervine Tonic Beverage Non-Alcoholic.

9 & 10, DALHOUSIE SQUARE AND 47, DEBBURGH

TOLLAH, a-17

**GENUINE AYURVEDIC MEDICINES!!!**

**K**ABIRAJ Soshi Bhushan Roy, a member of the well-known Kabiraj family of Kanchapurarah, and grandson of the most renowned Kabiraj, late Biswa Nath Roy, of that place, has settled himself permanently in Calcutta, and intends practising in this city.

All kinds of best Ayurvedic medicines, such as *Mriganka, Raj Mriganka, Ratagargura, Raj Ras, &c.*, for consumption and diseases of the lungs. *Basantakusumakar Ras, Tarakaswar, &c.*, for Diabetes. *Brihat-somnath Ras, Brihat Bangaswar, Harisankar Ras, Chandradray Ras,* and other medicines for urinary diseases. *Chandru proya gurika, Sankar Mata Loncha, &c.*, for piles, &c. *Sudhanidhi* and other medicines for *Rakapitta, Astabakra, Bhasmasindur, Chaturmukhi, &c.*, for insanity, &c. *Mirtusanjivani Ras, Bejay putputti, Sarna putputti, Rangagura,* and other best medicines for all kinds of diarrhoea, dysentery, &c. *Agni Gnnar, Agniundar, Agniundri, Krabada Ras, &c.* for dyspepsia, &c. *Surabajara-kara loncha, Brihat-sarabajara-kara loncha, Jaymangal Ras, Mahajara-kara, Jorantak, Javanasi, Juranak, Mritunjay, Chandasakhor Ras, Ratnagiri Ras, &c.*, for all kinds of fever. *Batgajankusa, &c.*, for rheumatism, and other medicines for all sorts of acute and chronic diseases for males, females, and children, are to be had from him, and also pure and genuine *Rasasindur* of all descriptions, such as *Makarandaj, Saragunbaligara, &c.*, at which his family is well noted, can be had from him. Terms moderate. Medicines free, advice gratis to the really poor, who may attend at his place of residence.

ADDRESS—55, Colutollah Street, Calcutta.

Among the many cures lately effected by the Kabiraj is the following:—

CALCUTTA, 18TH NOVEMBER 1880.

Certified that Kabiraj Soshi Bhushan Roy lately treated me from an attack of acute Dysentery, accompanied with fever, from which I had been suffering for very nearly a week before he took me in his hand, and that he cured me of the complaint within ten days afterwards.

a-70

(SD.) R. D. HUME.

**THE CALCUTTA ARMOURY CO.**

No. 1/1 MISSION ROW, (ROUND THE CORNER.)

Guns, Rifles, Pistols, Ammunitions, Shooting & Fishing Tackles, Fencing, Archery, Cricketing & Badminton; &c., &c. Also Mathematical Instruments, Bengali surveying compasses, and Pebble Spectacles.

For sale at unprecedented low prices, a-7 a-86

**WHAT ARE PERFECT**

**WATCHES?**

**B**LACK & MURRAY'S patent MACHINE, BLACK & MURRAY'S patent MACHINE, B MADE English Lever WATCH in sterling Silver Hunting Case, gives invariably satisfaction. It is specially manufactured for India by MACHINERY OF THEIR OWN invention, and as only the best material is employed, this Watch will be found both accurate and lasting.

Price, Rs. 55 nett.

Guaranteed for 2 years. Every part is warranted to be English Manufacture, (many so-called English Watches are only Swiss movements, fitted in English cases).

Silver KEYLESS English Hunting or Guard WATCHES, warranted MACHINE-MADE, from Rs. 100.

The UNIVERSAL KEY to wear on chain, will WIND ANY WATCH, Rs. 3 to 20.

MORDAN'S Gold and Silver PENCILS, in variety.

RACING CHRONOGRAPHS, Rs. 45 net. ELECTRIC BELLS, with appearances, Rs. 20 net.

SETH THOMAS' Lever CLOCKS, Rs. 8 to 30.

SPECIAL ATTENTION TO REPAIRS.

**BLACK & MURRAY.**

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**DR. A. C. KHASTGIR,**

189, BOW BAZAR STREET, CALCUTTA.

(Of 25 years' Medical Experience.)

May be also called at nights at all hours.

(1.) Promptly Cures recent and acute Fevers.

(2.) Holds Lord Northbrook's First Prize on Burdwan Epidemic Fever and its Treatment.

(3.) Has successfully operated thousands of urinary stones, tumours of testicles, &c., &c., charge for treatment suited to circumstances.

(4.) Is Author of "Bengal Midwifery," sold at Rs. 5 per copy.

(5.) Is Author of "Bengal Diseases of Women and Children," Rs. 3 per copy.

(6.) Both books bound together, Rs. 6 per copy.

The following are the prices of Dr. Khastgir's Patent Medicines.

(1.) For recent, or acute Fevers First med. 8 annas, 2nd and 3rd med. Re. 1 each.

(4.) For Malarious Fever, with spleen or liver, let or 2nd med, Re. 1 each.

(6.) For cough, (7) looseness of bowels, (8) or dysentery, Re. 1 each.

(9.) Children and infants' sweet and tasteless medicine for Fevers, (10) Cough with Fever, (11) Looseness of Bowels, (12) Dysentery, 8 annas each.

Also suited for adults, with a vomiting tendency.

Medicine bearing Patentee's Seal and Signature only genuine.

Additional Bagghy charge for Mofussil delivery.

**DUNN AND CO.**

CABINET-MAKERS, UPHOLSTERERS,

AND

BILLIARD TABLE MANUFACTURERS

BY APPOINTMENT TO

HIS Excellency the Viceroy and Governor

General of India.

No. 48 & 47, Bentinck Street,

CALCUTTA.

Every requisite in Household Furniture supplied at the shortest notice.

A large collection of ready-made Furniture available for selection.

Designs furnished for Furniture of special make. The entire furnishing of houses undertaken at the most moderate rates of charge.

Orders executed for Billiard Tables of all sizes and Billiard Table Requisites of all kinds; a large stock of both being always kept on hand.

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To Constituents.

**THOMPSON & COONDOO,**

Iron and Metal

Merchants,

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**A**RE prepared to execute any orders entrusted to them; and are should be taken when directing letters that this Firm is not misconstrued into

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# COOKE & KELVEY,

MANUFACTURING & IMPORTING CLOCK MAKERS.

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THEIR show rooms will be found to contain the newest and most varied stock of clocks of every description in gilt, bronze, marble and woods of the choicest kind.

## EARLY ENGLISH AND CABINET CLOCKS.

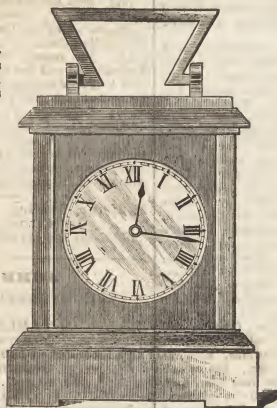
In Ebonised and Black-wood cases, with Enamelled and Porcelain Dials and Plaques, superior movements, &c., from Rs. 40, 50, 60 to 100.



MARBLE CLOCKS,  
CARRIAGE CLOCKS,  
BISQUE CLOCKS,  
MYSTERIOUS  
CLOCKS, TRAVEL-  
LER'S CLOCKS,  
BRASS CLOCKS,  
BRONZE CLOCKS,  
NIGHT-LAMP  
CLOCKS, GILT  
CLOCKS, ALABASTER  
CLOCKS.

MINIATURE CLOCKS  
BOUDOIR CLOCKS.  
REGIMENTAL  
CLOCKS, DRAWING-  
ROOM CLOCKS,  
HALL AND BRACK-  
ET CLOCKS,  
REGULATOR CLOCKS,  
OFFICE CLOCKS,  
AMERICAN CLOCKS,  
HORIZONTAL DIAL  
CLOCKS, TURRET  
CLOCKS.

## CARRIAGE OR TRAVELLING CLOCKS.



EIGHT-DAY LEVER CAR-  
RIAGE CLOCKS, striking hours  
and half-hours, in Ormolu  
and Plate Glass Cases  
Rs. 110, 120, &c.

EIGHT-DAY LEVER CAR-  
RIAGE CLOCKS, in handsomely  
engraved cases, Rs. 140 to  
180.

EIGHT-DAY LEVER CAR-  
RIAGE CLOCKS, with beauti-  
fully illuminated porcelain  
sides and dial, Rs. 200 to  
300.

EIGHT-DAY LEVER CAR-  
RIAGE CLOCKS, striking hours  
and quarters, "Cathedral-  
tuned" gong, repetition, &c.,  
Rs. 300, 350, &c.

EIGHT-DAY LEVER CAR-  
RIAGE TIMEPIECES, silent, in  
Ormolu and Plate Glass  
Cases, Rs. 60, 70, 80.

EIGHT-DAY CARRIAGE  
TIMEPIECES, HORIZONTAL  
Escapement, &c., Rs. 50, 60.

EIGHT-DAY MINIATURE  
TIMEPIECES, in Ormolu and  
Plate Glass Cases, 2 to 3  
inches high, Rs. 80, 100, &c.

EIGHT-DAY MINIATURE  
TIMEPIECES, Lever Escape-  
ment, Illuminated Cases,  
Rs. 120 to 180.

These very useful Clocks are especially in demand for India, from the fact that they go in any position, and are not affected by changes of climate. They can be had with or without striking movement, repetition or alarm, and are warranted accurate Time-keepers. Each Clock is furnished with an external case of the best Morocco leather, lined with velvet, and fitted with lock spring and leather strap handle.

COOKE & KELVEY,  
CALCUTTA.

a-29

## NATIONAL BANK OF INDIA, LIMITED.

The Bank's present rates of interest are.

On Twelve Months' Deposits 5%

" Six Months' Deposits 4%

Special rates are allowed on Deposits for short periods.

On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

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J. CAMPBELL,  
Manager.

## DR. R. L. SET'S

ASTHMA ELIXIR.

A SINGLE dose of this sovereign remedy if properly administered, is warranted to cure the most incurable forms of Asthma. The innumerable records of complete success in worst cases bear testimony to its efficacy.

Price Rs. 2. Packing and Postage As. 8.

SET, BASAK & CO.,

68, NIMTOLLAH GHAT STREET,

Calcutta.



G. LAZARUS & CO.,

AGENTS, HANCOCK MANUFACTURING COMPANY,

2, DALHOUSIE SQUARE,  
CALCUTTA.

SINGER'S  
LOCK-STITCH  
Sewing Machines.

Gold Medal.  
Paris Exhibition  
1878.

SINGER'S  
LOCK-STITCH  
Sewing Machines.

356, 432  
Machines.  
Sold in 1878.

SINGER'S  
LOCK-STITCH  
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New Family Hand Machine  
without cover,  
Rs. 65.

SINGER'S  
LOCK-STITCH  
Sewing Machines

New Family Hand Machine  
with polished cover and  
lock,  
Rs. 80.

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LOCK-STITCH  
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New Family Treadle Machine  
on polished Table,  
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New Family Treadle Machine  
on polished Table, with  
Hand Accessory,  
Rs. 95.

SINGER'S  
LOCK-STITCH  
Sewing Machines.

New Family Treadle Machine  
in polished Table, with  
polished cover,  
Rs. 95.

SINGER'S  
LOCK-STITCH  
Sewing Machines.

New Family Treadle Machine  
on polished Table with do.  
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The Weeping Willow	Anagrams
The Lone Woman's reverie	Administration of Justice
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Wanted—A wife	The end of the Honey moon
What makes a woman	The fakir of Jacko
Why labor is not in vain	What is love
Correspondence	Cheats and Sharpers in Calcutta
Chaperons	New way of spelling
Literary Notices	The grievance mouger
In the City of Palaces	A horrible crime and its punishment
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A lad's reason for not drinking	The age of chivalry
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Secret of success	A child's reason
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G. H. SIMMONS.  
a-53 | Secretary to the Bridge Commissioners.

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day, the 10th instant.

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day, the 5th instant.

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owns, Nimtolah Ghat, up till noon of Monday,  
the 4th.

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freight or passage money, apply to  
4, FAIRLIE PLACE, G. J. SCOTT,  
Calcutta 26th March, 1881. Secretary a-1

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of the *Indian Mirror* and the *Sunday Mirror*  
should be directed to No. 24, Mott's Lane, Dhur-  
moolah Street.

A LECTURE will be delivered in the Albert  
Hall on Tuesday, the 12th April, at 7 P. M.,  
by the Rev. E. F. Willis, M. A., of the Oxford  
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Printed and published for the Proprietor by W. C. O.  
2008, at the Sun Press, at No. 8, British Indian  
Street, Calcutta.



# The Sunday Mirror.

[EDITED BY KRISHNA BIMARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, APRIL 17, 1881.

NO. 89.

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## REUTER'S TELEGRAMS.

### LORD BEACONSFIELD.

LONDON, 15TH APRIL.

A bulletin issued last midnight states that Lord Beaconsfield has had a quiet sleep, and that his strength is increasing.

### CESSION OF GOA.

The cession of Goa to England, as rumoured in the Bombay papers, is officially contradicted at Lisbon.

## Editorial Notes.

The *Statesman's* article on Christian missionaries and the Brahmo Somaj will be found in another column. It is, as our contemporary's writings generally are, thoughtful and sympathetic.

THIRTEEN ghosts an hour, says an American paper, is the most rapid production yet attained in New York. This probably refers to the progress of spiritualism in America.

We are glad to learn that Government is firm in its determination to suppress public lotteries. The members who usually conduct the Amballa Sweep have had their papers seized, and they themselves will be prosecuted. That is good. Lotteries are demoralising, and whatever demoralises should be put down with a high hand.

KING LEAR is the play of Shakespeare which is prescribed for the next B. A. examination. The Syndicate, when it selected this piece, of course knew that there was a passage in it of a most objectionable character, and it did not know perhaps that a young lady was reading for the next B. A. An edition of the piece ought to have been published, freed from all objectionable matter.

A PROPOSAL is under consideration by the leading spelling reformers of Germany to hold an international Congress at Berlin at the same time as the Congress of Orientalists, in September. The subjects suggested for consideration are the formation of a common alphabet for Europe, of a common alphabet for the East, and, finally, of a universal alphabet.

THE *Lucknow Witness* relates the following incident:—"A brother took us aside a short time ago and said, 'Did you ever see my poor-bag?' He referred to a good-sized canvas bag, locked up in his trunk, in which one rupee out of every ten received was immediately placed to await the different calls of charity or the claims of benevolent causes. We inspected this bag, in which lay a good quantity of silver, with much satisfaction and hearty approval."

THE admiration which J. S. Mill often expressed for his wife seems to us to have been extravagant. Those that saw her during her life time assure us that she was not a genius, and that Mill, in describing her, unconsciously attributed to her much of his own greatness. Not so with Mrs. Carlyle. Lady William Russell used to say:—"Mr. Carlyle a great man. Yes! But Mrs. Carlyle, let me inform you, is no less great as a woman." A true wife she was: she entirely merged her individuality in her husband's.

A TELEGRAM to a Bombay contemporary says that the American Fenians have condemned Mr. Gladstone to death, and they are planning to carry their threat into execution. What a pity these men have no pity. Mr. Gladstone's stay in this nether world will not be a long one, his lease of existence having already covered the allotted period of three score and ten. And just think that they have conspired to murder him! When will religion come to the aid of these unbelieving wretches?

THE *Bengal Times* says that slavery exists in Eastern Bengal in some of its most repulsive features, and as an illustration it brings forward the fact that girls are sold as wives to the highest bidders. The existence of slavery in that part of Bengal was, we remember, noticed by the *Mirror* when it was a fortnightly journal, and since then no fresh facts have been adduced to draw the serious attention of the authorities. If an enlightened Native gentleman of the provinces comes forward with fresh facts, the matter may be considerably elucidated.

MR. EMERSON, though he has not appeared before the public for a long time, recently read

before the Massachusetts Historical Society a very interesting paper on Thomas Carlyle, which was highly valued by those who heard it. He said that Carlyle was as practical a Scotchman as any you might find in an ironmonger's shop, but with powers of conversation unrivalled. "I called him a triphammer with Æolian attachment." He was a hammer which crushed mediocrity and pretension. Mr. Emerson thought Carlyle would not have satisfied America and could not have borne transplanting.

CHRISTIANITY, as the Indians of America have seen it, does not seem very attractive. A bit of dialogue between the Commissioners and Chief Joseph, of the Nez Percés, is instructive:—Commissioners: "Do you want schools and school-houses?" Joseph: "No, we do not want them." Com: "Why do you not want schools?" Joseph: "They will teach us to have churches." Com: "Why do you not want churches?" Joseph: "They will teach us to quarrel about God as the Catholics and Protestants do. We do not want to learn that. We may quarrel with men, sometimes about things on this earth, but we never quarrel about God. We do not want to learn that."

THERE is one request which we are going to make to Christian Missionaries. They believe in God and they believe in prayer; we hope that, whenever they go to say anything about us, they will begin with prayers. God will surely tell them the right way of speaking about us. An illiberal spirit is not that with which He will allow remarks to be made on a movement which, we firmly and sincerely believe, He guides and fosters. In our combat for the truth let the spirit alone fight with the spirit; and it will happen that when the combatants come to wrestle, they will find their spirit the same—it is the spirit of God—and instead of fighting and killing, they will close in a long, lasting and fraternal embrace.

FROM the outburst of indignation raised in certain quarters in India and in England we were under the impression that the name of the Heavenly Mother proclaimed by the New Dispensation, would not be acceptable to Christians, who were far too bound down by the traditional view of the Fatherhood to relish the idea of a Divine Motherhood. It seems that our impression was wrong. In another column we reproduce an article from the *Christian Union*, a paper published in New York and under the editorship of one of the most celebrated preachers of America, in which the motherly side of God is portrayed in vivid colours. Is this not another proof of the fact that when the spirit begins to



work, it works out the same thoughts and in the same line in different individuals separated by the greatest of distances?

—o—  
THE *Indo-European Correspondence* hopes that it will not be called "churlish" if it sets us down in the list of the enemies of God and Christ. No brother, you may call us by any names you like, provided you feel that you satisfy your conscience thereby. It is hard, we confess, to draw out a concession from a Roman Catholic—he is generally so stiff and decisive in his views. But it is something to learn from a Christian who is a Catholic that we come out better in our struggles with Protestants, and that in the matter of the Eucharist we are more consistent than they. The *Statesman* which represents liberal thought, sees in our explanation of this doctrine a near approach to Christianity, or rather, as we should express it, to the spirit of Christ. We are thus cheered by the thought that while the most conservative section of Christendom find in us greater consistency than in Protestant disputants, the really liberal school of thought encourage us, because we try to imbibes the spirit of Christ more than the letter of the creed that goes by his name. That is an encouraging fact, and we are thankful for it.

—o—  
THERE are many, we quote the Berlin correspondent of a contemporary, who maintain that since Paul I., who was killed in 1808, none of the Russian Czars has died a natural death. Nicholas, who succeeded Alexander I., died mysteriously a day or two after the fall of Sebastopol, and when lying in state, his face remained veiled, nor was it ever uncovered to public gaze. The death of Alexander II. has been received with deep regret by all the courts of Europe. It is said that the Emperor of Germany was at the opera when he heard of the assassination, and that when he had heard all, he fainted. When he recovered, his eyes met those of the Minister of Police, "We are nothing," said the Emperor; "we are powerless; God alone can protect us." At St. Petersburg when the Czar's death was announced to a crowd of people assembled before the Winter Palace, all seemed to be moved by the intelligence. Only one man had the audacity to laugh. "Fortunately for him he was at once arrested and carried off to prison, or he would have been torn to pieces by the crowd."

—o—  
THE following is from the *New Dispensation*:—"The Oxford Mission has given a practical reply to India's question,—Who is Christ? One of the members of the Mission

has been found to put on occasionally the *dhoti* as an under-garment, instead of tight English trousers. He has not denationalized himself, for in all other respects he is, in habits and manners, a perfect English man. That is as it should be. But he has shown himself above the prejudice which sees in Native life and Asiatic character nothing but abomination. Nay more. The Christian Apostles of the nineteenth century need not be ashamed of the loose garment used by Asiatic nations, which Jesus himself honored and sanctioned by personal use. India rejoices in an Asiatic Christ, and would be glad to see him presented to all eastern nations as such. If there is any one among Christ's numerous ambassadors in the land, who both in regard to the simplicity of his teachings and the simplicity almost amounting to poverty, of his eastern life, can stand forward and say—I am not ashamed of Christ, him shall we honor. Surely, there is no merit in putting on Asiatic dress. But when one does it for Christ's sake, we must honor him.

—o—  
THE *Dnyanodaya* says:—

The *Sunday Mirror* proposes that a committee composed of Hindus, Mohammedans and Christians be appointed to prepare a series of text-books on ethics for use in governmental and other schools. The idea strikes us as excellent and as feasible. In some places in the United States where Roman Catholics have disliked to send their children to public schools in which Protestant teachers read from the Protestant version of the Bible, leading Protestants and Roman Catholics have united to draw up a form of devotional service which was acceptable to all. The same can be done here in preparing text-books inculcating moral duties. The best way of accomplishing this would be sending to Government a memorial on the subject. More is needed than suggestions in papers. If Babu Keshub Chunder Sen would start such a memorial, it would be better than to have it emanate from Christians. We should be happy to do what we could in helping on such an effort.

We are glad our contemporary takes this view of the case. The matter will come sooner or later to engage public attention, for the conviction is gaining ground that Government is not doing all it can to help the moral education of the young people trained in its schools. At present there are serious differences of opinion as to the advisability of moral education. Christians would not care to separate morality from religion; secularists would have the present system maintained in its entirety, while statesmen fear to move in a matter which might give umbrage to the people or excite their suspicion. Some of the most eminent of our administrators, Sir E. C. Bayley, for example, repudiate all idea of moral education, and think that the end is best served by giving them the best of books to read. In the midst of this diversity of opinion, some common ground ought to be obtained at first, and then action may be begun. We have been one of the most persistent advocates of moral education, and we

are glad to observe that public opinion, so adverse at first, is slowly coming round to our views. We need not despair therefore. In the meantime would it not be better to begin with private educational institutions and then call upon Government to aid us?

### SAVE US FROM OUR FRIENDS.

—o—  
MEN of little faith generally pretend to be men of large faith. They affect to be intensely anxious about the fate of other people. The future of the nation is the great subject always upon their lips. When we hear these men argue we can hardly suppress our smile. They think they have themselves become first class Brahmos in devotion and righteousness, and in the plenitude of their charity and benevolence they are over-zealous about the interests of others. If there is unusual meditation and communion among the more advanced devotees, these sapient critics will profess the greatest anxiety about the future and say, such things ought not to be, for the next generation might be ingulfed in mysticism and quietism. If the name Hari is chanted with anything like enthusiasm, the transaction is declared to be a prelude to idolatry and Vaishnavism. Are there in the Brahmo Somaj men who use the *gairic* cloth? Horror is manifested on all sides, and there is a nervous outcry against this thin end of the wedge of Hindu asceticism. Do the New Dispensation people talk too often of Christ and "him crucified?" Our far-seeing and foreseeing critics thereupon exclaim,—Has it come to this? Christian idolatry in the midst of the Theistic Church! If any of our friends shed tears when hearing of the love of God or the crucifixion of Christ or the asceticism of Chaitany, these people are sure to say,—"Down with the superstition!" Should it be reported that the minister of the Brahma Mandir prefers faith to knowledge, Divine command to human counsel, and inspiration to reflection, the whole body of little-faith-philanthropists will immediately declare their violent protests, and thus philosophise over the future of the country;—these misguided Brahmos are following a dangerous leader into ignorance and error. Their children and children's children will not attend schools, will not read books, but will only dream dreams. Thus every little change in the life of the Somaj upsets these wise men, and they begin to prophesy dire danger. Beware of these children of infidel timidity! They are the men of whom it has been said, neither they themselves enter the kingdom of heaven nor will they allow others to enter. Their logic, like their love, is wanting in the ring of sincerity. It is not the excess of meditation they dislike; they



hate meditation itself. It is not the erroneous doctrines of certain Christian churches to which they take exception; they hate Christ and will have no love for him. And as regards inspiration and *yoga* and the passionate devotion which sheds tears, in these they have not the least faith. We must, therefore, say to these wise men—philanthropists, your wisdom is the serpent's wisdom which lures the soul into destruction, and your philanthropy is nothing but "crocodile's tears," the affected sympathy of wicked selfishness. This is the time when men should pay no attention to the tempting logic of infidels in holy garb whose sole object is to kill higher faith and strangle inspiration. To those who say onward, we shall reverently listen, but we shall not harken unto those perfidious friends who, glibly talking of possible dangers and remote contingencies, are trying to drag the advanced classes of devotees into the mire of scepticism and worldliness.

### WEAK AND MAN-MADE.

—o—

WHATEVER Dr. Thoburn says will be heard with respect. But we wonder he is so misinformed, rather uninformed, regarding the Brahmo Somaj. When a man of his position tells the public something, his hearers take it for granted that he has studied the bearings of the subject upon which he holds forth with all the attention that it deserved, and they may, therefore, be expected to accept his judgment as final upon a question which they are not inclined to study for themselves. This renders the rev. gentleman's responsibility all the greater. Dr. Thoburn has passed some important portion of his life at Lucknow, and in Calcutta his knowledge of the Brahmos is not great. He seldom mixes with them; we doubt whether he reads our publications. Under the circumstances, how can he be expected to speak with accuracy, not to say authority? All his statements regarding the Brahmo Somaj seem to be the outcome of a simple logical proposition, namely, that Brahmoism is a man-made religion, and the syllogism which he constructs upon it is evident. A man-made religion is weak, it cannot save sinners; it cannot undertake great works of charity, &c., &c. The reasoning, more precisely stated, is this: A man-made religion is weak; the Theism of the New Dispensation is man-made; *ergo*, the Theism of the New Dispensation is weak. Now we admit the major premise, but scout the minor, and therefore deny the conclusion. Brahmoism is not man-made, it is God-made. Its history proves its divine origin. So many earnest men would not have found consolation in it, would not have stayed, some of them, for more than twenty years in the Somaj, if its origin had been simply human. An intellectual system admits of no organisation. It lives in the intellect and, perhaps, in the life of its expounder, but it has no vitality beyond that. It lives and it dies and is forgotten, to be remembered only as a phenomenon to be studied by the historian of philosophy. Now, we do not feel the weakness of our faith in the same way that Dr. Thoburn represents it. Every bone, every muscle of our system grows and is strengthened with the growth and strength of our faith. We feel it, and why shall we take Dr. Thoburn for an authority as regards what we feel and know? But we are aware we shall not be able to convince him by merely attacking his minor. The argument which he thinks particularly strong is this: If

Theism is man-made, it cannot save sinners. Now, as he has assumed the antecedent proposition to be correct, the consequent must be true. The rules of logical reasoning tell us, however, that if we are to refute the argument, we can do so by proving the consequent to be false, and then the antecedent will fall through. If A is B, C is D. We say that C is not D, therefore A is not B. In other words, we say that Theism can save sinners, therefore Theism is not man-made. It is too late in the day, indeed, to say that Theism cannot save sinners. Why, it has saved many of them. If Dr. Thoburn had visited the Brahmos, he would have heard many of them acknowledge that they were vile sinners at first, and that it was Brahmoism that revealed unto them a new life and a new light. There are many in this community who were hard drunkards, sinners in every sense of the term, and who now lead the most exemplary lives, and are under the shelter of the New Dispensation. Ignorant men, sinful men, poor men—men whom nobody would have known had they continued to lead their former lives—now occupy foremost positions in our society, and they owe their salvation entirely to the religion of the Brahmo Somaj. This is a matter not to be argued about, but to be proved, and it can be proved before Dr. Thoburn, if he will but descend to hear them in person. Our request to that gentleman is therefore this—that he should acquaint himself with facts before venturing upon generalisations which, however agreeable to his preconceived opinions, are certainly unjust to a body of earnest men sincerely anxious for their salvation.

### MR. CONWAY ON THE NEW DISPENSATION.

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MR. CONWAY'S able paper on the New Dispensation, published in these columns a few days ago, has been widely read, and, we are sure, really enjoyed also. It shows the breadth and rigour of his versatile mind, and proves him to be a very able and competent critic, whose opinions on all subjects upon which he chooses to speak deserve the most careful attention. It is refreshing to find the thoughts of mystical India so well understood and sympathised with by a writer of the west, and that gives us the hope that the day will come when the east and the west will understand each other better and harmonise on all subjects which bear upon the salvation of the world. The only requisite is patience; let thinkers of India and Europe try to understand each other, and the differences which at present startle the superficial intellect will disappear in time. What we fear is that mankind may still continue to be the slaves of custom, tradition or the inherited opinions of the past. The time has come when the enlightened mind should break from the thralldom of an old and lifeless theology, and seek in the new and complicated wants of modern society their own remedy and deliverance. Dispensations are the representatives of the wants of their ages—the ages, namely, in which they respectively appeared, and the New Dispensation which is now preached does by that logic essentially represent the needs and requirements of the present age. So far as we can judge, the present century is emphatically the age of doubt—an age in which the discoveries of material laws and the application of material comforts are gradually unfixing the mind for the contemplation of the

unseen spirit. It is an age of scepticism in which men are slowly representing to themselves the self-sufficiency of natural laws and the diminishing importance and usefulness of God. It is proper that we should pay special attention to this fact, if we wish to understand the attitude of the New Dispensation towards the sceptical thought of the day. Mr. Conway has devoted a large portion of his sermon to a consideration of this. We sympathise with much that he says on this subject. But it is right that we should accurately know the position which our church holds with reference to free thought. There are gentlemen and ladies in England, who, having given up orthodox Christianity, prefer to remain unhampered by doctrines, and struck by the progress of scientific thought, would fain wait till the ultimate conclusions of science regarding the origin and destiny of the world were fully ascertained. They are unwilling to assume a name, because a name implies a definite belief, a watchword, a positive truth animating from behind a visible organisation. A large number of the Unitarians of England have on this principle, we understand, declined to assume a name, perfectly willing to wait and abide, and follow the progress of scientific opinion, shaping their views according to the latest light afforded by it. Mr. Voysey has resolved to accept a creed and a name and build a church which is to symbolise this creed. It remains to be seen how far the majority of English Theists will co-operate with him in this matter, considering that so many of them are imbued with the prevailing tendencies of the age and positively unwilling to disturb the spirit of science. Having already rejected a faith, they entirely subordinate religion to science and historical research. They have definite beliefs of their own, but there is a fear that all these might be considerably modified or entirely given up in time. In the case of Unitarians, for example, historical research may prove the gospels to be a forgery, and then how greatly may their position with respect to Christ be modified. In the case of Theists, again, science may prove evolution to be right and the material origin of the soul just probable, in which case they must considerably alter their views regarding religion and God. Their position is one of honest doubt or uncertainty, leading them to hold certain views only tentatively and leave themselves considerable freedom to shape their creed according to the growing needs of the age. A perusal of the religious literature of the day serves to confirm this the more. The attitude of free thinkers towards each other is friendly and sympathetic. To a certain extent we sympathise with this attitude also. We sympathise so far as their exertions lead to the discovery of truths in science or philosophy. But as the Theist of the New Dispensation believes that all truth harmonises with all truth, he entertains no fear whatever that scientific truth will not harmonise with, or that it will clash with, the simple religious truth that he holds. Hence there is no need for him to maintain the tentative expectant or doubtful attitude which the deists of England are known to maintain. The New Dispensation fearlessly faces science, and, after observing it well, welcomes and embraces it as a friend and helpmate. Science, according to it, helps us in our conception of God; it increases our love and reverence for Him. We can never believe that it will be in antagonism to Him whose laws it professes to ascertain. Hence our attitude towards free thought must be different. The fundamental belief of the New Dis-



pensation is the existence of a personal God. It is God who Himself reveals unto us the fact of His own existence, and we believe that the New Dispensation has been sent to combat men's uncertainty regarding Him. If it is any thing, it is a protest against atheism. While it has taken other dispensations under the broad shelter of its wing, it resolutely sets its face against unbelief. It is God that the New Dispensation has come to preach, and nothing else. Hence, whatever the modifications the Brahmo Somaj may undergo, socially or morally, it has nothing to change so far as its belief in God is concerned. On that subject it is firm, decided, and emphatic. Our dispensation is a God-send. It lives in and under God, and how can it do otherwise than believe in that God—steadily, boldly, and consistently?

### THE CROSS.

(New Dispensation).

MANY are the lessons which the Cross suggests. For eighteen centuries it has deluged the world with faith, love, and righteousness. It has strengthened many a weak heart; it has sanctified and saved many a sinner. It has given light and peace to many a nation. Hence is it that the world glorifies the cross, and many a devotee gratefully wears it on his bosom. The men of the New Dispensation have read the mysterious symbol and pondered it, and made it the subject of anxious and earnest prayer, for some days past, in their holy Sanctuary. What noble sentiments and exalted thoughts has it excited in their minds! What a flood of heavenly light has it poured into their humble souls! Like their Christian brethren they too have sat week after day during the past and the present week at the foot of the cross, wondering at the miracles it has wrought in the world. And, like them, they too are ready humbly to bear the cross, and bear witness unto Jesus amid the trials and sufferings of life. To "him crucified" the cross was nothing but the shedding of sacrificial blood for the salvation of the world. What is it to us? To us it has only one meaning, the crucifixion of the flesh, the destruction of animal propensities, the annihilation of the old man. We are then crucified, when we are dead unto the world. The cross is man's figure with hands out-stretched. Put any man into this position, and you have a man-cross. Let us consider this position, and see what it means. It means the human body fastened and motionless. It means the man whose hands are nailed, and cannot therefore hold the things of the world, the man whose feet are nailed, and are therefore, incapable of moving in the paths of sin and carnality. It means *yoga* posture, humanity dead yet alive. Every man standing above the world, whose senses are dead unto the flesh, whose carnal nature has been wholly subdued by communion, who speaks not, moves not, and is not tempted by temptations, such a man is like a cross. The old man in us must die upon that cross, nailed by communion and *yoga*. Have you thought of Christ, the Prince of Martyrs and *yogi*? Then think of Buddha. He is dead, a motionless, statue-like figure representing crucified humanity, slain self, vanquished senses. Then turn to the picture of the great Hindu *yogi*, Siva, lying on the ground, dead and senseless, with the feet of Shakti, Divine Force, standing upon him. The whole thing looks like an inverted cross. Here is an allegorical representation teaching us how the true devo-

tee must be a complete carcass at the feet of Almighty. It is the cross, it is the cross everywhere, reminding us of the necessity of crucifixion and new life.

### Brahmo Somaj.

ON Tuesday last when our street minstrels were singing in College Square we noticed the Rev. Mr. Clifford among the crowd of listeners.

WE are sorry to record the death of the mother of Bhai Agbore Nath and also the second child of Bhai Bhaga Chunder.

LAST Friday the minister and some of his friends were present at the afternoon ceremony in the Catholic cathedral in Murgibatta.

ON Good Friday the Singing Apostle with his band sang a hymn in honor of Christ and other songs in the Christian barrack compound in Amherst Street.

"THE Animal and the Angel" was the subject of a lecture by Bhai Protap Chunder at Ghazipore on Saturday the 9th instant. Dr. Durand presided.

THE subject of the sermon preached by the minister on last Tuesday morning in the Brahmo Mandir, was "We belong to the future, not to the past or the present."

THE *Lucknow Witness* calls the new journal, the *New Dispensation*, "a sprightly four-paged sheet, and gives signs of earnestness and devotion." Further on it says:—"An article in the last *Sunday Mirror* attempts to explain the relations between the Brahmo Somaj and the New Dispensation. It is not made very clear, but so far as we can understand, the one is the Old Testament and the other the New Testament, the one indicates the place where Babu Keshub Chunder stood a few years ago, the place into which he has moved within a year or two past. Where he will be two or three years hence, who can predict? And is it any particular matter?"

BHAI Amrita Lal Bose delivered his first lecture in Bombay on the 6th instant at the Prarthana Somaj Hall. He explained the position of the educated generation of the present day, and pointed out that mere intellectual education would not save India. It was the mission of the New Dispensation to lead the people of this country to the Holy Land. Our friend has drawn up a programme which he means to observe during his stay at Bombay. Besides daily morning services and conversation on religious subjects, there were to have been an open-air address at the Esplanade on Wednesday and another at Kamatipore on Saturday, the Sangat on Thursday, and Divine Service on Sunday.

ACCORDINGLY more than twenty persons gathered in the evening, among whom were half a dozen boys. Besides the *ektara*, the *khote* and the *kartal*, there was a big *luten* with the party. Passing through the Upper Circular Road, and Carey's Church Lane, they came into College Square, and there taking their seats in front of a gentleman's house began to sing with great enthusiasm. The owners of the neighbouring house most importantly requested our friends to extend to them the favor. The party sang two Sanskrit hymns standing. Their seats were courteously offered, and thankfully accepted. The number of hearers now rose to about a hundred, and the street presented quite an imposing spectacle. The Singing Apostle and his brethren returned at 10 P. M., rejoicing that the Lord had vouchsafed such abundant success to their first street singing expedition. Let the city ring with the name of the Lord.—*New Dispensation*.

THERE was service in the Tabernacle, on Tuesday last, to celebrate the opening of the new year, from 5 to 9.30 A. M. After service the Minister spoke to the congregation to the following effect:—"I have long been the custom in this part of the country for devotees to go about singing hymns

from door to door for the benefit of the worldly-minded. Hitherto the practice has been confined only to the lower classes of the people; the poorer Vaishnavas. I do not see why the higher and the middle classes should not engage themselves in this exalted work. If you give up your indolence and selfish apathy, your pride and vain-glory, and go in the evening to the houses of the wealthy and the huts of the poor, and sing before them the riches of God's mercy, a little trouble and self-denial on your part would be a great benefit to your country. You cannot better serve your countrymen than by singing the name of Hari in the streets. Form yourselves into small groups or dispensation Minstrels, and sing God's sweet name in different parts of the town. Begin to-day, and signalize the first day of the new year. God bless you!—*New Dispensation*.

### ADDRESS TO THE SPIRIT OF SAINT PETER.

HONORED SAINT, art thou the gate-keeper of heaven? Art thou not he in whose hands is the key of paradise? Then there is no admission into heaven without thy permission. And whom wilt thou admit? All those whom Jesus hath given a passport. None of these wilt thou admit on thy favoritism, no sectarianism in thee. Canst thou be guilty of partiality? Canst thou have a grudge against individuals or see's on account of narrow prejudices or jealousies? No. That cannot be. If the Lords has entrusted to thee the key of heaven, thou canst have no bigotry, thou canst not be a respecter or hater of persons. Thou art the head of the Catholic Church of God. Hence there can be no sectarianism in thee. Thou art a Catholic, the Catholic of Catholics. In thee is the unity of Church perfected. All those who are of God, and who are of Christ are one in thee. Against none of these wilt thou set thy face. Thou comprehendest all. Seamless was Christ's garment. There can be no division, no schism in the Church of Jesus, which is the Church of humanity. Thou art the Head of the Roman Catholic Church, they say. Why not the Head of the Human Catholic Church? Yes, of the Universal Church of humanity art thou the Heaven-appointed Head. Who can deny thee? Can St. Paul's Church deny St. Peter's church? No. Paul is Peter and Peter is Paul, and they are one in Jesus, and with Jesus one in God. We are of Paul, and we are of Peter. Therefore, thou wilt not exclude us, though men have excluded us. Be kind and just to us, heaven's Gate-keeper, and pray do not shut us out. Have pity on us, poor prisoners of the Lord Jesus.—*New Dispensation*.

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed., S. M.]

### UNITARIANISM.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—It is difficult to reply in a brief communication to all the disjointed questions proposed to me through your columns by your correspondent, "W. T." As to the present whereabouts of John Milton and Sir Isaac Newton I have no information, and it is contrary to my religious principles to judge in such cases. As to Mr. Voysey's "faith in the One Infinite God," I certainly regard it as "a weak religion,"—very weak, indeed. Concerning Dr. Channing I am not by any means aware that his religion was "pure Deism," but I certainly regard the Unitarianism with which he was identified as a very weak system. Your correspondent evidently did not read my former communication with much care, else he might have spared himself most of his questions. I will state my position again as briefly and clearly as possible: but in religious matters I am fully persuaded that the clearest statements are pretty sure to be misunderstood by a large class, perhaps a majority, of ordinary readers.

When I speak of saving men from sin, I make no direct reference to the future world. We are here in Calcutta to-day, with sin all around us. Men and women are ruined by it coastally before our very eyes. In its train misery and sorrow follow. In every fifth house may be found a broken heart. The vast majority of the people are ignorant and poor, crushed with burdens which they can neither throw off nor carry. Now, if re-







## Literary, Scientific, &amp;c.

EMERSON was at first the only reader who praised "Sartor Resartus," and so Carlyle said: "I hear but one voice, the voice from Concord."

THE proper address of the new President of the United States is His Excellency Doctor General James A. Garfield.

We beg to acknowledge with thanks the receipt of a pamphlet issued by the Positive Life Assurance Company, containing the principles under which their system is working. The whole is given in the shape of a catechism. We have found the pamphlet very interesting.

MR. JAMES FREEMAN CLARKE has been engaged for some years upon a work to be entitled "The Legend of Dylthmau." It is a work of fiction of a similar character to Wallace's "Ben Hur," the period of the story being at the coming of Christ, and its characters Hebrews.

MESSRS. G. ROUTLEDGE AND SONS propose to publish an edition de luxe of Shakespeare from the text of Mr. Howard Stansford, which is certainly one of the best texts we have. It will be comprised in fifteen imperial octavo volumes, printed in larger type than is used in any extant edition, and will contain the well-known illustrations upwards of eight hundred in number, by Sir John Gilbert, R.A., which will be worked from the original wood-blocks on China paper. The impression will be limited to one thousand copies.

WE (*Independent*) wonder how many of our readers know this lullaby, which tradition assigns to the Virgin, but which is not very old:

"Dormi fili, dormi mater  
Cantat unigenito;  
Dormi, puer, dormi mater  
Nato clamat parvulo;  
Mille tibi lante canimus,  
Mille, mille, canimus,  
"Dormi, cor, et, mens thronus;  
Dormi mater, jubulum;  
Aurum caelestia sonus,  
Et suave sibillum;  
Mille tibi, etc., etc.,

"Ne quid desit, starnam rosis  
Sternam, mater, violis;  
Parmentum hyacinthis  
Et praepe lilie,  
Mille tibi, etc., etc.,

"Si vis musicam, pastores  
Convoca potius;  
Illi nulli sunt priores;  
Nemo canit cecinus,  
Mille tibi laudes canimus,  
Mille, mille, millies."

THE *Banga Darshan* for *Pows* is a most readable publication, being written with the vigour and ability which read in its pages. The first article is written by the gentleman who bears the well-known initials T. P. C., and deals with the epidemic fever. The writer is evidently very slow in bringing his series to a close, but when it is finished and published separately as a book, it will be one of the most valuable works of reference in the Bengali language. The second article deals with competitive examinations, and insists that these should be thorough wherever they are applied as tests to merit. The paper on Sakantala is described to us as well-written, though we confess we have not read it; not that we do not like the writer's remarks (we like both), but we should be very glad to see this almost interminable subject brought to an end. The description of Palomow is graphic and interesting. The Origin of the Bengalis is the heading of the fifth article, and the first chapter strikes us as one of the best written of any written on the subject in English or in Bengali. The grasp of the writer is remarkable, and the ease with which he handles the most controverted points in philology displays a mind already formed by culture. We wish the writer had entertained us a little more on the subject of the origin of language. He seems to adopt the imitation theory as the best,

but we should have liked to see him establish it as final. It is, perhaps, not quite accurate to say that language is formed by imitation. Imitation of imitation would probably have been the more appropriate expression. For the real imitation would have been for a person actually to imitate the sound of the thunder, for instance, and the word *garh garh* is merely the imitation of the sound. It seems some thing like the original imitation. For our part we doubt if language, taken as a whole, can be accounted for by this theory. The "Victory of Valmiki" is clever. The last article is a short and sweet defence of the e'ective avstem and the doctrine of self-help. Altogether this is one of the best numbers of the *Banga Darshan* that we have read for some time.

## Selections.

## RICE CHRISTIANITY.

(Indo-European Correspondence.)

WE think that Protestants do not sh neuch in their occasional passages of arms with Keshub Chunder Sen. He simply is more Protestant than these critics of his, and fairly "takes the wind out of their sails," as the saying is. In the matter of the Eucharist, for instance; Protestants plume themselves on their "spiritual" interpretation of Christ's injunction on His believers to eat His flesh and drink His blood. There are ever so many Protestant interpretations of these very plain words, but the most plausible is that which explains that when our Lord said we were to eat His flesh and drink His blood, He only used a metaphor taken from the assimilation of material food to convey the idea of spiritual union or assimilation. And when our Lord at the last supper took bread into His Hands and said: This is my Body; and then a cup of wine, saying: This is my Blood; Eat and drink in commemoration of me, the only rational construction seems to Protestants to be: This is not my Body, and this is not my Blood, but only bread and wine, which you shall eat and drink in commemoration of me who am now giving to suffer for you. They, therefore, eat bread and drink wine in commemoration.

The Prophet of the "New Dispensation" likes the idea and takes it over from its Protestant inventors. But as Bengalis are rice-eaters and teetotallers, he substitutes rice for bread and water for wine. "What Jesus Christ ordained for the world," he remarks in his *Sunday Mirror*, "was not the use of bread, but the spiritual absorption of His nature by every believer. This process may be symbolized by bread or by any life-supporting food whatever."

Or it need not be symbolized at all. The process in question may be most transcendental spirituality, but it is not precisely intelligible. The Keshubite spiritual pilgrimages to Meesa and Mahomed are well-known in comparison. If we wish to "spiritual" shortly, any holy man's nature, the best and directest means to that end would surely be to study and meditate his life and try to imitate his deeds, and thus, so far as lay in our power, reproduce his character in our own. How the eating of rice or any other food is a special help to this surpasses our understanding. And when we remember that Keshub Chunder Sen does not believe Christ to be God, this symbolizing of the process of spiritual absorption is more unintelligible than ever. If Jesus Christ be not God but a creature like Moses, why should a spiritual pilgrimage suffice for the latter, but spiritual absorption symbolized by rice be necessary for the former?

A strange feature of this rice eucharist invention is that the Brahmo Keshub Chunder Sen is taken to task by the *Bombay Guardian*, an "Evangelical" journal. But the Brahmo has decidedly the better of his inconsistent critic whom he dismisses with a reproach for his carnal-mindedness. And justly. For the Keshubite conception of the Eucharist is in substance very much the "Evangelical" conception—that of a mere commemoration—we really cannot see why the commemoration should not be made with rice as well as with bread. Rice would certainly be as appropriate, to say the very least, as the fruit of the bread tree, which, as we have said, has been used for the "Lord's Supper" by Protestant missionaries. It seems to us most inconsistent in a Protestant to protest strongly that the "Lord's Supper" is a purely spiritual commemoration, and yet to insist with a certain dogmatic authority that wheat bread and grape-juice alone are the proper elements or symbols of that spiritual communion. But let Pro-

testants and Keshubites explain, if they can, why any material substance whatever is necessary. That we Catholics, who believe in Transubstantiation, should lay great stress on the nature of the Eucharistic elements, is both intelligible and consistent. Condemn the Catholic doctrine as little, if at all, better than idolatry, the Eucharist becomes a mere sentimental rite. Its symbols may be more appropriate in one form than another, but how either rite or symbol can, in this case, be necessary we really do not understand. Our Catholic Eucharist—the eating of Christ's very flesh—is a difficulty. The Protestant Eucharist seems to us a greater.

It is with regret, nevertheless, that we have apparently to sympathize rather with a novel-monger who does not believe in Christ's divinity than with a fellow-Christian who does. It is one of the sad effects of that most illogical form of Christianity called Protestantism that we have to battle with it in face of the facts of Christ. And let not the Keshubite school think us simply childish, if we include them in that category. There are many who say of them that they are not for Christ; at least they are not against Him. We wish we could see the matter in that light. It is not because Keshub Chunder Sen and his faithful sneer at our Mlecha Christianity—our "Christ in pantaloons and boots"—that we say they are Christ's enemies; there may be more justice in that reproach than we choose to acknowledge, because of the sneer. But the very attitude of the Keshubite party towards Christ is an insult to Him and to all who really believe in Him. For Christ Himself said that He was God; did not deny it when solemnly adjured by the Jewish High Priests that He who said that He was God should be put to death; and actually suffered Him to be put to death for the ostensible reason that He made Himself God. One of three things—either such a one was a conscious impostor, or else He was really God, or else he was only saved from the wickedness of conscious imposture on the supposition that he was a half-witted, dreamy, deluded creature. This last is practically the plea put forward by the renegade Ranan. So far as we can judge from the much rhetoric of Keshub Chunder Sen, he cannot or will not face this difficulty fairly. He preaches a Christ of his own conception and adoption instead.

## CHRISTIAN MISSIONARIES AND THE BRAHMO SOMAJ.

(Statesman.)

IT can hardly be edifying to the good, but may be very amusing to the wicked (and on this the good people should meditate), to see the unkindly critics which pass so frequently between the religious papers, the organs of Christians sects, and the organs of the Brahmo Somaj. The principal present occasion of this is an innovation made in the church of the New Dispensation, the church of Babu Keshub Chunder Sen is becoming more and more a Christian church in creed and ritual—we say nothing about practice only for the reason that, while the creed and ritual may be gathered from its publications, the lives of the members and the work they do, do not come within the scope of our observation. We are very curious to find that every fresh mission made by the Keshubites—as Mr. Dill styles them—of the potency of Christian truth, and the excellency of Christian observance, and every fresh approach towards Christianity that they make, is met by the religious papers with a criticism which is sometimes bitter enough to be called savage. For the Brahmos will not allow the Christian missionaries. They seem to read the New Testament for themselves, and to have no great confidence in orthodox commentaries, and, strange to say, for this offence Protestants are as hard upon them as Catholics. Liberty of private judgment is, it seems, carried considerably too far by Keshub Chunder Sen, who is having the opinionation principles of our Protestant missionaries will stretch at any rate. We, of course, admit that these writers, who are laboring to spread what to their minds is pure Christianity in this country, ought to tell the Brahmos frankly, when they believe they are making mistakes. But their reproaches appear to be on the whole, in the tone of kindness and forbearance which Christian teachers should use, and we regret that the organs of the American missionaries, among whom are so many of the most zealous and devoted evangelists, should seem to excel in raucous. They treat the mistakes (if they are mistakes) of the Brahmos as objects of contempt. And what makes their outbreaks the



most amusing (to the wicked) is that the Brahmo organ has a funny habit of picking out all the nasty things which its Christian critics say of the Brahmos, and reproducing them in its editorial columns as if it were conscious that there was no better way of making them ridiculous and showing its own superiority. There may be a little of the weakness of self-complacency in this practice; but at any rate it is manifest that the Brahmos are not afraid of criticism, and what is still more to their credit is, that though they often retort with good effect, they do not, as a rule, write with so much bitterness as their critics. They seem, indeed, rather to pity the intolerance and prejudice which so constantly assails them.

The present subject of dispute is the introduction into the church of the New Dispensation of the sacrament of the Eucharist, adapted to the habits of the people of Bengal. The Brahmos do not use bread and wine, which are not representative articles of food and drink among Bengalis, but use instead of them rice and water. If they became members of a Christian Church, they would have to eat wheaten bread and drink a chemical mixture which is fictitiously called port wine, as the symbols of the body and blood of Christ. They beg to be excused from doing this, on the ground that these foreign articles of food and drink, one of which they regard with positive abhorrence, can never to them symbolise the Lord's body and blood. If they are to eat flesh and drink his blood spiritually, and outwardly to symbolise the act, they can do it, they think, more effectually as well as more agreeably, by means of rice, the great staff of life in this part of India, and water, the only accustomed beverage. Then as regards the commemorative character of the rite, they think the sacred injury to be observed is more in this than in the mere letter, and they do not believe that if Christ and his disciples had been Bengalis instead of Jews, bread and wine would have been prescribed, certainly not the latter. The Roman Catholics would help them out of their difficulty by making them eat the bread and see the priest take the wine—the arrangement which prevails in the Catholic Church, the Methodist and Unitarian teetotallers, as well as the Hindus, would let them eat chupattis and drink unfemented grape juice instead of wine. But it really is hard to see why if it may be lawful to substitute unfemented grape juice and chupattis for bread and wine, rice and water may not be substituted with equal propriety, at any rate. The Brahmos show on disposition to follow either counsel. They have found their own way out of the difficulty, and are satisfied with it. We of course, pronounce no opinion on either side of the controversy, though we do think that if the Brahmos celebrate the Lord's supper reverently and devoutly, whether or not they are really probably not be severely condemned for the observance by the Founder of the rite. Certainly the water is to be preferred to the cheap so-called port, used in many of our churches, which we suspect owes nothing or next to nothing to the grape. But putting the controversial points aside does it not appear that the endeavor to celebrate the eucharist even in a somewhat irregular way, so long as it is not irreverent, ought to be regarded by Christian missionaries as a welcome approach to Christian observance on the part of the Brahmos? It seems to be a very significant admission of Christ's claim on the obedience and affectionate remembrance of good men which, even granting that the elements of the rite are not welcomed rather than condemned. Why should Christian missionaries be so eager to quench the smoking flax? They should have a lively recollection of a certain warning once given to a people whom they seem somewhat to resemble to the effect that strangers from the East and West might be admitted to the elements that make men thought they had a peculiar right of entry, might see the door shut in their faces.

#### THE WOMANLY IN GOD.

(Christian Union.)

THAT God made man in his own image, that human experience in its highest and purest forms is the glass through which we see God darkly, is a truth which theology has often, though not always wisely, taught. But it has rarely put emphasis on the accompanying declaration: Male and female created he them. The elements that make man honored among men, strength, courage, inflexibility of justice, men have attributed to God and worshiped. The qualities that make woman honored—purity, tenderness, compassion, gentleness, sympathy—they have less frequently defined; and not infrequently the attempt to

do this has been stigmatized as sentiment and gush. But if man is the image of God, no less is woman his image. He is both Father-God and Mother-God. If as a father pitieth his children, so the Lord pitieth them that fear him also. As one whom his mother comforteth, so the Lord comforteth Israel. That which gave real power to the worship of the Virgin Mary in the middle ages was the fact that medieval theology denied the womanly element in God, and the heart, therefore, imagined a new God to take the place of the false one. The idolatry of that worship is quite as much in the monstrous travesty of Jehovah against which Mariolatry was a protest as in the Mariolatry itself. The remedy for this is a return to the Biblical conception of God, as One who unites in himself all that is honorable in man and all that is lovable in woman, without the asperities of the one or the weaknesses of the other.

To illustrate: Purity is pre-eminently a characteristic of woman. It is the man who tracks the mud into the house, who pollutes the hearth with tobacco smoke, who suffers the ashes to accumulate on the hearth and to dust on the table; it is the woman who throws open the chamber windows to let the foul air out and the pure air in, who sweeps up the mud, cleans out the ashes, removes the dust. Not the least work of a good housekeeper is the work of a perpetually fresh purification of the household, and this fact is typical. The true woman is a purifier. She is not merely free from moral impurity herself; she is of purer eyes than to behold iniquity; her very presence expels the profane word and the impure jest from the social circle. In her absence the light grows misty. A dozen men cannot spend a fortnight in the woods without degeneracy. There is a wrath of womanhood against impurity of deed, of word, of thought, that has its counterpart in but few men, but is a hint of the diviner purity in God. The horror and the wrath against impurity which characterize the noblest women afford a hint of Him, whose thunders and lightnings are the voice of the poisoned air, whose rains are cleansers of the polluted wells and springs, and whose long-suffering and patience are but the boding back of a wrath yet to be revealed against all ungodliness and unrighteousness of men.

Compassion, sympathy, tenderness are characteristics of the noblest womanhood. Etymology gives evidence of the profound meaning of these words. She is com-passionate—that is, she suffers with; she is sympathetic—that is, she feels with; she is tender—that is, she tends, nurses, cares for the suffering. This is her nature and her mission. All women are not called to the highest office of motherhood, but all are called to the essence of motherhood in a suffering with, a feeling with, a tending, nursing, caring for the helpless child in his childhood. The babe's weakness touches the mother's heart and evokes its strength; the mother's life flows into the babe's heart, and gives it strength. That in the first months of his existence the babe lies upon her breast is a symbolic and significant fact. His feeling upon her heart-life as long as she lives—yes! as long as her mother-love and mother-influence lives, surviving what we call death. Our God is great in mercy; his compassions fail not; he is touched with the feeling of our infirmities; he is not an unsympathizing high priest; his kindnesses are loving-kindnesses; his mercies are mercies that is, tending—mercies. He is the world's Nurse, the world's Mother, yet more than the world's King and Law-giver. Through all these centuries he has been holding this world in his arms, as the mother holds the babe; watching it, serving it, saving it.

One-sidedness is another characteristic of true womanhood. It ought to be a manly virtue; it is a womanly virtue. An impatient, querulous, scolding woman has been the world's horror from

before the days of Solomon, who, high liver and epicure that he was, preferred to turn vegetarian rather than sit down to a feast, sated by a scolding wife. The wives have schooled enough generally to make them patient, and the virtuous women conquer by their patience. They learn how to keep silence; how to wait; how to let the things settle and the scum rise and life work itself clear.

The long-suffering of God is one of the marvels of his nature which is taught by history even more clearly than by the Bible. He is the Sun of Righteousness: As we write the Sun is returning to the summer solstice. But the snow still lies on the hill, and the ice encumbers the river, and the frost makes the earth like stone, and the cold March winds blast upon our window-pane. But every day the sun draws a little nearer. It shines all day, retires behind the western horizon, and rises the next morning to find the snow and ice and frost and sleet still here. It repeats its ministry, day after day, week after week, at first with no apparent result. But little by little the snow melts; the frost gives place to the mud; the ice weakens and the winds are less hard and cutting; winter wearies of resistance, and the sun does not weary of its shining. And it is not long before patience will vanquish bluster, and the snow will give place to un-springing grass, and the ice to clear water sparkling in the sunlight, and the cold winds will blow softly, and the frost will disappear as melting upon the patient love, and the seeds will begin to stir themselves in their beds as children uneasy before awakening, and birds will begin to twitter, and buds to swell, and spring will be here. So, not through days or weeks, but through centuries, God has been shining on the world, and all the time the earth has seemed hard, and the wind as bleak, the snow and ice as invincible, but the sun of Righteousness has been growing weary; he has been steadily, patiently, gently shining on, coming every day nearer to the summer solstice, and to achieving the final victory of life over death, of love over self and sin.

Another characteristic of woman is self-sacrifice. Her whole life is one of self-offering on love's altar. She begins as a bride in tears on the wedding morning; for when she enters into her new life of joy, she cuts asunder all the ties that bound her to the old home and the old loves; her very name she surrenders on that day when her life begins its mingling with another's; but they are the joys of her new life, and her husband's life. Motherhood brings her new joys, but they are the joys of a new self-sacrifice. She hazards her own life in giving birth to a new life; she gives up society, friends, literature, art, music, every thing that stands between herself and the highest, best, most perfect devotion to the dawning life that is entrusted to her. She bears his sorrows and carries his sins. She endures the reproaches of his transgressions, and by her stripes he is healed. When he comes to an age in which he could begin to repay her service with service of his own, she sends him off with a baptism of tears and an ordination of prayers and kisses to school or college or business; and whether ever a loving letter or a grateful word or an angelic service, or even a warm kiss or a tender glance from the eye, shall serve to repay her for a service so simply and unostentatiously rendered that the boy never comprehends either its value to himself or its cost to her, she knows not—hardly stops to ask. From the very first day when, with tearful trembling joy, she sets her arm on the arm of him to whom she gives new life, she has about her children and grandchildren gathered about her bed of death, to bear her through the portal on their winged prayers, she lays down her life for her sheep. Thanks be to God for a pure and noble womanhood; for all its purity, its sympathy, its tenderness, its long-suffering, its joyful self-sacrifice; but most of all, its prophetic interpretation of the incomparable and forever incomprehensible life.

On a quiet, starlight night one looks upon the surface of a clear and placid lake; and there he sees, reflected from its surface, moon and stars and clouds, the whole of the infinite expanse above. The heaven, the whole of the true woman is such a lake; in its purity, sympathy, long-suffering and self-sacrifice, there is seen on earth the image of the heavenly, of our Divine Mother which is in heaven.

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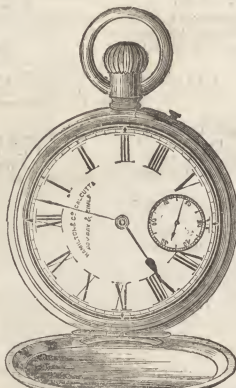
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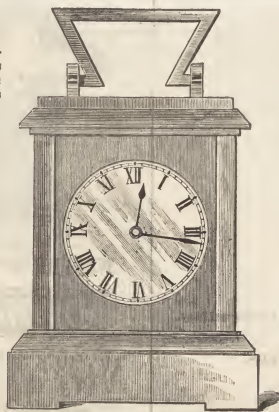
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An approved and excellent remedy for Rheumatism, Gout, Swellings, Foul Ulcers, Cutaneous and Mercurial Affections, and all the various diseases arising from a depraved and imperfect state of the Blood. By its influence the Appetite is revived, and Blood enriched and purified, and the Physical strength of the most deteriorated constitution perfectly restored. Price 2 Rs. per Bottle.

A. B.—Full directions accompany each bottle. Mofussil orders for these medicines accompanied with full remittance of price and packing charges are promptly attended to.

Drugs of the best quality and genuine patent Medicines are always available at the above address at the cheapest rate possible. a-39



THE GREATEST

WONDER OF MODERN TIMES!

**HOLLOWAY'S PILLS**

LONG experience has proved these famous remedies to be most effectual in curing either the dangerous maladies or the slighter complaints which are more particularly incidental to the life of a miser, or to those living in the bush.

Occasional doses of these Pills will guard the system against those evils which so often beset the human race, viz.—coughs, colds, and all disorders of the liver and stomach—the frequent forerunners of fever, dysentery, diarrhoea, and cholera.

**HOLLOWAY'S OINTMENT**

Is the most effectual remedy for old sores, wounds, ulcers, rheumatism, and all skin diseases; in fact, when used according to the printed directions, it never fails to cure alike, deep and superficial ailments.

The Pills and Ointment are Manufactured only at  
533, OXFORD STREET, LONDON,

And are sold by all Vendors of Medicines throughout the Civilized World; with directions for use in almost every language.

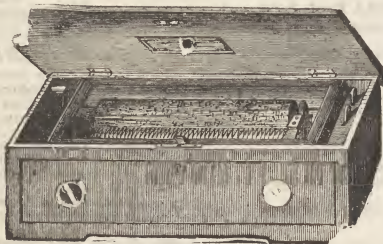
Beware of counterfeits that may emanate from the United States. Purchasers should look to the Label on the Pots and Boxes. If the address is not 533, Oxford Street, London, they are spurious.

a-26

# HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.

MUSICAL BOXES.  
PLAYING  
BENGALIEE AND HINDUSTANEE TUNES.



Box, No. 1, playing 8 Bengalee Tunes.

No.		
1.	Ragini Saranga	... Tala Madhyamana
2.	Ragini Lum-Jhihbit	... Tala Madhyamana
3.	Ragini Yogina	... Tala Thunri
4.	Ragini Bibhasha	... Tala Madhyamana
5.	Ragini Bibhasha	... Tala Pat-tal
6.	Ragini Chhayanata	... Tala Madhyamana
7.	Ragini Kedara	... Tala Madhyamana
8.	Raga Nata-Narayana	... Tala Madhyamana

Cash Price, Rs. 150.

Box, No. 2, playing 8 Bengalee Tunes.

No.		
1.	Ragini Syama	... Tala Pat-tal
2.	Ragini Hamira	... Tala Madhyamana
3.	Ragini Khambaja	... Tala Madhyamana
4.	Ragini Behaga	... Tala Madhyamana
5.	Ragini Chhayanata	... Tala Madhyamana
6.	Ragini Kedara	... Tala Madhyamana
7.	Ragini Iman-Kalyana	... Tala Madhyamana
8.	Ragini Bhupali	... Tala Madhyamana

Cash Price, Rs. 125.

Box No 3, playing 8 Bengalee Tunes.

No.		
1.	Ragini Gaara Saranga	... Tala Madhyamana
2.	Ragini Gaara Saranga	... Tala Madhyamana
3.	Ragini Bibhasha	... Tala Madhyamana
4.	Ragini Iman	... Tala Madhyamana
5.	Ragini Sobini	... Tala Thunri
6.	Ragini Mecha	... Tala Madhyamana
7.	Ragini Jhihbit	... Tala Thunri
8.	Ragini Iman-Kalyana	... Tala Madhyamana

Cash Price, Rs. 125.

Box No. 4, playing 8 Bengalee Tunes.

No.		
1.	Ragini Bhupali	... Tala Madhyamana
2.	Ragini Aruna-Mallara	... Tala Madhyamana
3.	Ragini Surata	... Tala Madhyamana
4.	Ragini Bhupali	... Tala Druta-trital
5.	Ragini Bibhasha	... Tala Surphaktal
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Behaga	... Tala Madhyamana
8.	Ragini Iman-Kalyana	... Tala Druta-trital

Cash Price, Rs. 125.

Box No. 5, playing 8 Bengalee Tunes.

No.		
1.	Ragini Saranga	... Tala Ekatala
2.	Ragini Purabi	... Tala Madhyamana
3.	Ragini Jangala-Saranga	... Tala Madhyamana
4.	Ragini Iman-Puriya	... Tala Madhyamana
5.	Ragini Behaga	... Tala Chautala
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Yogina	... Tala Madhyamana
8.	Ragini Malasri	... Tala Druta-trital

Cash Price Rs. 125.

Box No. 6, playing 8 Bengalee Tunes.

No.		
1.	Ragini Surata	... Tala Druta trital
2.	Ragini Bibhasha	... Tala Chautala
3.	Ragini Behaga	... Tala Chautala
4.	Ragini Behaga	... Tala Madhyamana
5.	Ragini Bibhasha	... Tala Madhyamana
6.	Ragini Hamira	... Tala Madhyamana
7.	Ragini Maligaura	... Tala Chautala
8.	Ragini Karnati	... Tala Madhyamana

Cash Price, Rs. 125.

## SPECIAL NOTICE

DATTA'S



No. 312, CHITPORE ROAD; BATTOLAH, CALCUTTA.

Medicines and Sundries fresh from  
LONDON.

**Examine, Compare, and Buy.**

TERMS EASY CASH.

Tinctures ... 1 dr. 2 drs. 4 drs. 1 oz  
Mother ... As. 6 As. 10 Re. 1. Re. 1-8  
1st to 12th potency ... 4 ... 6 As. 8 As. 12  
13th to 30th ... 6 ... 10 Re. 1-4  
Globules and Pills ... 6 ... 10 Re. 1-12  
External Tincture—Arn. Calend. per oz. Re. 1.  
Canth. Canst. &c. per oz. Re. 1-4.

**Examine, Compare, and Buy.**

Cholera Saturated Spirit Camphor with directions in English and Bengalee, packed in Card-board case per phial Re. 1; per doz. Rs. 9.

**Examine, Compare, and Buy.**

Vials—Flit tube 1 dr. Rs. 7-8 per gross.  
" " 2 drs. " 11-8 "

**Examine, Compare, and Buy.**

Corks—Fine Velvet Rs. 2-8 per gross.  
Labels—in sheets—English and Bengali.  
B. K. DATTA,

## H. C. GANGOOLY & CO.

19, 20 & 24 MANGO LANE, CALCUTTA.

A CHOICE supply of the following have just arrived:—

Easter Cards, Birthday Cards, Scotch Hymn Books.

A beautiful assortment of Heading Types, which the undersigned are now disposed to sell to the Trade on a reasonable allowance.

Expected per "Dorunda" and "Viking" a further supply of Birthday Cards, Scrap Pictures, Oleas and Chromos, &c.

Fans, Parasols, Sun Shades and Umbrellas, and a variety of useful Goods.

19, 20 & 24 Mangoe Lane, Calcutta.

CALCUTTA,

30th March 1881,

a-60



G. LAZARUS & CO.,

AGENTS, SINGER MANUFACTURING COMPANY,

2, DALHOUSIE SQUARE,  
CALCUTTA.

SINGER'S LOCK-STITCH Sewing Machines. Gold Medal. Paris Exhibition 1878.

SINGER'S LOCK-STITCH Sewing Machines. 356, 432 Machines, Sold in 1878.

SINGER'S LOCK-STITCH Sewing Machines. New Family Hand Machine without cover, Rs. 65.

SINGER'S LOCK-STITCH Sewing Machines. New Family Hand Machine with polished cover and lock, Rs. 80.

SINGER'S LOCK-STITCH Sewing Machines. New Family Treadle Machine on polished Table, Rs. 85.

SINGER'S LOCK-STITCH Sewing Machines. New Family Treadle Machine on polished Table, with Hand Accessory, Rs. 95.

SINGER'S LOCK-STITCH Sewing Machines. New Family Treadle Machine in polished Table, with polished cover, Rs. 95.

SINGER'S LOCK-STITCH Sewing Machines. New Family Treadle Machine on polished Table with do. cover and Hand Accessory Rs. 105.

SINGER'S LOCK-STITCH Sewing Machines. The Medium Machine on polished Table, Rs. 100.

SINGER'S LOCK-STITCH Sewing Machines. The Medium Machine For Milliners & Dressmakers, Tailors and Shoemakers, with cover, Rs. 115.

SINGER'S LOCK-STITCH Sewing Machines. The Arm Machine with moveable feed for Shoemakers, Rs. 120.

SINGER'S LOCK-STITCH Sewing Machines. Packing for Hand Machines, Rs. 2-8. Treadle ditto, Rs. 5.

Up-country orders with remittances promptly executed.  
Price Lists free on application. a-3

## NOTICE.

THE Manager of the Sen Press will be prepared to undertake any agency business, with which he may be entrusted, promptly and satisfactorily. Remittances to accompany orders. Commission will be charged according to the value of the order on a sliding scale of rates which can be ascertained by application to the Manager.



# P. W. FLEURY & CO.,

**BUILDERS, ENGINEERS, SCIENTIFIC INSTRUMENT MAKERS**

AND

**CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION.**

No. 63, DHURUMTOLAH STREET, CALCUTTA.

## Britannia Company's Patent Combined Lathe and Fret Saw.

It is a Lathe, Drill, Fret Saw, Circular Saw, Emery Grinder and Polisher, in one compact tool with heavy Fly Wheel.

The Fret Saw works with a perpendicular stroke, and requires much less power than any other, while the quality of the work is superior. It will cut the most intricate designs in wood up to 1 1/2 inch thick, and is provided with 1 dozen saws.

The Table is adjustable, and drops to enable the Saw to enter another hole, without loss of time.

It has an improved Clip, by which the Saw is instantly fixed, while the introduction of rollers behind the saw prevents breakage.

The adjustable Presser Foot is introduced, and prevents the wood being jerked upwards.

It has a horizontal drill for drilling holes for Fret work.

As a Lathe it is very durable, with planed bed, takes 3 inches by 4 inches between centres, conical Mandri hardened Shaft, 3-inch Face-plate, Driver, 2 Rests, square Thread in Barrel, same as a first-class Engineer's Lathe.

It is provided with an Emery and 2 Buff Wheels fixed on Mandri of Lathe, and by means of which steel, stones, and shells may be polished and tools and knives sharpened.

A Circular Saw with iron table and spindle is fitted to the Lathe.

These Tools are coming into favor for Ladies as well as Gentlemen, and are a most useful and never-ending source of amusement and profit. Rs. 120

## Treadle Foot Lathe.

A splendid second hand turning Treadle Foot Lathe, with planed iron bed, 3 feet 3 inches long, and 5 inch centres; with strong cast iron standards, with 5 speed turned Fly wheel, Head and Tail Stocks, with hand rest, 1 iron turned face-plate. 1 centre piece for wood turning, 1 chuck for fixing drill, and 1 brass chuck fitted with 8 screws for small work. 1 compound Slide Rest, with arrangement for turning taper or conical work to any desired angle, and with 6 suitable steel turning tools complete. Rs. 130.

## The Photo-Chromosome

Utilises the Magic Lantern slide all the year round. Adds to glass transparency *Nature's beautiful tints*. Charming diorama effects are produced. Never fails to please. Rs. 25.

## Woodbury's Patent Scepticon.

A new and improved form of Magic Lantern, specially suited for Drawing-Room Entertainment, Schools, Exhibitions, &c.

The Scepticon is always ready at a moment's notice, a match is applied to the lamp, and, after a few seconds, the wicks can be turned up to the right height, and all is ready. When the entertainment is concluded, the wicks are turned down, the flame blown out, and the instrument put aside for the next occasion.

Scepticon price... .. Rs. 60.

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## GENUINE AYURVEDIC MEDICINES!!!

**K**ABIRAJ Soshi Bhussu Roy, a member of the well-known Kabiraj family of Kanchraparab, and grandson of the most renowned Kabiraj, late Biswa Nath Roy, of that place, has settled himself permanently in Calcutta, and intends practicing in this city.

All kinds of best Ayurvedic medicines, such as *Mriganka, Raj Mriganka, Ratnagarva pattali Ras*, &c, for consumption and diseases of the lungs, *Basantakusumakar Ras, Tarakaswari, &c.*, for Diabetes, *Brihat-somenath Ras, Brihat-Bangaswar, Harisankar Ras, Chandradray Ras*, and other medicines for urinary diseases. *Chandryvra gurika, Sankar Mata Loncha, &c.* for piles, &c. *Sudhanidiki* and other medicines for *Rakapitta, Astabakra, Kwassindur, Chaturmukhi, &c.* for insanity, &c. *Mirtisanjivani Ras, Bejor puliputti, Sarna puliputti, Rangapurna*, and other best medicines for all kinds of diarrhoea, dysentery, &c. *Agni Kumar, Agniundur, Agnitundi, Krabadha Ras, &c.* for dyspepsia, &c. *Surbajara-hara loncha, Brihat-sarba-jara-hara loncha, Joyomangal Ras, Mahajara-kusa, Jyranak, Jasasani, Jarankusa, Mrityujyoti, Chandasakhor Ras, Ratnagiri Ras, &c.* for all kinds of *Relapsing fever, &c.*, for rheumatism, and other medicines for all sorts of acute and chronic diseases for males, females, and children, are to be had from him, and also pure and genuine *Rassindur* of all descriptions, such as *Makaradhatu, Saragunbalijaran, &c.*, for which his family is well noted, can be had from him. Terms moderate. Medicines free, advice gratis to the really poor, who may attend at his place of residence.

ADDRESS—55, Colatollah Street, Calcutta.

Among the many cures lately effected by the Kabiraj is the following:—

CALCUTTA, 18TH NOVEMBER 1880.

Certified that Kabiraj Soshi Bhussu Roy lately treated me from an attack of acute Dysentery, accompanied with fever, from which I had been suffering for very nearly a week before he took me in his hand, and that he cured me of the complaint within ten days afterwards.

a-70

(SD.) R. D. HUME.

## Dr. Lazarus's Domestic Medicines

INFANTILE FEVER POWDER (for Fevers, Teething, &c., &c.), ... .. Rs. 1 4  
Tonic ANTIPERIODIC PILLS (Invaluable in Intermittent Fevers, Ague and Spleen and diseases of a periodic character), ... .. 1 0  
SPLEEN PILLS (has cured thousand of cases of enlarged spleen), ... .. 1 0  
REFRIGERANT MIXTURE (for Diarrhoea, Colic, Gripes, Cramps, &c.), ... .. 2 0  
CHOLERA DROPS (most effectual if taken in time), ... .. 2 0  
BALSAMIC EXPECTORANT DROPS (for Coughs, Colds, Hoarseness, Asthma, Pain in the Chest, Chronic Pleurisy, &c.), ... .. 1 8  
FAMILY LAXATIVE, A safe, certain and useful purgative, ... .. 20  
FAMILY APERTENT PILLS (mild, prompt and safe), ... .. 1 4  
FAMILY ANTIBILIOUS PILLS (stronger than above), ... .. 1 4  
FAMILY CATHARTIC (Invaluable for Children), ... .. 2 0  
FAMILY HAIR Tonic (unrivalled for producing growth of the Hair), ... .. 2 0  
FAMILY EMBROCATION (for Sprains, Chronic Rheumatism, &c.), ... .. 1 8

The above are most strongly recommended to parents, guardians and others residing in Districts where medical aid is not available. Thousands of cases have been cured by their judicious use.

Printed pamphlet giving full instructions is wrapped round each bottle.

Prepared only by MESSRS. E. J. LAZARUS & Co. at the Medical Hall, Benares, from DR. LAZARUS's original receipts and sold by all Medicine Vendors. a-58

## THE CALCUTTA ARMOURY CO.

No. 1/1 MISSION ROW, (ROUND THE CORNER.)

Guns, Rifles, Pistols, Ammunitions, Shooting & Fishing Tackles, Fencing, Archery, Cricketing & Badminton; &c., Also Mathematical Instruments, Bengali surveying compasses, and Pebble Spectacles. For sale at unprecedented low prices. a-7 a-55

## Oriental Government Security Life Assurance Company, Limited.

Rs. 200 per share. Rs. 50 paid up.

(No further call ever anticipated.)

THE Directors are now issuing 2,000 Shares of above Company. Last Report and Forms of Application can be obtained from

D. McLAUCHLAN SLATER, F. I. A.,

0, Elphinstone Circle, Bombay, April 1881. Manager and Actuary.

## DR. A. C. KHASTGIR,

189, BOW BAZAR STREET, CALCUTTA.

(of 25 years' Medical Experience.) May be also called at nights at all hours.

(1.) Promptly Cures recent and acute Fevers. (2.) Holds Lord Northbrook's First Prize on Burdwan Epidemic Fever and its Treatment.

(3.) Has successfully operated thousands of urinary stones, tumours of testicles, &c., &c., charge for treatment suited to circumstances.

(4.) Is Author of "Bengal Midwifery," sold at Rs. 5 per copy.

(5.) Is Author of "Bengal Diseases of Women and Children," Rs. 3 per copy.

(6.) Both books bound together, Rs. 6 per copy.

The following are the prices of Dr. Khastgir's Patent Medicines.

(1.) For recent, or acute Fevers First med. 8 annas, 2nd and 3rd med. Re. 1 each.

(4.) For Malarious Fever, with spleen or liver, 1st or 2nd med., Re. 1 each.

(6.) For cough, (7) looseness of bowels, (8) or dysentery, Re. 1 each.

(9.) Children and infants' sweet and tasteless medicine for Fevers, (10) Cough with Fever, (11) Looseness of Bowels, (12) Dysentery, 8 annas each. Also suited for adults, with a vomiting tendency.

Medicine bearing Patentee's Seal and Signature only genuine.

Additional Barghy charge for Mofussili delivery.



## LAXATIVE CORDIAL.

THIS excellent Cordial, being sweet to the tastes is readily taken both by adults and children, is clears the bowels, strengthens and invigorates the entire system, and increases the appetite.

Individuals predisposed to constipation arising from a variety of causes of which the chief are habitual neglect of the act of defecation, either from carelessness or want of time, indulgence in astringent articles of diet, excessive smoking, sedentary habits, especially if combined with much mental work, debility, and want of tone from any cause, will find the above preparation indispensable. It cures long-standing constipation of the bowels, enlivens the spirit, and restores the patient's former good humour by strengthening the nervous system.

Price per 6 oz. bottle,—3s. 6d.

Apply to

FRAMJEE & SONS,

11, Bentinck Street.

And also to the Indian Mirror Office. a-65



Apply to the Manager.

FOR

Illustrated Price List,

AT 55, COLLEGE STREET.



# F. W. BAKER & CO.,

SILK MERCHANTS AND FURNISHING UPHOLSTERERS,

BY SPECIAL APPOINTMENT TO H. E. THE VICEROY.

We have just received a most extensive supply of all furnishing requisites, and all orders entrusted to us will be most carefully executed.

SPECIAL TERMS FOR LARGE CONSUMERS.

VELVET PILE, TAPESTRY & BRUSSELS CARPETS

IN ALL THE NEWEST DESIGNS

Made to order in any size at a day's notice.

PLAIN PURDAH REPS

IN BLUE, CRIMSON, GREEN AND MAROON,

From Rs. 3-12 to Rs. 5-12.

STRIPED PURDAH REPS

IN ALL THE LEADING COLORS, INTERMIXED WITH GOLD.

Tapestry Reps, Billiard-cloths, Curtains, Brass Upholstery, Hassocks, Oil-cloth, &c., &c., &c., &c.

ALSO A CHOICE SELECTION OF

MIRRORS & GIRANDOLES

IN RICH GILDED AND BLACK AND GOLD FRAMES.

F. W. BAKER & CO.,

9, OLD COURT HOUSE STREET, CALCUTTA.

Provision for Old Age combined with a Provision for the Widow and Orphan.

## EXAMPLE.

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

The Same Provision, if commenced

at age 25, would cost	about FIFTEEN RUPEES a month;
at age 30, " "	about EIGHTEEN RUPEES a month;
at age 35, " "	about TWENTY-ONE RUPEES a month;
at age 40, " "	about TWENTY-FOUR RUPEES a month;
at age 45, " "	about FORTY-ONE RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

There is an obvious advantage in effecting investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

## ORIENTAL LIFE COMPANY.

Head Office: Elphinstone Circle, Bombay,

Manager and Actuary:

D. McLAUGHLAN SLATER, F.I.A.,

Agent for Bengal:

F. A. COHEN,

7, Wellesley Place, Calcutta.

JUST PUBLISHED

THE CALCUTTA MAGAZINE

FOR MARCH.

BRIMMING OVER WITH GOOD READING. CONTENTS.

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Thy labor is not in vain	The fakir of Jacko
Correspondence	What is love
Chaperons	Cheats and Sharpers in Calcutta
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In the City of Palaces	The grievance monger
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Secret of success	Biopment in Chinarin's Circus
Mother Shipton's lugubrious prophecy	A child's reason
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Calcutta a hundred years ago	Reputation
Christmas at Madras	The good wife
How wives sometimes treat husbands	A social pest
A pleasant story	Genius thought
A first kiss	Wit and Humour

Price Re. 1. Outstation residents may send a rupee's worth of half anna postage stamps in their letters to

The Manager, Calcutta Magazine, 49, Dhurrumtollah Street, Calcutta.

NO MORE PAINS!!!

## DARLINGTON'S

PAIN-CURER.

WARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diphtheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

Many of the best Physicians of the day prescribe Darlington's Pain-Curer, in the very worst forms of these ailments, with success.

Pains of every description have been cured by the use of Darlington's Pain-Curer when all other medicines have been tried without effect.

• • • The words Pain-Curer and No More Pains!!! are our trade marks.

Per bottle Re. 1, Large size Rs. 2, packing As. 8  
DARLINGTON & CO.  
49, Dhurrumtollah Street, Calcutta.

Beware of a bas worthless fraudulent, native imitation of Darlington's celebrated Pain-Curer.

CAUTION TO THE PUBLIC. Beware of imitators who cannot express their thoughts in their own words, but seriously imitate Darlington & Co.

Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

The Lady Superior of St. Joseph's Convent, Bandora, writes:—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE, Superior of St. de la Croix."

His Excellency Sir Salar Jung, G. O. S. T., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 and again for 12 more large bottles of Darlington's Pain-Curer through Major Percy Gough his Private Secretary.

Mr. B. C. Kemp, Editor and Proprietor of the Bengal Times, writes from Dacca:—"I have lately witnessed a speedy and complete cure of a swollen foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

N.B.—Every payment of Premium carries its Proportionate value.

which cannot lapse, and for which a Promissory Note is granted.



**Hooghly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 19th April, 1881, from 5-25 to 8-25 A.M.

G. H. SIMMONS.

a-53 Secretary to the Bridge Commissioners.

**MESSRS. L. V. MITTER & CO.,**  
HOMOEOPATHIC CHEMISTS, BOOKSELLERS  
AND PRACITIONERS,  
No. 1, Upper Circular Road,  
CALCUTTA.

Opposite E. B. Railway Station.

SUPPLY all sorts of Homoeopathic Medicines,  
Medicine chests, Books in English and Bengali for Domestic and Professional purposes, and all other requisites imported directly from England, on moderate terms.

Catalogues and price lists free on application.

**INDIA GENERAL STEAM NAVIGATION COMPANY, "L.D."**

SCHOENE, KILBURN & Co.,—Managing Agents.  
ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debrooghur downward every Saturday.



THE Str. *Lahore* will leave Calcutta for Assam, on Friday, the 15th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 14th.



THE Str. *Dhruvi* will leave Goalundo for Assam on Sunday, the 17th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 15th.

Passengers should leave for Goalundo by Train of Saturday, the 16th.

**CACHAR LINE NOTICE.****REGULAR WEEKLY SERVICE.**

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.



THE Str. *Benares* will leave Calcutta for Cachar on Tuesday, the 12th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 11th.

For further information regarding rates of freight or passage money, apply to

4, FAIRLIE PLACE, G. J. SCOTT,  
Calcutta 9th April, 1881. Secretary. a-1

**RIVERS STEAM NAVIGATION CO., "LIMITED."****ASSAM LINE.**

The Steamers of this Company will run weekly from Calcutta and Goalundo to Assam and back.



THE Steamer *Scinde* will leave Calcutta for Assam on Friday, the 22nd April.



THE Str. *Mysore* will leave Goalundo for Assam on Friday, the 22nd April.

Cargo should be sent to the Company's Godowns Juggernautghat and Passengers via Goalundo should leave by train on the night of Thursday, the 21st current.

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Printed and published for the Proprietor by W. C. Soot, at the Sen Press, at No. 2, British Indian Street, Calcutta.



# The Sunday Mirror.

[EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, APRIL 24, 1881.

NO. 95.

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### THE WAZIRIS EXPEDITION.

SIMLA, 23RD APRIL.

The force is proceeding into the Waziris country to enforce the submission of the Manaktel section of the tribe which still holds out. The troops marched to Kotkhirgi on 21st and to Jundala on the 22nd.

### CANDAHAR.

All well. The Candahar rear guard reached Mundihisar yesterday. Shams-ud-din, Deputy Governor, with other Sirdars and officials, accompanied the troops part of the way.

## Editorial Notes.

—o—  
The Salvation Army is now in Paris.

—o—  
MESSRS. WILLIAMS AND NORGATE of London advertise a forthcoming work, entitled "A Hindu Theist's gift to English Theists," from the pen of Babu Raj Narain Bose.

—o—  
The Indian Churchman "takes farewell—a long farewell—of the Lucknow Witness and of the Bombay Guardian." This is the result of a duel fought between our Anglican contemporary, on the one hand, and the two Methodist organs on the other.

—o—  
Nor marriages, but wedding-rings are taxed in England. Thus the Echo says:—"The duty on wedding rings is 17s. an ounce, and the revenue derived therefrom is about 20,000l. per annum. The fashion of wearing very thick wedding rings has greatly increased the revenue of late years—viz., from 6,000l. to 20,000l. In no other country in the world is a wedding ring taxed.

—o—  
Two facts may be mentioned in connection with the Candahar debate. One was the maiden speech of Mr. Herbert Gladstone, the son of

the Premier, in the course of which he pointed out the absurdity of the fear of a Russian invasion. India, he said, could not be maintained without command of the sea, and he asked why Russia should hold it more easily than the French or the Dutch whom the English had turned out. The other fact was the statement made by Sir Charles Dilke that out of the sixty-seven vernacular newspapers in India, with an aggregate circulation of 27,000, forty-three newspapers, with a circulation of 21,000, were against remaining in Candahar. If to the vernacular were added the English newspapers conducted by Natives, the weight of opinion would be overwhelming in favor of the present policy.

### THE Bombay Guardian says :—

The 3rd number of the *New Dispensation* opens with this prayer :

"Venerable Head of the Catholic Church, Venerable Head of the Established Church, Chief Ministers and Leaders of the many Dissenting Christian Churches in Europe and in America, Ministers and missionaries of the Christian Church, Leaders of Hindu sects, Yogis and Sadhus, Buddhist Priests, Mahomedan Faquirs and Saints, Parsi Dasturs,

"Give us the dust of your feet, that we poor sinners may be sanctified and made clean through the grace of our God and your God."

We could very well spare some of the dust of our feet, during these windy days, but we are sorry our contemporary should think that it has such virtue as to cleanse him from all his sins. We require something of more potency for our own sins.

—o—  
How ridiculous ! If all the dust of all the feet of all the men enumerated above were to be heaped upon the head of the poor writer of the *New Dispensation*, it would be forming a huge grave over him and not a means of sanctifying him. Could not our contemporary take the spirit of the above prayer instead of confining himself to the letter ?

—o—  
We wonder what idea our young men will form of the English nobility after perusing the following passage on Charles II in "Green's Readings from English History" which forms the English text for the Entrance Examination of this year :—"The one thing he (Charles) seemed in earnest about was sensual pleasure, and he took his pleasure with a cynical shamelessness which roused the disgust even of his shameless courtiers. Mistress followed mistress, and the guilt of a troop of profligate women was blazoned to the world by the gift of titles and estates. The royal bastards were set amongst English nobles. The dual house of Grafton springs from the king's adultery with Barbara Palmer, whom he created Duchess of Cleveland. The Dukes of St. Albans owe their origin to his intrigue with Nell Gwynn, a player and a courtizan. Louise de Querouaille, a mistress sent by France to win him to his interests, became Duchess of Portsmouth, an ancestress of the

house of Richmond. An earlier mistress, Lucy Walters, had made him father in younger days of the boy whom he raised to the dukedom of Monmouth, and to whom the Dukes of Buccleuch trace their line." It would have been well perhaps if the passage had been omitted.

—o—  
The death of the Earl of Beaconsfield has created a gap in political society ; it has also removed a leading actor from the stage of public life. A brilliant orator, a stout defender of England's glory, a mighty leader of men, the trusted counsellor and friend of the Queen, and the embodiment of all the conserving forces in English society, Lord Beaconsfield was a remarkable character, the like of which is not likely to be reproduced in history for some time at least. In saying this we wish only to pay a tribute to his genius and express our admiration for those traits of his character which, being Asiatic, we Asiatics can very heartily appreciate. We were admirers of his brilliant theories and opinions, also, at one time, though we are not such now. Before his last accession to power, we almost worshipped him as a statesman and administrator. We believed that he was the man specially fitted to steer the vessel of state through storming seas and weather. India especially, we held, was to be immensely benefited under his Premiership. His novels we read with pleasure, and for his brilliant schemes and theories as developed there we entertained the heartiest admiration. But reality upset the picture we had formed, and it was with sincere pain that we saw our hero fast fading before our eyes, and the figure we had conjured in our mind becoming one for which we could not feel any liking. He gave us an Empress, and for that we feel grateful to him ; but he associated the empire with false ideas of grandeur and power which rendered the gift so objectionable at first. The change of Government has made us rejoice, because we now see the Empress in all her sober and colorless majesty without the aid of that false glory by which Lord Beaconsfield wished to envelope her position. Of the numberless evils produced by his policy we may only mention the administration of India—an administration which disgusted loyal hearts, and made them heartily wish for a change which fortunately the appointment of Lord Ripon soon secured. If the Earl of Beaconsfield had died before becoming Premier, we should have stored his memory in our heart with lasting gratitude ; but it will take us sometime to forget the evils of his rule before we are in a position to judge impartially.

—o—  
The Bengali publishes a number of extracts from a paper written by Mr. Congreve, the English Positivist, containing, as he



says, "a tribute to the memory" of the late Dwarka Nath Mitter. We wish we had been allowed to cherish in silence the memory of that gifted man. But as our name has been mentioned and Mr. Congreve has raised controversial points, we are bound in justice to ourselves to make a few remarks. He says:—"It is gratifying to see the Native papers all announcing Dwarka's Positivism, and that with respect. The carping by the *Mirror*, the Theist paper of Keshub Chunder Sen, brings out this fact the more strongly. On the other hand, it is characteristic that the English newspapers should, with one casual exception, all ignore the circumstance." Now, this does not seem to be fair to us. We know that when the lamented death of Mr. Mitter occurred, we came out with a long laudatory article on him, and that we were present also at a public meeting held at the Town Hall to honor his memory. We esteemed him as a man, and as a gifted countryman of ours we admired him. In the opinions we uttered on his faith there was certainly very little "carping." We gave expression to them as we were bound to do, being Theists ourselves. It is not fair to say that we did injustice to a man whom we really respected. The following extract will be read with mournful interest:—

"Remember," he said to Mr. Geddes when he last saw him, "remember that I die a Positivist." He died a staunch Positivist, entertaining certainly a respect for Hinduism, as became a Positivist, but himself a follower of the Religion of Humanity." From this respect for his country's religion, he acquiesced in the Hindu ceremonial with regard to his funeral rites, and that in accordance with all his conviction. When he ceased to be a sceptic, when he adopted the Positive faith, he re-examined his whole religious position and studied the traditions of his forefathers to see what there was in them that was good and valuable. He took up a tolerant and patient attitude, wishing gradually to modify Hinduism—to guide it, not abruptly destroy it. So while not concealing his opinions, whilst gathering around him people who agreed with him, he respected in his family relations the Brahminical religion in which he was born. His whole domestic life seems to have been ordered upon these principles. He retained I may mention the supremacy of his mother in the family, though himself married and with children. In lying he was quite open. The language he used shows this, and he spoke with great warmth, placing both his hands on those of Mr. Geddes. Concession on a point of form was under the conditions but an act of just conciliation. I speak of this because it is the only point upon which his conduct has been impugned. He was adverse to any theological modification of the faith which we know as Brahminical; he was hostile, that is to say, to that peculiar form of it which we know by the name of the Brahmo Somaj. He was hostile also to Islam. He thought it wiser to keep the Polytheism of the Hindu and to groove into it the higher faith of the future without any halt in Monotheism, Christian, Islamic, or the peculiar form above-mentioned. Much trouble would thus be spared his countrymen. One of his longer letters to me was occupied with a searching and unfavorable analysis of the last peculiar form of Theism.

### OUR STREET SINGERS.

The Native town nowadays presents a novel and imposing spectacle in the evening. It is by no means a tame affair. No one can witness it with indifference or apathy. The sight strikes the eye, the sound rivets the ear; the whole thing has a fascination and the charm of novelty which few can resist. Vaishnavas of the lower and poorer classes have often been seen going through the streets, singly and in groups, singing popular songs in honor of national gods and goddesses. But here is something new and unprecedented. Men of the higher classes, gentlemen, enlightened

men have gone down to the position of street beggars and street singers, and are going about singing the Lord's name with all the enthusiasm of living faith. Here is a man, whom the public are accustomed to see in high places, dressed as a mendicant with an *ektara* in his hand; his friends, apostles of the New Dispensation, dressed also in *gairee*, and then his children and a dozen other boys, mostly children of the apostles; all singing in one united chorus popular songs of asceticism and poverty, of prayer and rapture, and calling upon their fellow-citizens to renounce sin and worldliness, and give themselves up to the New Faith. The sweet voices of the boys, mingled with the more solemn tone of the elderly singers, cannot fail to touch the heart. The *mriddang*, the cymbals, the conch shell, the *ektara*, the *ananda lahari* contribute to make the music solemn and impressive. Add to these the flag of the New Dispensation waving in the air and a lantern held by one of the little boys, and you have a complete picture of this party of street singers who are humbly going from door to door to proclaim the New Gospel. The whole thing looks so serious that the most sceptical dare not trifle with it or treat it as a mere "show." Here are men who have made themselves poor and lowly for God's sake, who have adopted, at the call of duty and in the interests of the country, the vow of asceticism, who have, with their families and children, consecrated themselves to the God of the New Dispensation, and who, inebriated with the wine of new zeal and new faith, have left the world to tell their brothers and sisters the riches of their Heavenly Mother's love. Such men, when they are known, cannot fail to command public respect, for theirs is no unrest exhibition, no mere clap trap, but an honest and sincere attempt to learn and teach poverty, to practise and preach lowliness and love. These men have really a two-fold object. They are not proud teachers: they are as anxious to improve their own souls as those of others. The Lord has brought them down from their high places, and humbled them to the dust of the street that they themselves may be saved by poverty and their songs, and examples may prove profitable unto others. We bless the God of India that He has put it into the hearts of the upper and enlightened classes to take the place of the mean and despised street singers, and thus abase themselves that truth may be glorified in the land.

### THE TRUE SCOPE OF ASCETICISM.

The spirit of the present age is so much against asceticism that it is almost impossible to make people understand its scope or worth. This much is certain that the way of all religious renovators or prophets lay through asceticism, and it will not do to say that the world, in following them, might safely ignore the way and look at the ideal at which they aimed. Christ opposed the Divine to the human will, and in death or in life he listened, Lord, thine and not mine will be done. In surrendering himself completely to the will of the Lord, he eschewed the world, left home, family and occupations, and went about peniless and friendless, doing good and preaching the word. The conditions of his mission required that he should be an ascetic. For when one ignores his own will, and takes into account only the will of God, he thereby completely, ungrudgingly and unconditionally cuts off the bonds which unite his will to the world. The proper meaning of asceticism is understood when this attitude of

the soul is understood. Between the eyes of men and Divinity, there is a tremendous obstacle interposed, which makes the spiritual perception of the latter almost impossible. This obstacle is the world with its temptations, trials and pleasures. In the cases of many the interposition is thorough, and divinity is then under a total eclipse. In others the obstacle is half removed, and the perception of Heaven is clearer therefore. In the case of Christ the obstacle was not simply allowed to exist, and his enjoyment of the facilities of direct intercourse with the Father was thus supreme. And so with other prophets. The less the obstacle the greater our perception of the spiritual reality. We thus see that if a man wishes to give himself up to the Lord, he should free himself completely from the bonds of the world. This preparation, this clearing of the road, this sacrifice of what is tempting and pleasing, is what we understand by the term asceticism. It is not unmeaning facts, in unnecessary penances, in the mortification of the body, in self-inflicted chastisements that asceticism lies. It is not the beggar, the man with the yellow cloth and the wooden bowl, that necessarily counts for an ascetic. He who tries to free his mind from the fetters of the world and remove the obstacle to the perception of the Lord, it is he who is the ascetic. We mean by asceticism the preparation, the training necessary for the attainment of the Lord. It is what we may call the paving of the road that leads to the heavenly mansion. It is indispensable to every soul thirsting for supreme happiness. It is not the goal, the end in itself, but the means which is to lead to the end. It means the sacrifice of what we hold to be dear and pleasing, the sacrifice of whatever deters us from God, of whatever brings us back from the contemplation of the Almighty. God or Mammon—we cannot serve both. In accepting the one, we must sacrifice the other. If we wish to serve God, we should sacrifice Mammon. This sacrifice—of wealth, family, rank, position and the pleasures incident thereto—is called asceticism, and we have shown that every prophet has been an ascetic in this the only true sense of the term. One need not put upon himself the garb of a fakir or assume the airs of a cynic to whom the world is hateful. No. The ascetic Christ dwelt in the world, took part in its joys and festivities, and yet he was above it. He influenced the world, but the world did not influence him. Only its troubles and sorrows moved him, and being above the world he took the whole load of its sins and sufferings upon his shoulders, and died for it, only that it might similarly be unmindful of its own temptations, and he lifted body and soul to the God of heaven.



# THEISTIC PROOFS.

CHRISTIANS and thoughtful people always represent to us that Theism is weak and can never be the religion of a considerable body of people. It has been held that if Christianity is proved false, then no other religion can take its place, and Theism, by the very fact of its being an intellectual growth, dies of sheer inanition. Christianity is sustained by its supernaturalism. The Theism which it proclaims is confirmed by miracles, which, it is believed, God has wrought with His own hand to prove that He exists; and the powerful hold which it has taken upon men's minds, is to be accounted for by those miracles, and not by the intuitive belief in the existence of a personal God. For aught we know God exists; but how is the popular mind to be strengthened in that belief? By nothing except miracles. If God could in the midst of thunder and lightning appear before men, if he could raise the dead to life, if he could incarnate Himself in flesh, and at every necessary step stop and alter the course of nature, he would give certain tangible causes for belief. Now so long as people accept these miracles as true, Christianity is safe, and God is safe too. But once let the foundations of that religion be unloosed and down comes the superstructure—religion, Christ, God and all. Theism with its weak distillation of belief cannot stay the fall, and other miracles are needed to prove the Divine existence. It is thus argue the majority of Christian apologists. The *Indian Churchman* quotes the Bishop of Durham, who says:—"The cultivated classes among the Greeks and Romans passed through a period of Delism or of scepticism, after the popular mythology had ceased to satisfy, and before Christianity had secured its hold. The Brahmo Somaj is not the first instance in the history of Christianity, where a system too vague and shadowy and too deficient in the elements of a permanent religion, has filled the interval between the abandonment of the old and the acceptance of the new." Here the assumption is quietly made that the Theism of the Brahmo Somaj is "a system too vague and shadowy and too deficient in the elements of a permanent religion." Why speak of Christians only? The late George Eliot spoke contemptuously of Theism, and as for Christianity she said she could not accept it only for want of "historical evidence. Now whence this distrust of Theism? Whence this inclination to believe in the Godhead only after the miracles have proved Him? Theists of all countries should ponder this question carefully. Men need aids to bring them to religion; and what has Theism to offer in that shape? Mere reasoning and reflection do not help much in coming to a clear conception of the Deity. The late John Stuart Mill reasoned and reflected, and he could come to no other conclusion than the fatal alternative between an almighty but cruel God and a merciful but not almighty God. Besides the voice of reason is not absolute or the same in all cases. It differs in different individuals. What you say to me of God may differ from my conception of Him. Do you speak of universal instinct? That even is not an infallible test, as men, having the idea of a creator, differ in their application of it. Where there is so much difference, it is idle to expect unanimity as to a universal Theism. Individuals strong in faith and culture may be found here and there to whom belief is a real blessing and gain. Even in

their cases faith may totter at times, when nothing but a broken reed may be found to sustain the whole weight of their convictions and efforts. But we speak not of strong men or women. We allude to the spread of Theistic faith in communities and nations. What is there besides the strong individuality of certain believers to recommend to the general herd as the proof positive of the doctrine of God? Let Theists answer the question, candidly and sincerely. It is not by reasoning on the thrice-told and hackneyed argument from design or the doctrine of causation that people's faith in the great Unknown may be shaped. Yet curiously enough, it is by these worn-out modes that even the Brahmo Somaj sought so long to prove the superiority of its religion. We must confess it, for it is no weakness to say so, that if we had been compelled to feed upon these rotting carcases of arguments for a year longer, we should ourselves have acknowledged the hopeless character of Theism. It is because we have found out a way of escape, it is because we find so many Brahmos frowning upon us because we choose to preach new truths, it is because we find such a large prevalence of rationalistic thought which prevents men from detecting spiritual realities, and it is because there are so many who confound spirituality with what they are pleased to call ignorance, mysticism or superstition, that we wish finally to raise our voice of warning and administer a word of gentle admonition to our friends. Their position is one of great danger, for while it may lead them, if they wish, up to the higher Theism which we preach, it may, if they persist in their present rationalistic tendencies, lead them down to scepticism which is the next downward step. We call upon Brahmos to contemplate this position. Humanity wants God, but it wants proofs also. These proofs do not consist in miracles,—for miracles themselves have to be proved, and the advancement of general and scientific knowledge renders the task extremely difficult. They do not consist also in sombre disquisitions on the nature and attributes of God or illustrations of the design argument. What is of the spirit can be known only by the spirit. Can it be known? Can God be known? Can His wishes be known? Mark the word we have italicised. We do not say, inferred or logically demonstrated. But can we know God, and know His will? For it is only those who have known God and seen Him can only speak of Him and prove Him. We thus see that the only proof is spiritual insight. It is this which gave authority to the voice of Christ, it is this upon which other masters have entirely depended, and it is this upon which Brahmos must depend, if they wish their countrymen should accept the sweet name of Hari. Every Brahmo should say—I have seen God; and the force of this personal testimony will be found to be irresistible. The world has never up to this rejected a man who has boldly said—I have seen God. It may have ridiculed him it may have maltreated him or crucified him; but it accepted him at last. And that is the great triumph of Theism. Fellow-Theists, receive the gospel of the New Dispensation. It tells you in unmistakable, infallible and irresistible language that God exists, and it asks you to enter within the sacred regions of the spirit, and prove for yourselves whether the assertion is not true. Cultivate living, intimate relations with God, and the greatest mysteries concerning His existence will be disclosed to you. Cultivate meditation, communion, prayers, and your earnest soul will see Him. Do not say with despairing tone that man cannot see the

Lord. That is a falsehood. For the Lord is before you even now, waiting only to be seen. How can you without seeing Him say that He cannot be seen?

## LAMENTATIONS OF THE NINETEENTH CENTURY.

(New Dispensation.)

As the devotees sat round the family altar in the Sanctuary, they heard loud cries of lamentation and bitter weepings. Curiosity naturally led them to enquire whence the cries arose, when the figure of an old man above four score years was presented to their sight. His eyes were dim with age, and his hairs were all white as silver. He was exceedingly old, but was attired in the dress of the latest fashion and adorned with all the elegance of manners, the wisdom and learning of the present day. He was very fair to look at and greatly honored by the children of men; but he seemed sorely troubled by some deep anguish, which gave him neither rest nor comfort. He prostrated himself on the dust before the throne of the Most High, and with deep agony thus cried aloud:—

"Lord, how richly didst Thou favor my forefathers! Behold how the head of the First Century was blessed with the dust of the feet of Thy son. Many were Thy apostles and saints and martyrs, whose feet he embraced on his bosom, and was happy for ever. How sweetly was Thy name chanted by them, and the very sound thereof sanctified the air about them. What wonders of heaven didst Thou not reveal unto him and other Centuries! But Lord, behold my lot. I am as one cast away by Thee in a desert or sand, lifeless and forlorn. Why hast Thou forsaken me? Alas! my God, four-fifths of my days have passed away, and a little while more, and I shall be numbered with my forefathers. Shall not a single prophet put his holy feet on my poor head? For my heart yearns after the dust of the feet of saints, and Thou knowest that without it no one in Thy whole creation can be happy. Therefore, I beseech Thee, have mercy upon me, O my God. A slow fire consumes my bowels, and I am exceedingly miserable. Am I for ever doomed to be tormented with the infidelity of a Huxley and Darwin, Comte and Spencer? Behold! their barren speculations have drunk up all my joys, and their pernicious doctrines have sorely wounded my heart; and lo! how like a stricken deer I find neither rest nor peace during the day or night. Now, say my God, can outward refinement and material prosperity make me happy?"

The Lord of heaven was then greatly moved with compassion by the tears and earnest entreaties of the old man, and he blessed the Nineteenth Century, and said:—"Henceforth none shall call thee barren. Behold thou shalt become fruitful, and thy children shall bless all the nations of the earth, and thy name shall be engraven in letter of gold on the face of time. Weep not, therefore, neither shalt thou mourn, for I have blessed thee with great blessing, and made thee happy. Behold, I shall send unto thee the saints and prophets of all ages. I shall erect a ladder, and they shall freely descend from heaven upon the earth, and dance and chant my name with a great noise, and the vaults of heaven shall be rent in pieces thereby. The children of men also shall sing and dance with them, and they shall ascend up, and heaven and earth shall become one. Thou shalt see me face to face, and all my people shall



say to thee, Blessed art thou Nineteenth Century, among the offspring of eternity, for thou hast found favor of the Lord."

Then the Nineteenth Century answered and said:—"Behold, Lord, I am old and weak, and my days have nearly rolled away. How can these things come to pass now?"

Then the Lord answered and said:—"Are not thousand years unto me one day and one day as thousand years? Behold the light of the New Dispensation! I shall work wonders therein, that my people may know that I have not forsaken them, for I am the Lord their God." Then the Lord breathed His Spirit on the face of the Nineteenth Century, and by the breath of His nostrils, the pillars of heaven and earth were moved. The Lord then blessed the Nineteenth Century, and all men and things that are therein, in the whole creation, bowed reverently before the throne of the Most High. Glory to the God of the New Dispensation!

### Brahmo Somaj.

THE street singers sang in the bazar in College Square on Friday last.

A SMALL Somaj has been established in Kalkadevi in Bombay through the exertions of Bhai Amrita Lal. There was an open-air meeting. Lectures and friendly meetings are also reported.

INTO the small Bidhan Deposit Bank, the devotees bring their monthly earnings. They deposit the money as soon as it comes into their hands. After it has been placed in the Sanctuary and sanctified by the Lord, a part of the money is given back to each depositor with instructions for its disposal. Contributions to the Church, charity to the poor, allowance to mother and wife, liquidation of debt are some of the prescribed items of expenditure. No depositor is allowed to draw more than has been credited to his account. The instructions of the Church must be strictly followed. Upon these conditions money is received and spent by the Church of the New Dispensation for the benefit of its flock. Those only who take the vow of self-surrender are welcome.—*New Dispensation.*

THERE are men in the West, who have failed to understand the deeper truths of the present Dispensation, and have, therefore, most unkindly reviled our people, and denounced our principles. But there are wise and charitable men too in Europe. Do our friends wish to know how they feel towards us? Let them read the following extract from a private letter:—"I do not write this in order to flatter you but in order to warn you against being disheartened by foreign criticism. Few people in Europe, very few understand the objects of your work, have any idea of the dangers and difficulties which you have to encounter. You should look upon praise and blame as we do upon sunshine and rain. It comes and goes, we know not why. Let me quote one more from Buddha (Dhammapadam, 227, 228).—This is an old saying, this is not only of to-day, they blame him who sits silent, they blame him who speaks much, they also blame him who says little; there is no one on earth who is not blamed. There never was, there never will be, nor is there now a man who is always blamed, or a man who is always praised."—*New Dispensation.*

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed., S. M.]

#### A LOST SHEEP.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—The controversial lectures in the Brahmo Somaj of late were anything but healthy. They were, in my humble opinion, calculated to damage

our cause. For instance, they have positively detracted from the regard which the public had for religious lectures. Instead of the calm and solemn silence which the seriousness of the occasion demanded, the lecture room presented a scene of amusement and laughter, such as was never witnessed before. Babu Bijoy Kisan Goswami went so far as to indulge in occasional blasphemy, and used epithets unworthy of the occasion. He ignored and loudly condemned the very doctrines which he so earnestly cherished before his desecration. How could he do so? he was to the short creed "Hari," but how changed! Such frequent and violent changes as he has been experiencing, do not speak much for him. I have no faith in the efficacy of controversy to bring about a reconciliation; nothing but earnest prayer can bridge over our difference. May the God of love send us earnestness and a bleeding heart to pay for them.

Yours, &c.,  
R. M. B.

### THOMAS CARLYLE.—II.

TO THE EDITOR OF THE "SUNDAY MIRROR."

THE next feature of Carlyle's mind, to which we would draw attention, is its extreme earnestness, maddening fervidness, bursting tension. He was a Puritan seer. Puritanism was his blood. His true ancestors were the Puritans—Hutcheson and Harrison, Cromwell and Milton—those heroic sons of England who truly founded her, raised her from the abyss of corruption into which she had sunk, imparted that vital impulse which has made and is still making her go onward, communicated into her dead bones that Promethean spark which made them leap forth into life. He was one of the United States who founded Scotland, whose descendants are to-day colonising Australia, colonising the whole world;—who sought with all their heart the true and the just, obeyed their conscience through life and through death, had a very deep sentiment of duty which was the very spring and flame of their life, their very boldness, their heroism, which strengthened, sustained, and animated them;—which made heroes out of farmers, shopkeepers, and shoemakers;—which enabled them to make the name of England respected throughout the world, to make her the protector of the Protestants on the Continent, to give her the sway of the sea, and to brave the storms of war, the tempests of the red Indians, and the fangs of the wild beasts of the vast gloomy American forests;—which urged them to all their grand resolves and heroic deeds, the declaration of war, the mutilation of Parliament, the execution of the King. These were the men whom Carlyle would hold before us as models. The state of their society was the standard by which he would judge all societies. It was his extravagant Puritanism which he revolted him against modern England, against modern society, against its profit and loss philosophy, against its cant and dilettantism, against its manners and institutions. This state of mind generated in him a sort of wild energy. He is always passionate. He cannot be quiet, cannot go on the established lines of society, must break through all conventions, must tread down all forms and all so-called arts. "His blood is always up." This mad tension will, as we shall see, explain much of the peculiarity of his style.

The next trait of Carlyle's mind which we would see is his passionate love of actuality. A demonstrated fact is to him a priceless thing. This positive spirit is an essential characteristic of the English mind, and it is this that prevented Carlyle from being a perpetual denizen of the Land of Dreams. It made him an historian, an historian whose work you would not leave lying about. Robertson and Hume, and at your calmer and more reflective moments, even Macaulay. With guesswork Carlyle has nothing to do. Hypotheses he rejects with indignant scorn, or accepts under the most cautious reserve. To false traditions and legends he perpetually says "Begone." Most carefully does he comb test dates, and examine objects of historic interest—trees, rivers, mountains. Most minutely does he know the whole domestic, social, and political economy of the period he describes. And the vivid realism with which he pictures the external objects and affairs, is such as would not unfavorably compare with that of the best descriptions of Macaulay. To Carlyle the past is not a dead thing, but a living and awful reality. Deep and vehement is the feeling with which he seizes a relic, be it ever so insignificant. And while the external things

present themselves to his mind in so provoking a manner, the unseen workings of the motive power within the play of feelings and emotions, he sees as few have ever seen. Here Macaulay must yield the palm to the illiterate Maculay soul of Carlyle. To the latter the all important thing about men of past generations is not their dress or furniture, cookery or body, but their soul. How they felt, how they suffered, how they willed, to reconstruct these before his mind's eye and that of others is the first and the greatest business of the historian. The history of the mighty revolutions which pass over the soul, and of which the revolutions in the manners and customs, institutions and constitutions, are but outward manifestations; is the history that deserves the name. That we might properly understand men who lived centuries ago, we must withdraw ourselves from the present surroundings, divest our souls of the multitudinous prejudices that encumber them, and then annihilating centuries, we must place ourselves in the midst of the environment in which they were placed, and, thus prepared, penetrate into their very hearts. To study and unravel such revolutions in the feelings of the past was Carlyle's passion, his history. Before his penetrating eyes, the past becomes present, the dead spring into life, space and time are annihilated. Passionately, with all his heart and sympathy, would he set himself to remove mountainous accumulations of rubbish that covered realities, cut through the hard encrustments that were formed on truth, go to the very core of facts, and, having seized the reality, drag it out, and then give to it such a definite and tangible form, handle it in so many ways, throw on it such a flood of light, that you could not but see it, and stand amazed at the power of true genius.

But there remains a characteristic of his mind here, which those who mentioned above rated at far distance, it is his feeling of the sublime. None, none ever soared higher; few, very few as high. Nothing in the world could grasp the eagle-light of the sublime genius of this colossal soul. The habitual attitude of his mind towards everything in heaven or on earth, is wonder. He sought wonder, loved wonder, lived in wonder. "How do you live," says he, "in a world of wonder, and based on wonder and thy very blankets and breeches are miracles." Himself always moving in the region of the Wonderful and the Terrible, he could not understand how "creatures of the human kind" could "live at ease in the midst of Wonders and Terrors," of which the universe is a revelation. To him the Macaulay world, so simple repetition, cease to be Miraculous. "Am I to view," asks he, "the stupendous with stupid indifference, because I have seen it twice or two hundred, or two million times?" And not only custom is a wonder-killer, but space too,—which by its mysterious tricks hides the "brightest, God-given knowledge." "Thus were it not miraculous, could I stretch forth my hand and touch the Sun? Yet thou seest me daily stretch forth my hand, and therewith clutch many a thing, and swing it hither and thither. Art thou a grown baby, then, to fancy that Miracle lies in miles of distance, or in pounds avoirdupois of weight; and not to see that the true inexplicable God-revealing Miracle lies in this, that I can stretch forth my hand at all, that I have free Force to clutch aught therewith?" Time too is a wonder-killer. "Is that a wonder which happens in two hours; and does it cease to be wonderful if happening in two millions? Not only was Thebes built by the music of an Orpheus; without the music of some inspired Orpheus was no city ever built, nor work done, nor stores in ever done." "Sweep away the Illusion of Time's glance, if thou have eyes, from the near moving—cause to its far distant Mover. The stroke that came transmitted through a whole galaxy of elastic balls, was it less a stroke than if the last ball only had been struck, and sent flying? O, could I transport these direct, without their beginnings to the Endings, how were they awe-inspiring, unsealed, and thy heart set flaming in the Light-sea of celestial wonder! Then sawest thou that this fair Universe, were it in the meanest province thereof, is in very deed the star-dotted City of God, that through every star, through every grass-blade, and most through every Living soul, the Universe, with its stillness, its awe, its glory of a present God, is ever revealing a greater emotion never did man contemplate the silent stars glistening serenely in the deep blue infinite dome overarching us. With more shuddering veneration none has ever contemplated the unutterable grandeur, the silent Immensity of the Universe; With more of tremulous awe never has man looked into the awfulness of the shoreless Infinite embracing and transcending existence, in his awful, meditative hours,



he sits speechless, statue-like, his soul withdrawn from the living and the lifeless of this world; looks forth into the endless, signless Inane; and tries, with trembling and crying, to pierce the abysmal impenetrable Obscurity shrouding all Being. To penetrate this vast Darkness, Religion has always endeavoured and is still endeavouring. Speaking of this he says:—

"In the heart of the remotest mountains rises under their white memorials, in hope of a happy re-surrection!—dall wert thou, O Reader, if never in any hour (say of moaning midnight, when such Kirk hung spectral in the sky, and Being was as if swallowed up of Darkness) it spoke to thee—things unspeakable, that went to thy soul's soul. Strong was he that had a Church, what we can call a Church: he stood thereby, though 'in the centre of Immensities, in the confux of Eternities,' yet man-like towards God and man, the vague shoreless universe had become for him a firm city and dwelling which he knew."

Hundred times in the course of a narrative, he stops and shudders in this way. Ever and anon he sees prophetic visions. With his overheated brain, he seizes a thing and it melts into dreams. We are all Appearances. Philosophical systems are dream-theorems. Life, what we call life, is dreaming. Our hopes and fears, joys and sorrows, wars and revolutions, are but the "Somnambulism of uneasy sleepers." "We sit as in a boundless Phantasmagoria and Dream-grotto, boundless for the faintest star, the remotest centry, lies nearer the verge." Yet Carlyle was not a Dreamer. He sees in his unearthly dreams, a stern, a tremendous, and everlasting Reality. In this "solid seeming world," our ME is the only reality. "Creation lies before us like a glorious Rainbow, but the Sun that made it lies behind us, hidden from us." "Nature with its thousand-fold production and destruction is the living invisible *Consentment of God*." The Universe is divine,—whose celestial symphonies and harmonies, whose true sphere—melodically continually streams into the ears of the ravished soul of Carlyle. "The unspeakable divine significance, full of splendour and wonder, and terror, lies in the being of every man and of every thing; the presence of God who made every man and thing." "Atheistic science babies poorly of it, with scientific nomenclatures, experiments, and what not, as if it were a poor dead thing, to be bottled in Leyden jars, and sold over counters: but the natural sense of man, in all times, if he will honestly apply his sense, proclaims it to be a living thing.—Ah, unspeakable godlike thing; towards which the best attitude for us, after never so much science, is awe, devout prostration and humility of soul; worship, if not in words, then in silence."

### Literary, Scientific, &c.

MR. BLANCHARD JERROLD'S "History of Napoleon III." is approaching completion. The fourth and concluding volume will probably be published this season.

THACKERY tells of an Irish woman begging alms who, when she saw him put his hand in his pocket and cried out, "May the blessing of God follow you all your life," but when he pulled out only his snuff-box, immediately added, "and never overtake ye."

THERE is Mr. Carlyle's estimate of DeQuency:—He was a pretty little creature, full of wire-draw ingenuities, bankrupt enthusiasms, bankrupt pride with the finest silver-toned low voice, and most elaborate gently-winding courtesies and ingenuities in conversation. "What wouldn't one give to have him in a box, and take him out to talk!" That was her [Mrs. Carlyle's] criticism of him, and it was right good. A bright, ready, and melodious talker, but in the end an insouciant and longwinded. One of the smallest man figures I ever saw; shaped like a pair of tongs, and hardly above five feet in all. When he ate, you would have taken him, by candlelight, for the beautifullest little child; blue-eyed, sparkling face, had there not been a something, too, which said "Boroni"—this child has been hell." After leaving Edinburgh I never saw him, hardly ever heard of him. His fate, owing to opium, &c., was hard and sore, poor fine-strung weak creature, launched so into the literary career of ambition and mother of dead dogs.

THE *Journal Protestant* tells us that the Positivists are now divided into three groups in France. First, the school of Littré, the philosophers of which adhere strictly to the methods of Comte. They look upon all religion as purely sentimental phenomena, entirely human, and having an historic and a political importance. They have only a spiritual affinity with each other, and claim no membership with other groups. The second group calls itself the true Positivism. It is led by M. Lafitte, who lives in the apartments of Comte, which are considered a sort of church. A certain religious conception, or similarity of culture, unites these members. But, as the writer says, they put the lecture-room in place of the pulpit, and study in place of prayer. A third group is formed under the guidance of M. Audiffret and M. Semerit, two Doctors of Medicine. This group pretends to return to the simple doctrine of Comte, but the members are looked upon as schismatics by the rest.

CARLYLE thus refers, in his "Reminiscences," to the loss of his manuscript of the "French Revolution":—"How well do I still remember that night when he (John Stuart Mill) came to tell us, pale as Hector's ghost, that my unfortunate first volume was burnt. It was like half sentence of death to us both, and we had to pretend to take it lightly, so dismal and ghastly was his horror at it, and try to talk of other matters. He stayed three moral hours or so; his departure quite a relief to us. Oh! the burst of sympathy my poor darling then gave me, flinging her arms around my neck, and openly lamenting, condoling, and encouraging like a nobler second self! Under Heaven is nothing so beautiful. We sat talking till late; 'tillation to her. Which proved a fixed word and resolution to be such as I never tried before or since. I wrote out 'Feast of Fives' (Vol. II), and then went at it. Found it fairly impossible for about a fortnight; passed three weeks reading Maryat's novels; tried cautiously, as on ice, paper-thing, once more; and in short, had a job more like breaking my heart than any other in my experience. Jennie, alone of beings, burnt like a steady lamp beside me. I forget how much of money we still had: I think there was at first something like £300, perhaps £280 to front London with. Nor can I in the least remember where we had gathered such a sum, except that it was our own, part of it borrowed or given us by anybody. I think till French Revolution is ready! And she had no misgivings at all. Mill was penitently liberal. Sent me £200 (in a day or two), of which I kept £100 (actual cost of house, while I had written burnt volumes); which I got bound and still have. Wish I could find a way of getting the other man-macerated, changed, and fanaticized 'John Stuart Mill' back that £100 back; but I fear there is no way."

### Selections.

#### HARRIET MARTINEAU.

(From Carlyle's *Reminiscences*.)

HARRIET MARTINEAU had for some years a much more lively intercourse here, introduced by Darwin, probably, or I forget by whom, on her return from America; her book upon which was now in progress. Harriet had started into London since our first visit to London, and was still run after much by a rather feeble set of persons chiefly. She was not unpleasant to talk with for a little, though through an ear trumpet, without which she was totally deaf. To admire her literary genius, or even her solidity of common sense, was never possible for either of us; but she had a sharp eye, an impenetrable self-possession, and in all things a swiftness of positive decision, which joined to her evident loyalty of intention and her frank, guileless, easy ways, we both liked. Her adorers, principally, not exclusively, "poor whinnying old moneyed women in their well-hung broughams, otherwise idle," did her a great deal of mischief; and, indeed, as it proved,

were gradually turning her fine clear head (so to speak), and leading to sad issues for her. Her talent, which in that sense was very considerable, I used to think, would have made her a quite shining matron of some big female establishment, mistress of some immense dress-shop, for instance (if she had a dressing faculty, which, perhaps, she hadn't); but was totally inadequate to grapple with deep spiritual and social questions, into which she launched at all turns, nothing doubting. However, she was very fond of us, me chiefly, at first, though gradually of both, and I was considerably the first that tired of her. She was much in the world, we little, or hardly at all; and her frank friendly countenance, eager for practical help, had it been possible, was obliging and agreeable in the circumstances, and gratefully acknowledged by us. For the rest, she was full of nigger fanaticisms; admiration for (e.g.) her brother James (a Socinian preacher of due quality). The "exchange of ideas" with her was seldom of behoof in our poor sphere. But she was practically very good. Her sores were frequent and crowded (small house in Fludyer Street full to the door); and we for sake of the notabilities or notoriety waning about there, were willing to attend; gradually learning how insignificant such notabilities as all all were.

In a couple of years or so, our poor Harriet, nerves all torn by this racket, of "fame" so-called, fell seriously ill; threatening of tumour, or I know not what; removed from London (never has resided there since, except for temporary periods); took shelter at Tynemouth, "to be near her brother-in-law, an expert surgeon in Newcastle, and have solitude, and the pure sea air." Solitude she only sometimes had; and, in perfection, never; for it soon became evident that she was constantly in spectacle there, to herself and to the sympathetic adorers who refreshed themselves with frequent personal visits and continual correspondings; and had, in sad effect, so far as could be managed, the whole world, along with self and company, for a theatre to gaze upon her. Life in the sick-room, with "Christus Consolator" (a paltry print then much canted off), this and sad books, and actions full of ostentation, done there, gave painful evidence, followed always by painfuller, till the atheism, which I heard described by the first Lady Ashburton once as "a stripping of yours if naked, not to the skin only, but to the bone, and walking about in that guise!" (Clever of its kind.)

There had been, before this, some small note or two of correspondence; with little hope on my part, and now I saw it to be hopeless. My hope fuller and kindlier little darling continued it yet awhile, and I remember scrubbishily (lively enough, but "sawdustish") Socinian didactic little notes from Tynemouth for a year or two hence; but the rapidly didactic, &c., vein continuing more and more, even she, I could perceive, was getting tired of it, and at length our poor good Harriet, taking the sublime terror "that her letters might belaid hold of by improper parties in future generations," and demanding them all back that she herself might burn them, produced, after perhaps some retiring pass or two, a complete cessation. We never quarrelled in the least, we saw the honest, ever self-sufficient Harriet, in the company of common friends, still once or twice, with pleasure rather than otherwise; but never had more to do with her or say to her. A soul clean as river sand, but



which would evidently grow no flowers of our planting.

## SUPREME COURT OF JUDICATURE,—MARCH 31, 1881.

### COURT OF APPEAL.

(Sittings at Westminster, before Lords Justices Bramwell, Baggallay, and Lush.)

CLARKE vs. BRADLAUGH, M. P.

JUDGMENT was given in this case for the plaintiff, and as on the main question as "too clear for doubt." It was the action against Mr. Bradlaugh, M. P., to recover the penalty of £500, given—"to be recoverable by action"—in respect of his having sat and voted in the House of Commons without first taking the oath. His defence was that he came within the Parliamentary Oaths Act, 1866, as a person "permitted by law for the time being", to make affirmation instead of taking an oath, because by the Act of 1869 all persons objecting to be sworn as witnesses are allowed to affirm. Mr. Justice Mathew, however, had held that the former Act applied only to persons admitted generally and for all purposes to substitute affirmation for oath, and that as the latter Act only applied to witnesses, it did not bring Mr. Bradlaugh within the former Act, and so he gave judgment generally for the plaintiff, although he gave judgment for Mr. Bradlaugh on a point raised by way of reply, that he was precluded from affirming by "want of religious belief." This judgment was appealed from on both sides, and a preliminary point mentioned, but not argued before Mr. Justice Mathew, and on which he gave no opinion, was now raised in the appeal—*viz.*, whether the plaintiff or any one, except the Crown, was entitled to sue for the penalty. It was contended by Mr. Bradlaugh that as the penalty was given generally, it could only, if at all, be recovered by the Crown, and not by a private party, it being a penalty for breach of a statute of purely public character, and the plaintiff not being a "party grieved" or injured by the breach of it.

Sir H. Giffard and Mr. Kidd were for the plaintiff; Mr. Bradlaugh appeared in person, and had argued the case on his own behalf.

The case had been fully argued yesterday, the arguments taking up the whole day.

The Lords Justices had taken time to consider their judgment, which was now delivered for the plaintiff.

Lord Justice Bramwell said in giving judgment,—"The first question is whether the plaintiff, as a common informer, can maintain this action for the penalty. It is quite certain that where a penalty is simply enacted, and nothing is said as to who may recover it, and it is not for the benefit of a "party grieved," and the offence is not against the individual, but is general and public in its nature, and the penalty is in no way appropriated, it belongs to the Crown, and the Crown alone, can sue for it or maintain any suit for it. In support of that view may be cited "Comyn's Digest," title "Forfeiture" ("C."):—"Where a penalty or forfeiture is given by an Act without saying to whom it shall be given, and it is not by way of recompense for a wrong to the party, it belongs to the King." Now, in this case, it is not said in so many words to whom it shall be given, and, therefore, unless it can be shown by implication, it belongs to the Crown and the Crown alone can sue for it. But it is urged for the plaintiff that it is shown by

implication that it is given to the common informer, for that it is enacted that the penalty "shall be recovered by action in one of the Superior Courts," and it is said that this shows that the common informer may sue for it, because the Crown does not sue by action. No doubt it is said in "Comyn's Digest," in a note to the passage read—"Where a statute does not express how it shall be recovered, it shall be sued for in the Exchequer," and for that a case of "King vs. Malton" ("Strange's Reports" 823) is cited where it is laid down that a penalty or debt to the Crown is suable in the Exchequer. On these authorities it is argued that as it is enacted that this penalty shall be recoverable in any Superior Court, it follows that it is not given to the Crown, and that the common informer may sue for it. And by that reasoning I am convinced, and I think, therefore, that this action is maintainable by a private party, as the plaintiff. I should have had some doubt if the words had only been "shall be recovered by action," for though an "action" commonly means a suit commenced by writ, yet it might not be unreasonable, especially as to a penalty given to the Crown, to hold that "action" would include every form of proceeding. The defendant cited an old statute in which mention was made of all "actions and informations sued by the Crown," but I am not so much struck by that, because we know that in drawing Acts of Parliament, many words are used by way of precaution to include all possible cases. Still, if the word "action" alone had been used, perhaps it might have been otherwise. But there are the words "recovered by action in one of the Superior Courts," and, unless we suppose that the Legislature were conferring on the Crown a new and exceptional and anomalous power of suing for a penalty in any of the Courts, it is manifest that it cannot apply to the Crown, and I do not think it was intended that the Crown should be enabled to maintain a proceeding for the penalty in any Court. It follows that the provision cannot apply to the Crown, and so it must apply to the common informer, unless we are to suppose that the penalty is not to be recoverable by anybody, which is not to be supposed. It is clear that it must be recoverable by somebody, for it is enacted that it shall be "recoverable," and "recoverable by action," and "in one of the Superior Courts"—that is, any of them, and so the penalty cannot be recoverable by the Crown, and, therefore, it seems to me that it is recoverable by one of the public—that is, by the common informer. The penalty is first enacted as to the case of a peer, and then it is enacted that a member of the House of Commons in the same case is to be "subject to the like penalty"—that is, not merely of the like amount, but (as the defendant admitted) subject to the like conditions and incidents, and, as it is impossible to suppose it was intended that the penalty as to the peer should be recoverable by the common informer, and as to the commoner by the Crown, I think (though I confess it may be somewhat a straining of the words) the meaning is that a member of the House of Commons in the same case is to be subject to the same penalty, subject to the same incidents and conditions. I confess I have not been without some doubt on the point: but though, perhaps, Parliament may not have intended such a result, what we have to consider in the construction of an Act of Parliament is not what the Legislature may have meant, but

what they have said. It often happens, and is a source of grievance, that it is said the Legislature could not have so intended, when the truth is it may not have been in their contemplation. It is not enough to say the Legislature have not intended such a result; one ought to be able to show from their language that they intended something else. I think that in this case they did intend that the commoner should incur the same penalty, with the same incidents and conditions, as the peer; and it seems to me, therefore, that the penalty incurred by a member of the House of Commons may be sued for by a common informer. I am not overconfident as to my opinion of the point, and think that a great deal may be said in support of the doubts I have indicated. I will now come to the other point, as to which I think it is about as plain a case, as ever came before a Court of law. I think it is perfectly clear that the defendant was not entitled to affirm or declare under this Act. By the Parliamentary Oaths Act, 1866, it is enacted that "every person of the persuasion called Quakers, and every other person for the time being by law permitted to make an affirmation instead of taking an oath, may, instead of taking the Parliamentary oath, make the affirmation in lieu of it. It is admitted that these words contemplated the coming into existence of another class of persons other than those particularly mentioned as then in existence, and who might come under the words "every person for the time being" permitted by law to affirm. The words clearly mean "every person now or hereafter permitted by law to make affirmation in lieu of oath," and who might come within the description as a similar class of persons. It contemplates that there may be some other class of persons afterwards permitted by law in the same way to make affirmation in lieu of oath. The question then is reduced to this—is the defendant one of such a class of persons thus created? Is he one of a class of persons now permitted by law to make affirmation in lieu of taking an oath? To my mind, very clearly, he is not. He contends that he is so because by the Act of 1869 it was enacted that "if any person called to give evidence in any Court shall object to take an oath, or shall be objected to as incompetent to take an oath, such person, if the Judge is satisfied that an oath will have no binding effect on his conscience, shall make a solemn promise or declaration;" and he says he is such a person as there described, which is conceded. But in my opinion, the class of persons there described are not such persons as are "permitted by law to make affirmation in lieu of an oath," within the meaning of the Act of 1866. For it is manifest that the class of persons there described are such as Quakers, who are permitted, not on any particular occasion, nor merely as witnesses, but on all occasions on which otherwise they would have to take an oath to make a declaration. And the defendant is not such a person as that, for the class of persons to which he belongs are not persons permitted on all occasions to affirm instead of taking an oath. There is no case in which a Quaker would not be permitted to affirm, but there are many cases in which persons under the Act of 1869 would have to take an oath, and would not be permitted to make an affirmation. And, indeed, the only case in which they are entitled to make an affirmation is when called upon to give evidence in a Court of justice. It is admitted, for example



that they could not serve as Jurors without taking the oath. It seems to me, therefore, (and I cannot entertain a doubt upon it), that the Parliamentary Oaths Act, 1866, contemplated the coming into existence of a class of persons, who, on all occasions, would be permitted to make an affirmation in lieu of an oath, and that the Act of 1869 did not create such a class of persons. It seems to me, therefore, that the defendant was not entitled to make a declaration in lieu of the oath, and that he incurred the penalty under this Act. The very words of the two Acts plainly point to this construction, for, in the former Act, the word is "permitted"—"every person permitted by law to make an affirmation"—and that plainly means that it is an enactment in ease and in aid of a certain class of persons for the relief of their consciences, in order that they may not be in the dilemma of either having to lose some benefit or violate their consciences in order to attain it; but the Act of 1869 does not use that word, and it says that where any person shall be called as a witness, and shall object, or be incompetent to take an oath, "such person shall make a promise or declaration in lieu of the oath." The defendant, no doubt, argued that he is "permitted" to affirm when a witness in his own case, and so he is; but the main object of the Act was that a person called as a witness and objecting to an oath shall be compellable to make the declaration in lieu of oath. I think, therefore, that it is as clear a case as it could possibly be. I am not struck with the difficulty about the presiding Judge being satisfied (as to the oath not binding the person's conscience) for the reasons given in the course of the argument (i.e. that the presiding Judge is in every case to decide, whether the person is competent to avail himself of the form of oath or affirmation offered), but I feel some difficulty as to the Act not applying to Scotland, and I should have doubted whether it would not have afforded a strong argument to show that the Act could not have the construction contended for by the defendant. It seems to me difficult to suppose that the Legislature, which has made a law affecting only English and Irish tribunals and not Scotch tribunals, nevertheless, incidentally, in an Act only enacted as to evidence in English Courts, has affected the Imperial Legislature in the case of a member for a Scotch constituency. But it is needless to enter into that, for I think the other considerations too clear as showing that the statement of defence set up to the action, is bad, and that being so it is unnecessary to decide as to the replication—and, indeed, it is difficult to say what would be a bad reply to a bad statement of defence. It is quite immaterial, and the only judgment we can give in such a case is that the statement of defence is bad, and that, for anything in it, the plaintiff is entitled to judgment, and that judgment we give.

Lord Justice Baggallay then delivered a written judgment to the same effect, except that he felt no doubt on either point.—The substantial question involved in this appeal is whether at the time when the defendant presented himself at the table of the House of Commons, and made and subscribed a solemn affirmation in the form prescribed by the Parliamentary Oaths Act of 1866, he was a "person for the time being permitted by law to make an affirmation instead of taking an oath" within the intent and meaning of the 4th section of that Act. The defendant, in his very able argument, has insisted that according to

the true construction of the clause, the privilege thereby conferred of making a Parliamentary declaration instead of an oath is not limited to such persons as are permitted by law to affirm instead of taking an oath for all purposes as to which, but for such permission, an oath would be required, but is extended to all persons who are permitted to affirm for any one or more, though not for all purposes. The circumstances of the defendant's case as put by himself, well illustrate the proposition which he has so asserted. He has contended that since the Act of 1869 he has been a person permitted by law to affirm for the purpose specified in that Act—viz., as a preliminary to his giving evidence in a Court of law; but that for other purposes as, for instance, as a preliminary to his serving as a Jurymen, he is not a person permitted by law to affirm instead of taking an oath. If the defendant's contention as to the construction of the 4th Section of the Act of 1866, were well founded, there would be great force in his argument that, having become entitled to affirm instead of taking an oath, when called upon to give evidence in a Court of justice, he was entitled under the provision of that section to make the Parliamentary affirmation instead of taking the oath. But I am unable to adopt the construction of the section for which he has contended. It appears to me that according to the reasonable meaning of the words used, the qualification for making the Parliamentary affirmation is a liberty permitted by law to affirm instead of taking an oath for all purposes, and upon all occasions, for and upon which an oath would otherwise be required. The section purports to deal with two classes of persons—the first consisting of every person of the persuasion called Quakers, and the second of every other person for the time being by law permitted to make an affirmation instead of an oath. Now, the former class were at the time, when the Act passed permitted to affirm instead of taking an oath for all purposes. (The Lord Justice cited the Act 3 and 4 Will. IV., chap. 49, to show this.) Now it appears to me to be a reasonable construction of the section that the persons in the second class, who at the time of the passing of the Act were not permitted to affirm, but who might "for the time being"—that is, at some future time—be so permitted, should be persons permitted to the same extent and for the like purposes as those in the first class were permitted—i.e., for all purposes. The contention of the defendant as to the construction of the section in question being in my opinion unfounded, it follows that, not being a person authorized by that section to make a Parliamentary affirmation, instead of an oath, he was bound before sitting and voting in the House to take the Parliamentary oath, and that, having sat and voted without taking the oath he has incurred the penalty to recover which the present action has been brought. Upon the question whether the present plaintiff is entitled to sue

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for it, I have nothing to add to what has been said by Lord Justice Bramwell, and the reasons he has assigned for holding that the present plaintiff is entitled to sue for it are to my mind entirely satisfactory. Various other questions were raised and discussed in the course of the argument, and it might have been important to consider and dispose of such questions, had the Court been of opinion that the defendant's contention as to the construction of the Act of 1866 was well founded; but in the view which I have taken upon that question, it appears to me immaterial to consider the other questions which have been raised and discussed.

Lord Justice Lush then delivered judgment to the same effect—a judgment equally clear and decided on both points. The first question, he said, is whether the plaintiff is entitled to sue for the penalty, which depends on the 5th Section of the Oaths Act (which the Lord Justice read) ending thus:—"And if any member of the House of Commons sits and votes without having taken the oath he shall be subject to the like penalty." Now, it is admitted that the words "to be recovered by action" must be imported into the latter clause of the sentence, and therefore, it must be read "shall be subject to a penalty of £500, to be recovered by action in one of the Superior Courts." If it had been simply "by action" I am inclined to think that it might have belonged to the Crown; for the word "action" is a general term, capable of comprehending an information; but it is to be "an action in one of the Superior Courts"—i.e., any one of them, and the Sovereign can only sue by information in the Exchequer; and so it is necessarily implied that the action is to be brought by a person capable of suing in any of the Courts, and therefore, I have come to the conclusion that the plaintiff is capable of suing for the penalty. Then comes the great question whether the defendant is a person who was permitted by law to make an affirmation in lieu of oath. To construe the Act of 1866, we must have in our minds the state of the law at the time it passed. By several statutes Quakers, Moravians, and Separatists had been enabled to make solemn affirmation in lieu of an oath in all places and for all purposes whatever. And the Common Law Procedure Act, 1854, had provided that if any person was called as a witness, and should refuse, or be unwilling, from alleged conscientious motives, to be sworn, the Judge, on being satisfied of the sincerity of the objection, might permit the person to affirm. That Act was in force, when the Act of 1866 passed, and if it had been the intention of the Legislature to give the same privilege to members in the House, as they would have as witnesses, nothing would have been easier than to say so, and one would have expected such words to have been used, and there would have been no need to mention Quakers, for general terms could have been used. But the Legislature provided that "Quakers and every other person for the time being by law permitted to affirm, might make an affirmation in Parliament in lieu of oath; and, according to a well-known principle of construction, the words "every other person" must be

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understood to mean a person of the same class as Quakers in this respect, as being a class of persons permitted to affirm on all occasions and for all purposes on which an oath would otherwise be required. The very language of the enactment itself, on the ordinary principles of construction, points clearly to this conclusion, and I confess I feel no doubt whatever as to the true construction of the section—that it was not intended to allow any person whatever who objected to be sworn to make an affirmation in Parliament. It is true that the Act of 1869 afterwards extended the privilege as to witnesses, but that was a limited privilege, which could not bring the persons entitled to it within the Act of 1866. I do not, therefore, entertain any doubt on either point. Having fully considered the statutes on the subject, I do not entertain the slightest doubt that the only persons who are permitted by the Parliamentary Oaths Act of 1866, to affirm are persons permitted by law to affirm on all occasions and for all purposes. In my judgment, therefore, the judgment of the Court be low was quite right and ought to be affirmed. As to the replication, I agree that it is not necessary to decide upon it, and on the whole matter, it is enough to say that the judgment must be for the plaintiff.

Mr. Bradlaugh applied for a stay of execution as to costs, pending an appeal to the House of Lords, observing that there could not be execution as to the penalty, because there was an issue of fact not yet tried. He added that he did not ask for a stay of execution with any view to his continuing to sit in the House.

Sir H. Giffard said he would undertake not to issue execution for a reasonable time, pending an ulterior appeal.

Lord Justice Bramwell said the Court did not usually stay execution, but the defendant might be satisfied with this undertaking.

Unless the hearing of the appeal is expedited it may not be heard for some time—possibly not during this Session.

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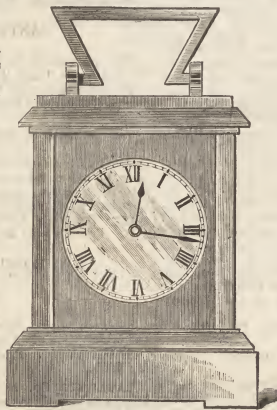
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rings, Rs. 32  
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**J. BARKER** supplies Artificial Teeth on the latest and most improved style without springs of wires of any kind being accurately fixed to the mouth by atmospheric pressure only. These teeth are so life like in appearance that they cannot be detected by the closest observer. Mastication is as perfectly performed as with natural Teeth, and they do not interfere with but assist Articulation. J. Barker's Patent mineral Teeth are of the purest material only, and supplied at strictly moderate charges being within the reach of all classes (at home daily).

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Individuals predisposed to constipation arising from a variety of causes of which the chief are habitual neglect of the act of defecation, either from carelessness or want of time, indulgence in astringent articles of diet, excessive smoking, sedentary habits, especially if combined with much mental work, debility, and want of tone from any cause, will find the above preparation indispensable. It cures long-standing constipation of the bowels, cultivates the spirit, and restores the patient's former good humour by strengthening the nervous system.

Price per 6 oz. bottle,—3s. 6d.

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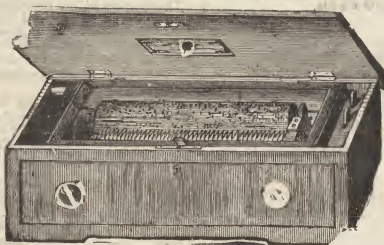


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5.	Ragini Sohini	... Tala Madhyamana
6.	Ragini Mercha	... Tala Madhyamana
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4.	Ragini Bhupali	... Tala Druta-trital
5.	Ragini Bibhasha	... Tala Surphaktal
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Behaga	... Tala Madhyamana
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4.	Ragini Iman-Puriya	... Tala Madhyamana
5.	Ragini Behaga	... Tala Chautala
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4.	Ragini Behaga	... Tala Madhyamana
5.	Ragini Bibhasha	... Tala Madhyamana
6.	Ragini Hamira	... Tala Madhyamana
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Medicines and Sundries fresh from  
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TERMS EASY CASH.

Tinctures	... 1 dr. 2 drs. 4 drs. 1 oz
Mother	... As. 6 As. 10 Re. 1. Re. 1-8
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Vials—Flit tube 1 dr. Rs. 7-8 per gross.

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INFANTILE FEVER POWDER (for Fevers, Teething, &c., &c.)	... Rs. 1 4
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THE DRUGGISTS' HALL,  
35-36, College Street,  
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Fresh consignments to hand ex S. S. "Eldorado," "Buckingham," "Korbela," "Manora" and "Banura."

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PATENT MEDICINES.

Maltine.

"WHEAT and OATS are especially rich in muscular and fat producing elements." Maltine will increase both weight and flesh in most persons of thin habit.

Maltine is particularly recommended for delicate females, and for weak and debilitated children and infants.

Maltine is especially recommended for deficient lactation, and for mothers whilst nursing.

Maltine is the most important combination in use for constipation.

Maltine is entirely free from all products of fermentation, such as alcohol and carbonic acid gas.

Maltine is very palatable and pleasant, and will be readily taken by the younger child.

Dr. Dunbar's Alkarm or Anti-Catarrh Smelling Bottle. A safe and speedy cure for Hay-fever, colds in the head and sore throats. It contains no narcotics; and never produces any unpleasant effects. Full directions for use and testimonials accompany each phial.

Price Rs. 3 per phial. Packing 4 As.

Oil of Cashew (Anacard Occident.)

The Eucapthy Remedy for Leprosy.

The oil of Cashew-nut is applied, by means of a small piece of sponge, to the diseased parts. The effect of the oil is to produce, after from twelve to twenty-four hours, vesication. The skin should, if possible, not be broken, and the exudation should be allowed to remain and dry on, so as to form a crust. In about ten or twelve days, this will fall off, leaving the skin clear, and free from any ulceration underneath. If the parts are numbed, but not completely anesthetic, sensibility will in general be completely restored by the first application; if the anesthesia is complete, it may require two or three applications to restore it. This latter number suffices in a case where anesthesia has existed more than four years.

Price Rs. 3 per phial. Packing As. 4.

Leath and Ross's Phospho-Muriate of Quinine.

Recommended in Debility, Lassitude, Disinclination for work, loss of memory, loss of, or variable appetite, Nervousness, Tremulousness and general relaxation of the system.

Price Rs. 2 per phial. Packing As. 4.

Leath and Ross's Neuraline for Neuralgia, Tic Dolorus, Sciatica, Rheumatism, Lumbago, and all kinds of nerve-pains.

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AN INVALUABLE SPECIFIC  
For the Cure of Piles and Prevention of Fistula.

They claim the merit of totally removing all pre-disposition to Piles or Fistula, and in actual cases of the former, however severe, of completing a cure more rapidly and with greater safety than any preparation hitherto introduced.

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BLISS'S PER PHOSPHODINE  
A Safe and reliable Phosphoric Remedy

FOR

Neuralgia, Nervousness, Lassitude, Overworked Brain, Nervous and General debility, Failure of Memory, Divines of Spirit, Depression of Spirits, Impoverished Blood, Liver Complaints, &c., &c.

Price per bottle Rs. 5. Packing As. 4.

Dr. S. P. Banerjee's Sanjivani cleanses the blood of all its morbid and effete matter, restores the normal functions of the liver, and keeps the cutaneous system in its proper standard of purity.

Price per bottle Rs. 4. Postage &c., Re. 1.

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GOBIND CHUNDER DUTT & CO  
WHOLESALE & RETAIL DRUGGISTS,  
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No. 63, DHURRUMTOLLAH STREET, CALCUTTA.

## Britannia Company's Patent Combined Lathe and Fret Saw.

It is a Lathe, Drill, Fret Saw, Circular Saw, Emery Grinder and Polisher, in one compact tool with heavy Fly Wheel.

The Fret Saw works with a perpendicular stroke, and requires much less power than any other, while the quality of the work is superior. It will cut the most intricate designs in wood up to 1½ inch thick, and is provided with 1 dozen saws.

The Table is adjustable, and drops to enable the Saw to enter another hole, without loss of time.

It has an improved Clip, by which the Saw is instantly fixed, while the introduction of rollers behind the saw prevents breakage.

The adjustable Presser Foot is introduced, and prevents the wood being jerked upwards.

It has a horizontal drill for drilling holes for Fret work.

As a Lathe it is very durable, with planed bed, takes 8 inches by 4 inches between centres, conical Mandri hardened Shaft, 3-inch Face-plate, Driver, 2 Rests, square Thread in Barrel, same as a first-class Engineer's Lathe.

It is provided with an Emery and 2 Buff Wheels fixed on Mandri of Lathe, and by means of which steel, stones, and shells may be polished and tools and knives sharpened.

A Circular Saw with iron table and spindle is fitted to the Lathe.

These Tools are coming into favor for Ladies as well as Gentlemen, and are a most useful and never-ending source of amusement and profit.

Rs. 120

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A splendid second hand turning Treadle Foot Lathe, with planed iron bed, 3 feet 3 inches long, and 5 inch centres; with strong cast iron standards, with 5 speed turned Fly wheel, Head and Tail Stocks, with hand rest, 1 iron turned face-plate, 1 centre piece for wood turning, 1 chuck for fixing drill, and 1 brass chuck fitted with 8 screws for small work. 1 compound Slide Rest, with arrangement for turning taper or conical work to any desired angle, and with 6 suitable steel turning tools complete.

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Utilises the Magic Lantern slide all the year round. Adds to any glass transparency *Nature's beautiful tints*. *Charming dioramic effects* are produced. Never fails to please.

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## Woodbury's Patent Scepticon.

A new and improved form of Magic Lantern, specially suited for Drawing-Room Entertainments, Schools, Exhibitions, &c.

The Scepticon is always ready at a moment's notice, a match is applied to the lamp, and, after a few seconds, the wicks can be turned up to the right height, and all is ready. When the entertainment is concluded, the wicks are turned down, the flame blown out, and the instrument put aside for the next occasion.

Scepticon price... .. Rs. 80.

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FOR

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WARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diphtheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

Many of the best Physicians of the day prescribe Darlington's Pain-Curer, in the very worst forms of these ailments, with success.

Pains of every description have been cured by the use of Darlington's Pain-Curer when all other medicines have been tried without effect.

\*. The words Pain-Curer and No More Pains!!! are our trade marks.

Per bottle Re. 1, Large size Rs. 2, packing As. 8  
DARLINGTON & CO.  
49, Dhurrumtollah Street, Calcutta.

Beware of a base worthless fraudulent, native imitation of Darlington's celebrated Pain-Curer.

CAUTION TO THE PUBLIC. Beware of imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

The Lady Superior of St. Joseph's Convent, Bandora, writes:—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE, *Superior of St. de la Croix*."

His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 and again for 12 more large bottles of Darlington's Pain-Curer through Major Percy Gough his Private Secretary.

Mr. B. C. Kemp, Editor and Proprietor of the *Bengal Times*, writes from Dacca:—"I have lately witnessed a speedy and complete cure of a swelled foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days it appeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."



**Hooghly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 26th April, 1881, from 1-15 to 4-15 P. M.

G. H. SIMMONS.

a-53 Secretary to the Bridge Commissioners.

**MESSRS. L. V. MITTER & CO.,**  
HOMOEOPATHIC CHEMISTS, BOOKSELLER  
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SUPPLY all sorts of Homoeopathic Medicines,  
Medicine chests, Books in English and Bengali  
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SCHOENE, KILBURN & Co., Managers  
ASSAM LINE NOTICE  
Steamers leave Calcutta for Assam every  
Friday, and Goolundo every Sunday, and leave  
downward every Saturday.



THE Str. *Mirzapore* leave  
Calcutta for Assam on Friday,  
the 22nd instant.  
Cargo will be received at the Company's  
Godowns, Nimtollah Ghat, up till noon of Thursday,  
the 21st.



THE Str. *Lahore* will leave  
Goolundo for Assam on Sunday,  
the 24th instant.  
Cargo will be received at the Company's  
Godowns, No. 4, Fairlie Place, up till noon of  
Friday, the 22nd.  
Passengers should leave for Goolundo by train  
of Saturday, the 23rd.

**COACH LINE NOTICE.**

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and  
date Stations every Tuesday, and leave Cachar  
downward every Thursday.



THE Str. *Calcutta* will leave  
Calcutta for Cachar on Tuesday,  
the 26th instant.

Cargo will be received at the Company's  
Godowns, Nimtollah Ghat, up till noon of Monday,  
the 25th.

For further information regarding rates of  
freight or passage money, apply to  
G. J. SCOTT,  
Calcutta 9th April, 1881. Secretary.

**RIVERS STEAM NAVIGATION  
CO., "LIMITED."**

ASSAM LINE.

The Steamers of this Company will run weekly  
from Calcutta and Goolundo to Assam and back.



THE Steamer *Nepaul* will  
leave Calcutta, for Assam  
on Friday, the 29th April.



THE Str. *Orde* will leave  
Goolundo for Assam on  
Friday, the 29th April.

Cargo should be sent to the Company's Godowns  
Juggumuthing and Passengers to Goolundo  
should leave by train on the night of Thursday,  
the 28th current.

For freight or passage, apply to

MACONELL &amp; CO.,

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**ELECTRIC RAILWAY.**

THE

PUBLIC ARE RESPECTFULLY INFORMED

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RAILWAY CARRIAGES,

Propelled entirely by Electricity,

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From 11 a.m. to 6 p.m., To-DAY,

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AT Nos. 195 and 221, CORNWALLIS STREET,  
CALCUTTA.

Old Ballam at Rs. 2/2, 2/4, 2/6,  
and 2/8 a maund.

Dadkhani 3, Ramsal 2/3, Baktoolsee 2/10,  
and 2/12 a maund.

For purchase of 5 maunds or above carriage free.  
D. C. GUPTA.

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No. 1/ MISSION ROW, (ROUND THE CORNER.)

Guns, Rifles, Pistols, Ammunitions,  
Shooting & Fishing Tackles, Fencing, Archery,  
Cricketing & Badminton; &c.,  
Also Mathematical Instruments, Bengal surveying  
compasses, and Pebble Spectacles.  
For sale at unprecedented low prices. a-7

**DATE CALANDER RAILWAY  
REGULATOR.**

Rs. 25.

**THIS BEATS YANKY LAND**

IN CHEAPNESS,

AND at the same time it ain't a Yanky "Eye  
Opener", but a bona fide good article, and  
Matthewson defies competition, in price and  
quality. The movement of the above watch is  
what is termed

**"Machine Made Lever."**

With self-acting date calander on the dial of  
superior finish Jewelled in six holes. Keyless in  
strong nickel case, entirely adapted for all sorts of  
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This is the cheapest and most durable bargain  
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The same as above without date calander. In  
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Other kinds of cheap but good watches Nickel  
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A size larger, very perceptible figures, Rs. 40.

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FAIRY DRAMA ENTITLED

**Goolay Bakaulee**

To-Night!

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	Rs.	As.	P.
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1st Class	...	3	0
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3rd Class	...	1	0
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Printed and published for the Proprietor by W. O. I  
Room, at the Sun Press, at No. 2, British India  
Street, Calcutta.



# The Sunday Mirror.

[EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, MAY 1, 1881.

NO. 101.

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## REUTERS' TELEGRAMS.

### THE OPIUM TRADE.

LONDON, 30TH APRIL.

A long discussion took place in the House of Commons last night relating to the opium trade. The Marquis of Hartington said that the Indian Government have been requested to consider the whole system with a view to make the connection of the Indian Government with the opium traffic less direct.

### INDIAN MILITARY ACCOUNTS.

The report of the committee of enquiry into the Indian Military accounts recommend the appointment of a permanent committee in London as a final revisional authority. In this recommendation Lord Hartington concurs.

## Editorial Notes.

CANON LIDDON has published four sermons, entitled "Thoughts on Present Church Troubles."

We are glad to be assured by the *Spectator* that the "Temperance movement appears to be making a real impression on the consumption of alcoholic drinks in England." The consumption of beer, wine and spirits during the year 1880 has diminished by nearly £6,000,000 from what it was in 1879.

Mrs. AMANDA SMITH has returned to Calcutta from Rangoon. We see it stated that her present purpose is to return to England about the first of May, and go thence to Liberia in West Africa; but the call for her services in India is so loud that she may possibly remain longer than she had intended before coming to Calcutta.

The following command is published in the *War Cry*, the official organ of the Salvation Army:—"An order has been made by The General that every Captain shall forward a

short report to 'The War Cry,' and post every Monday; and that every Station is to be reported once a fortnight, and every week, if possible. Our members will, therefore, look out for their Corps to be reported. This order will not preclude any private from sending in a report or brief article Cry."

At last, there is some chance of the action of the British Government with reference to opium traffic undergoing an essential change. Of course, no radical change is announced, so far as we may judge from Reuter's Telegram. But there seems to be a desire to take off, in some measure at least, the odious character of the demoralising traffic by "making the connection of the Indian Government with the opium traffic less direct."

THE Bethune Female School has been fortunate enough in securing a good and competent Governess from England. But she must acquire ample local knowledge and experience before she can make herself thoroughly useful in educating and moulding Native female character. In the meantime, let us hope that the salutary rule, introduced, we believe, by the late Head Mistress, of opening all the letters which the elderly girls send out or receive, should continue in force, and that the highest form of moral discipline should be maintained in the Institution.

WITH so many able and pious Christian Missionaries in Calcutta ready to help India to know the truth, it is desirable that there should be occasional meetings of a friendly character where important and difficult questions of Christian theology should be discussed and solved for the benefit of earnest inquirers, and the many points of difference and dispute between the contending parties settled, if possible. Such doctrines as Trinity, Atonement, Eucharist, Justice and Mercy, Incarnation require sober and serious consideration, and if the Reverend Missionaries will come forward, a good number of Native youths will, we are sure, be glad to meet them and have quiet discussion now and then, which may please and profit both parties.

THE important deputation which lately waited upon Lord Hartington inspires in the Indian mind a feeble hope that primary education may receive more attention at the hands of Government than it has hitherto done. There is no room for more talk, and no time. 'Twere well 'twere done quickly. Viscount Halifax, with whom the Educational Charter is identified, leads the deputation; and the Viceroy, and the Governors of Bombay and Madras are personally mentioned by the Secretary of State as most favorable to the education of the masses,

So far, therefore, as men are concerned, we must say we have the best materials to work with. Let these noble statesmen combine and all this desired will be achieved.

WE have not had enough of Bacchus worship in our grand city! A contemporary draws attention to the fact that some more liquor shops are to be opened in the metropolis shortly. This is delicious news to publicans and their constituents, and no doubt they will rejoice immensely. But every patriotic heart will grieve at the prospect of temptations, already too numerous, multiplying in the land, and jeopardizing public morals. Has not the Excise Department done enough to scatter the evils of drink among the rising generation, and there corrupt the tastes and destroy the morality of a strictly abstemious nation? Why then add to our misfortune and misery? It is time that Christian missionaries, Hindus, Mahomedans and Brahmins should unite, and go up to Government with a strong but respectful memorial. "A little more sleep" would prove fatal.

THE Salvation Army is not, it appears, superior to the Destruction Army. Basingstoke in London was lately the scene of disturbances, and the Magistrate thought it fit to interfere, and ordered, with questionable wisdom and fairness, that the Salvation Army should not be allowed to go in procession or make any demonstration lest there might be a breach of the peace. The real fact at the bottom of the matter is that the Salvation Army had by constant preaching, so far succeeded in awakening the conscience of the people as to diminish materially the number of drinkers, and so had greatly incensed and annoyed the vendors of spirits. The Police seemed to feel afraid of publican interest, and, standing between the weak Salvation Army and the strong Publican Army, unhesitatingly determined its course of action, and put down the religious demonstration. The Police should protect the weak. Neither in Calcutta nor in London does the Police seem to have acted justly or fairly.

CALCUTTA seems to have risen from a long sleep. There are indications of a sudden outburst of religious life. There is preaching with vengeance. Rival preachers are arrayed against each other, and matters have gone so far as to necessitate Police interference. From words to blows—from the sublime to the ridiculous or rather sanguinary, is but one step. So within a few days after the preaching of hostile sects commenced unseemly squabbles ensued; and the Police, apprehending a breach of the peace, closed Wellington Square against Mahomedan preaching, giving the



Christian Padre the rights and privileges of an incontestable monopoly. Complaints have been made of the injustice of the measure, and there will be no peace till the principle of fair field and no favor is fully established and recognised. The general feeling is that the Police having three wives, a Christian, a Hindu and a Mahomedan, has unjustly given his entire property to the first wife, and kicked away the two others. We should cut Wellington Square into three bits, and give one to each, or divide the week, and give two days to each. Will not the three wives be satisfied?

—:o:—

PEOPLE require to be reminded every now and then of the sanctity of the marriage tie and of the stupendous responsibilities which it enjoins. Englishmen especially need such reminder. For they are apt to suppose that their marriages must be excellent, because preceded by courtship. They hate Hindu and Mahomedan marriages, and believe that Christianity and civilization both guarantee the heavenly purity of all Christian marriages. Any attempt to dispel this delusion and rebuke this bragging is welcome. We are persuaded that true marriage, which unites souls to each other and to God is rare even among Christian nations. The subjoined passage, extracted from the *Lucknow Witness*, sets forth very clearly the true ideal of spiritual marriage:—

Such a marriage is a sacred union of souls, not for time only but for eternity, not for earth merely but also for heaven. And the spiritual welfare of the parties will be greatly promoted thereby. Each will watch over the other's piety and labor for the other's growth in grace. Neither will ask for an affection that shall be in the least degree idolatrous, or that shall rob God of His supreme due. Each will be satisfied with the second place in the other's heart, seeking first the kingdom of God and His ever blessed will. Pure and undefiled religion is the only thing that can sanctify and secure beyond the reach of the whirling vicissitudes of time, the beauty and comfort of married life. The whole-souled devotion to God of both the parties makes devotion to one another natural and easy. They who are thus united in and for God find a marriage bond a help not a hindrance to piety, and find their piety an invaluable and necessary aid in the discharge of their marriage obligations.

Judged by this lofty standard the majority of Christian marriages, according to our contemporary, fall short of the mark. He says:—

Christian marriage of the sort we have imperfectly described is, alas, as every one knows, extremely rare. Partly, of course, because thorough-going, intelligent, consecrated Christians are rare. Partly also because solitute pains is taken to choose the right partners. Such multitudes marry in haste to repent at leisure; marry from impulse, or mere blind passion and idle sentiment; marry in the face of all sound rules and competent advice. Multitudes sell themselves, and themselves away, and still others, with uncalled for and reprehensible generosity, give themselves away. Very many who exhibit a fair amount of judgment in other matters, when they come to this, which is of such weighty importance, seem to have parted with all their senses. And it utter shipwreck to their happiness does not result, for more than they have any right to expect, they cannot claim any credit or merit on their part in the way of precaution.

—:o:—

We take the following from the *Bombay Guardian*:—"The *New Dispensation* informs us that the Oxford Mission has given a practical reply to India's question,—who is Christ? All honor to the Oxford Mission, if it has succeeded where so many have failed. Certainly, nothing is of so much importance as that the people of this country should be brought to entertain right views of the

character and work of Christ. We eagerly ask how this grand result has been brought about, and here is the answer:—"One of the members of the Mission has been found to put on occasionally the *dhuti* as an under garment, instead of tight English trousers. He has not denationalized himself, for in all other respects, he is in habits and manners, a perfect Englishman. That is as it should be. But he has shown himself above the prejudice which sees in Native life and Asiatic character nothing but abomination." The *dhuti* is of course the *dhatur* of W. India, the nether garment worn by Hindus. Meanwhile, the educated Natives in great numbers are adopting pantaloons." There is a little bit of irony in the above which the Oxford Mission does not deserve. It is something to put on the *dhuti* for the sake of Christ and in the face of adverse public opinion. The last sentence is suggestive. It is true that many of our educated countrymen are adopting pantaloons. On the principle of compensation and exchange, we ought to have at least as many *Saliebs* in *dhuties* as there are Babus in trousers.

### HARMONY OF CHARACTER.

—o—

How would the body look with a protuberance here or a swelling there? It would look ugly. May not the same be said of the soul? If a man appeared to be all intellect and no action, or all practice and no feeling, he would make himself quite as ridiculous and pitiable as a man with mutilated or protruded limbs. Disharmony is unnatural, ugly and monstrous. Harmony, symmetry and beauty are the law of nature. In the natural growth of the body, how all the parts grow with perfect mutual harmony and the exactest arithmetic of proportion. There is nothing disproportionate or anomalous. It seems as if Nature has measured and cut and fashioned every limb and muscle and each little hair of the head. The whole man grows daily, and every part grows without effort or thought, keeping its natural proportion and size and place in the economy. This is far from being the case with man's moral economy. There is chaos and confusion, disorder and disharmony everywhere. The faculties and sentiments are thrown out of order. One is too big, another is too small. One is inflated, another is compressed. One looks lean, another seems too fat and stout. The intellect has grown into monstrous proportions till it has encroached upon the heart. Or the will has become so large as to stifle devotion and the spiritual sentiments. Altogether the man of the nineteenth century seems to us to be a monstrous creature, whom nature disclaims and who obeys not the laws of nature. He is a man whose spirit eyes and spirit ears hardly exist, whose heads are four times the natural size, and whose hands and feet are like those of giants, while his little soul, gradually dwarfed and stunted, has hardly space to live in or move about. The present age boasts of harmony. The scientists and philosophers of modern times think that they have put an end to the reign of asceticism, and superstition and all unnatural and irregular systems of faith and discipline, and introduced the golden age of harmony and order. Never was conceit more untruthful; never was pride more audacious. If modern civilization is guilty of anything, it is guilty of having subverted the natural economy of man, and brought in disorder by the overgrowth of some and the un-

dergrowth of other faculties. It has made our religious and moral nature ridiculously dwarfish, while it has enlarged the baser metal in us till it has become a huge monstrosity. You talk of harmony, O ye materialists of the age! You give twenty-three and half hours to Mammon, and perhaps only half-an-hour to God! You think with fifteen annas earnestness of your body, what you shall eat and what you shall put on; and for your eternal interests you reserve the remaining anna only! You read books and magazines and newspapers, but how seldom do you read nature! You are always working and moving; when do you think and meditate? You have done a hundred things for self and your own family: how little have you done for others! Of your monthly income almost the whole goes to your own account: how little you spend on the world's account! Your love you give almost exclusively to your wife and children: but hardly a hundredth part of it do you give to your God and the holy saints in heaven. When you are asked to eat and drink, to ride and run, how earnest you are! But when you are called upon to meditate and pray, you feel drowsy and sleepy. How can you pretend to observe the principle of harmony when you have no *yoga*, no asceticism, no passionate love for God, no enthusiasm, no inspiration? When your life in the spirit is as real as your life in matter, when your faith in the world above is as vivid as the knowledge received through the senses, when the heavenly saints are as near to you as your kinsmen in the flesh, when you begin to experience as much joy in *yoga* as in reading and work, when you are as enthusiastic and mad in the love of God as in the love of riches, then talk of harmony, but not till then.

### SPIRITUAL HUNGER.

—o—

Among our educated young men who have given up idolatry and are beginning to establish their hearts in positive religion there is an inquiry about the nature and laws of prayer. This is quite natural. For prayer is the Alpha of faith, the beginning of new life. Many unfortunately are led away by false and popular notions of prayer, which they can hardly reconcile with their respect for science. Asking an omniscient and immutable God to modify His laws in subservience to our wants and requirements is an intellectual process which does not at all commend itself to their enlightened understanding. Well, this is not prayer; at least it is not that scientific devotion which Theists recognise and practise. With us prayer is nothing but the soul's hunger after spiritual food. Every



man whose nature is not perverted feels this hunger. As the body feels appetite and seeks relief quite naturally and without any effort or reasoning, so the natural heart hungers after God and truth, and spontaneously offers prayers. And as eating brings nourishment, and with it health, strength and joy, so prayer makes the soul healthy, vigorous and happy. The analogy does not stop here. If you are impelled to eat, you eat daily; a single day's abstinence makes the body sink. So nature impels the soul to pray daily, or there is inanition, and there may be disease and death through starvation. Carry the analogy further. The spiritual, like the bodily, nature instinctively falls into set times of meal. Every day about the same time there is an earnest cry for bread, and the hungry soul becomes impatient. Nay more. The soul, like the body, must have its full measure of food, neither more nor less. Five minutes' hasty or verbal prayer, one or two hymns hurriedly chanted, will not satisfy the soul that requires a full two hours' solid food, composed of hearty prayer, profound communion and rapturous chanting of hymns. So long as hunger is not appeased, the soul will continue to pray. As soon as it is satisfied, there is a disinclination to take in more, and nature seems to say, enough. As in our daily meals so in our daily prayers there is uniformity and yet variety. We must have our rice or bread daily, and with it we have a wide variety of curries and dainties that change from day to day, according to our altered tastes or with the season. The adoration of the True God and His attributes is essentially the same always, and so also the general form of prayer in the liturgy. But the prayers, which are the fresh outpourings of the soul, must change, and impart a delicious variety to our spiritual meals. Let us only make our daily prayers natural as hunger and thirst, and they will bring us both strength and joy.

### BEWARE OF ANTI-CHRIST.

(New Dispensation.)

THE present age, which in vanity calleth itself the Nineteenth Century, professes to be wiser than Christ Jesus. Such conceit is disgusting and intolerable. Christians, Hindus, Mahomedans, old men, young men, boys, all are wiser than the prophet of Nazareth! Can conceit and impudence further go? Jesus said in the plenitude of his wisdom and faith, "ask, and it shall be given you; seek and ye shall find." The assurance was emphatic and strong, and admitted of no doubt or compromise. This universal and eternal law of prayer which he enunciated, the world should have unhesitatingly accept-

ed, paying its ungrudging homage to one so great and wise. But no. Civilization has taught us to be critical, and so after much thought the wise of the nineteenth century seem to say that Christ was not quite right in what he said, and that there was some exaggeration. In some cases only, we are told, prayer is answered. In many cases it brings no reply. Especially when the heart makes a definite request and offers a specific petition, or asks a particular question, it must be prepared for *Jwab nahin hai*. If the prayer is simply "God save us," "Lord have mercy on us," there is a general response to general prayer. But if you ask, Lord shall I give up lawyer's work, and become a missionary?—Shall I read Paul's Epistles now or the Psalms of David?—Is it thy wish that I should adopt the vow of poverty?—Is England or India to be the scene of my mission labors?—Shall I marry early next year?—to such queries Heaven gives no reply. And yet these are the most momentous of life's queries, and if these are not answered, prayer is a mockery and devotion a farce. Who will ask if God will not answer? Who will seek heaven's light if it is not forthcoming? Christ says, Ask, and whatever is asked for shall be given. The world says, No it shall not. Whom are we to believe? Surely Christ, for he had heard of his Father every one that "asketh receiveth," and what he had heard of Him that only he taught. Not vague generalities only, but detailed injunctions and instructions, directions for daily work, special advice in difficulties and trials, definite warning in the face of danger, we require most urgently in our journey through life. Can we believe that if we ask for these the Lord will not speak? That cannot be. Sincere prayer for light and life is sure to be answered. In all our difficulties let us pray and await our Good Father's reply. The doubter who asks and then turns back like Pilate harbours infidelity in the heart. Avarnt base infidelity! Be gone Anti-Christ! God shall speak. The reply shall be given. All the details of life shall be regulated by direct command. Depart then ye infidel opponents of Christ!

### Brahmo Somaj.

We have been requested to state that the Shambazar Brahmo Somaj will celebrate their anniversary to-day.

THE Church of the New Dispensation is in need of Rs. 1,760. The amount has already been advanced by a friend for the purchase of the piece of ground on the east of our holy Tabernacle. It will have to be repaid shortly. Hence the urgency of the appeal. Kind friends, come forward.—*New Dispensation.*

The street singers led by the Singing Apostle visited the most aristocratic quarter of the town on

Monday last. They received a most cordial welcome, and were spiritedly cheered as they sang the name of the Supreme Mother. Both among the higher and the lower classes these humble servants of God have experienced a kind treatment which is truly encouraging. Lord, why is it that whatsoever we do proves successful!—*New Dispensation.*

At the Parthana Mandir in Bombay, Bhai Amrita Lal was to have preached a sermon in English on the 25th ultimo. An interesting sea-shore meeting is reported, which was of a novel character. A good number of educated and respectable people were present, who took their seats upon a large piece of carpet spread for the purpose. Our brother is very active, and his doings seem to have infused life in those with whom he has come into contact.

The engagements of Bhai Amrita Lal during the past week are thus notified in the *Subodh Patrika*—

Monday.—Bhujan and Religious conversation at the sea-side in the back-bay opposite Churney Road, at 5½ p. m.

Tuesday.—Service in English at the house of Babu Akhai Kumar Mitra, on Kalbadevi Road, at 8 p. m.

Wednesday.—Sermon at the Parthana Mandir in English at 8 p. m.

Thursday.—Sangat Sabha at the Parthana Mandir in the Evening as usual.

### MOVEMENTS OF THE SINGING PARTY.

- |                            |   |
|----------------------------|---|
| 12 April, 1 Bysac, Tuesday | ... Carey's Church Lane, Baniatola Lane, College Square, North. |
| 13, Wednesday              | ... Kali Singh's Lane.  |
| 14, Thursday               | ... Vidyaratno's Lane.  |
| 15, Friday                 | ... Christian Barracks, Amherst Street.                         |
| 16, Saturday               | ... Huccana Gully, College Street.                              |
| 18, Monday                 | ... Champatola.   |
| 20, Wednesday              | ... Jhampatuker.  |
| 22, Friday                 | ... Steps of Senate House, and Colutola Bazaar.                 |
| 25, Monday                 | ... Puthuriaghatta.   |
| 27, Wednesday              | ... Baduthagan.   |
- New Dispensation.*

DEATH has snatched away a young man. He belonged to the Theological Class, and was an Assistant Surgeon. The Holy Spirit had just begun to work in him, and his growing faith and zeal endeared him to many. He soon became anxious for initiation, and made up his mind to enter the Church of the New Dispensation with his young wife. But cholera of a last. His death-bed confessions and statements made a deep impression on those who heard him. "I am only going into another country," he said. On being asked if he was prepared to die he said, "Yes, thank God, faith has made me strong." He requested that the minister, whom he had often ruled before, and the missionary brethren would forgive him and bless him. To his wife he said,—"Stand always in the path of virtue, and we shall again see each other in heaven." Brethren, give the soul of your deceased brother your blessings and good wishes, and say, Peace, Peace.—*New Dispensation.*

THE *Indian Churchman* publishes the first of a series of papers on the Brahmo Somaj, from which we extract the following notice of Bhai Protap Chunder Mazumdar's anniversary lecture:—"At a given signal the music struck up—Bengali music, of the well-known type. There was also some singing, but it was not taken up by the congregation, who remained sitting throughout. Then Bhai Protap Chunder Mazumdar took his seat within the enclosure. He began with an extempore prayer, ending with the name of God, at which the audience bent forward in their seats. He then spoke for about an hour, in a manner not exactly eloquent, but impressive and thoughtful. He has a wonderful command of English, and it struck one that if he had had something more definite to say, he could have spoken really well. He has a gentle, kindly face, not wanting in intellectual power. When once interrupted by a dissentient, he replied with quiet dignity, 'This is not the time for such things.' At this distance of time we cannot remember the thread of the discourse—we are not quite sure whether it had one—but it was upon the prospects of the 'New Dispensation,' and a general exhortation to 'virtue and belief in God. The Bhai listened with rapt attention throughout. At the end, there was some more music, and the congregation dispersed."



## Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—ED., S. M.]

## THE LATE GEORGE ELIOT.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—Will you allow me to call your attention to a slight inaccuracy which occurs in an article in this week's *Mirror*. It is there said that George Eliot declared herself to have no quarrel with Christianity except its want of historical evidence. I do not know whether authority can be produced for this statement. What I believe she did say is, that she had no quarrel with Christianity except its want of verification. There is a wide difference between the two statements. Christianity, like Theism, is a system which professesly waits for its verification. It is in the position of a scientific hypothesis which we have many reasons for thinking true and none for thinking false, but which yet lacks some crucial experiment which cannot yet be made. Those who listened lately to an interesting lecture on comets will remember that there are some comets whose orbits are pretty certainly known, and yet we wait for another appearance to give the crown to our certainty. So it is with Christianity. We wait for the Resurrection to give the crown to our certainty. The historical evidence for Christianity is abundant, and has never been rejected except by those who demanded verification as well as evidence; and those who reject Christianity on these grounds are consistently to reject Theism on the same. George Eliot was too clear a thinker not to see this, and so, perfectly consistently, when she rejected Christianity rejected Theism too. If she could have accepted Theism, she could have accepted Christianity. She demanded something from them which neither can nor can give. She said, take away the element of faith from Christianity, and then I will believe it!

Yours, &c.,

E. F. BROWN.

Oxford Mission House, the 25th February 1881.

"TRUTH IS ALWAYS AMONG THE FEW,  
ERROR! AMONG THE MANY."—AN  
ANSWER TO DR. THOBURN.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—I am sorry to find that Dr. Thoburn has misunderstood my letter. He assumes the intention to have been to underrate the preaching of "Christ crucified." That such preaching is powerful and elf-ctive in carrying conviction to the mind of sceptics and unbelievers, is an admitted fact that requires no proof; and I have forth the whole of the Christian religion in its entirety, and we hear not a word, not even a hint, about the vicarious nature of Christ's death, or his supreme Deity; and what was the result of their "simple preaching"? Thousands of Jews were then and there converted to Christianity. How many Jews can a modern preacher convert in his life time? Possibly not one, and why? Simply because very much of false theology has since been invented, and mixed up with "simple preaching."

A modern preacher would have carried the metaphysics of theology all over the villages of Galilee, and puzzled the old women of Samaria or the inquiring ruler with questions about the nature of the Godhead, the Supreme Deity of Jesus, the substituted nature of his death, the subtle distinctions between moral and natural inability, and what not. Nay, if those apostles who then preached with so much power, could now come to life, they would need to study Dr. Thoburn, or Carson on the Trinity, before they could comprehend what these stupendous doctrines mean. But the

real truth is that a large part of this profound theology is nothing better than a mere jargon of words without meaning, unintelligible even to the learned themselves, and in respect of which the people have already this great advantage over such teachers—that the people are aware of their own ignorance of these matters, while their teachers pride themselves on understanding what really cannot be understood. Sometimes, indeed, when they are pressed with objections to their own explanations of scripture, divines are apt to say that these are mysteries which cannot be understood by even the most exalted intellects, and that it is impious to pry into them too curiously or bring them to the test of reason. But then the answer is obvious. "If you do not understand these things, why do you undertake to explain them?"

\* \* \* Many ingenious theories have, indeed, from time to time been devised, and set forth to explain and reconcile the statement of Scripture with respect to the Trinity, the Atonement, the Divine decrees and other matters on which the Bible gives us only imperfect information. On such subjects men have taken up the hints which the sacred writers seems to drop and sought to follow them up by conjecturing what the full account of the matter may be; and then they have come on to 'settle that this account must be the true one, because it gives what they think a satisfactory solution of much that is difficult without it, and so they have finally made their own theories a part of the Gospel." (Archbishop Whately: *Cautions for the time* p. p. 275-7.)

If the whole world were to believe that Jesus is the Supreme God, it would not prove the God of the Bible to be a material being who was at any time clothed with a human body, and who died on the cross as a substitute for the sinner. Such a doctrine would continue to be nothing more than a mere 'jargon of words,' the filbert of a barbaric age. Nay, according to the admission of Archbishop Whately, the fanciful theory of learned theologians is passing current for gospel truth.

If the largest number of Christians accept these imaginations of theologians as Divine truths, and a comparatively small number of thinking men reject them after discovering what they are, what does it prove? Why it plainly proves the good old adage to be true, that "Truth is always with the few, error among the many."

Far be it from me to attack the simple truths of the Bible. Does Dr. Thoburn for a moment suppose that I shall be provoked to attack the "simple preaching of Christ crucified," and bring 'down on his head' the contempt of the Unitarians and all denominations, and thus give him a victory obtained by stratagem?

I attack not the truths of the Christian religions, but those palpable errors of theologians which disfigure that religion with unreasonable and unscriptural theories that identify Christianity with Paganism. I attack the doctrine of the "substituted punishment" as illustrated rather caricatured in the Methodist hymns, as well as other Disenting Church hymns, and I attack the doctrine of the Supreme Deity of Jesus as Dr. Thoburn would himself oppose the doctrine of Transubstantiation.

If the Revd. Doctor will take the trouble to understand the ground of my argument, he will save himself the task of saying much that is irrelevant, or referring me to unimpaired writers for a solution of the revealed word of God.

Yours &c.,

W. T.

## Provincial.

## LAHORE

[FROM OUR OWN CORRESPONDENT.]

The 26th April 1881.

The following programme has been observed in commemoration of the 9th anniversary of the Lahore Brahma Mandir. The resident members of the Punjab Brahma Somaj having heard from a reliable source that the Reverend Bhai Singh Nath Gupta and Kedar Nath Dey were coming to the Punjab to work as resident missionaries, they passed a resolution at a public meeting of the Somaj, held on Saturday, the 8th April 1881, to gratefully avail themselves of the disinterested ministrations of these gentlemen in propagating the saving truths of Theism in the province, and accordingly an official letter was addressed to them at Lahore, inviting them to come soon and prepare them for the work. But unfortunately owing to a sad occurrence, of which we afterwards came

to hear, the missionaries could not join us on the occasion.

The whole of the week 'preceding the anniversary day, was devoted to religious exercises of some shape or other, that is to say, Divine services were conducted daily at 5 or 6 A.M. in the Brahma Mandir premises, and religious conversations held, and hymns chanted every evening, except Monday, Wednesday and Saturday. Besides these engagements, two public lectures were delivered, the one in Urdu on "Life after Death" by Lalla Ralla Ram Bhimbat, and the other in English in "What is true Liberty" by a junior member of the Somaj.

The *utsab* was held on Sunday, the 24th April 1881. The morning hours between 5½ A.M. and 7 A.M. were devoted to meditation and the chanting of the sweet name of Hari by the members themselves. The morning service commenced at about 7 A.M., and lasted more than two hours. From 7 to 9 P.M. Baba Narain Chander Rai read some portions from the *Srimat Bhagwat*, and from 8 to 6 P.M., there was religious conversation on subjects such as inspiration revelation, &c., &c. This was followed by a spirited *sankirtan* by the *Robabis* and the members. By this time, there was a large and respectable audience present in the Mandir. The evening service began at about 7-30 P.M. and lasted about two hours.

The sermon preached in the course of the morning service by Lalla Ralla Ram Bhimbat, one of our ministers, was very impressive. Our revered brother having spent a great part of his life in the Himalayas, and as we now and then most touching illustrations, drawn from the objects which usually meet the eye of the traveller roaming in the Himalayas. I shall try to give below, so far as my memory serves me, the substance of the sermon, with trilling omissions or some slight additions here and there from my own side. A certain Maharshi, said our minister, while immersed in communion on the summit of the Himalayas, having known by his "*Yoga Vidya*," that his father and mother were coming over to him from the plains below, there and then left his happy abode and went in search of them. He soon found them walking on a slippery side of one of the lowest ranges of the glorious Himalayas. The children having seen their father felt exceedingly happy, and followed him; but they had hardly advanced a step further than there arose, as is usual in the hills, a thick cloud from the deep valley below. In an instant it overspread itself over the hill on which they were passing, and caused such a darkness that the poor little children, who, unlike their old experienced father, had never been to these hills before, could not find out their way, and consequently stumbled at every step they took. The storm grew more and more violent, the roaring peals of thunder, followed incessantly by flashes of lightning, echoed from one end of the hills to the other. At such a trying moment when the most buoyant spirits lose their presence of mind, it is no wonder that the poor children turned pale like death, notwithstanding they knew that their kind father was with them. They screamed and cried aloud to their father for help. One of the children drew nigh and spoke thus: "Father, I am quite helpless. I cannot take a single further step without thy help. Have pity on me, and do thou catch hold of my feeble arms for thy hands are powerful, and I will be safe." The father naturally felt compassion upon him, and stretched forth his hands, and took him into his arms. But the other child acted not in this wise. He came near the father and said: "Father come nigh unto me that I may have a firm hold of thee, and thereby save myself." But the wise father replied: "Do the same as your brother has done. Let me take hold of you rather than you should take hold of me." But the foolish, self-reliant child heeded not the commandment of his father, nor followed the example of his brother. And, as was to be expected, he could not, with his own strength, keep hold of his father for any length of time; nay, the very second moment when he was trying to catch hold of his father, this naughty child, by his self-sufficiency, could not move from the place for fear of falling into the deep precipice below, and consequently made himself liable to the attacks of the wild animals of the forests all around him, the other child having placed himself under the protection of his father ascended step by step the Himalayan heights.

Just in the same way, the minister, the good and wicked children of God behave towards Him. The obedient son of God knows that whatever good is in him belongs to his Great God. If there is any thing which he claims as his own, it is wickedness. He is fully conscious of his own weakness. He knows that his power is nothing compared to that of the Almighty Father. Consequently he delivers himself into the hands



of God, and unconditionally surrenders his will to the Divine Will. His intellect to the Divine Intellect. Hence he overcomes with Divine help all the temptations and trials he encounters—trials which sometimes assume a nature more frightful than the most violent tempests; and passes such crises which are more serious than the most slippery and dangerous paths in the hills. The cares and anxieties of this world cannot depress his spirits. He is not in his onward march amidst the thousand and one calamities that befall him during his earthly career, for they are in the hand of God. His sole nourishment is his Loving Mother's milk. Upon that he feeds day and night, and thus grows a healthy and blooming child. The world's *laddus* and *peras* and *burfis* he cares not, because these sweets are not agreeable to him, and are always injurious to his health. He heeds not the counsels of men, for they are like the *chameleon*, but receives words of instructions direct from his Father in Heaven, which are infallible to him. These words of wisdom or truth he *perceives*, or in other words comprehends by *direct intuition*. He therefore needs no proofs for them, because to him they are self-evident truths. Indeed, it is a matter of impertinence, any folly on his part to raise doubts or to make use of his reason in the matter of the truths received in such an attitude of the soul. These truths mark the tenor of his life and teachings, but since the world does not receive them *direct*, it is therefore welcome to bring them into the most crucial tests. But one thing ought to be borne in mind. It is a Punjabi proverb that "*Loh ke Loh Kate*," that is to say, "iron alone can cut iron," by which I mean that only they and they alone are capable of pronouncing their opinions on such truths who have sufficient insight in the matters of the spirit. The worshipper of mammon will not, nay cannot, understand them so long as they continue to be as such.

The disobedient son of God, on the other hand, relies on his own strength. Instead of placing himself under the direction of God, he would like God to be placed under his own direction. Under such circumstances it is vain to expect that he would kneel down before God and with a contrite heart pray to Him, like the obedient child, for instructions. He is too proud to ask God to clear to him the truths regarding which he is doubtful. To follow the *bhaktas* (the faithful) is too mean an act on his part, and to reserve his judgment on those truths means, in his opinion, a sure and certain ruin of the cause of the so-called religion he has espoused. What does he do then? Well, he would make use of his own reason *minus* faith, would collect the opinion of this man or that man, or consult this book or that book, being apparently in search of such a legal ruling or such a mathematical formula as may enable him to draw the necessary conclusion or pass the final judgment on the spiritual truths in the twinkling of an eye!!! And the consequence is that while to the faithful servant of God everything in nature looks fresh and lively, and all the old dispensations turn into one New Dispensation, to the eye of the faithless there is nothing new in the face of the world. Methinks this very faithlessness in him turns by degrees into a hard rocky mountain that separates him from his Creator, and spreads such a gloom over his path that he forgets the very idea of what newness is.

## Calcutta.

We are requested to publish the following :—  
TO THE WOMEN OF INDIA.

Dear Sisters,—Will you accept the greeting which we, women of Scotland, desire to send you. We are separated far from you. Wide seas roll between us, but we think of you with deep and true interest. We have many sympathies in common. Those of us who are mothers know how tender a Mother's love is, how earnestly it seeks the good of the child. We have felt the love of kind parents also, and loved these parents in return. But we who write to you, know of a love higher and deeper and tenderer. Our longing is that in this love you also may rejoice.

We believe that the great God who made the Heavens and the earth, sent His son whom we call the Lord Jesus Christ into this world. He loved a life of perfect holiness. He taught them of His Father in Heaven, who, He taught them, was their Father also. Mothers brought their little children to Him, and He put His hand on

them and blessed them. He went about doing good, inviting all the weary and heavy-laden to come to Him and giving them rest. But He was put to death on the Cross, offering Himself as a sacrifice for the sin of the world. God raised Him from the dead, and He is now in the glory of the Father. All who take Him as their Saviour receive the forgiveness of their sins, and a new heart so that they are enabled to follow His blessed example, and be like Him, meek and lowly, gentle and pure and good.

We are told all this in our Holy Book which we name the Bible, and we desire earnestly that you should read this Book for yourselves. Some ladies filled with love to the blessed Lord Jesus, are seeking to teach you to read this Book. We do trust you will receive them and listen to their instructions. We hope to hear of many homes being opened to them, because we know how the truth they teach will brighten these homes, and bless you and your husbands and children. We rejoice to think that already many of the women and girls of India are seeking this instruction, which will bring them so much blessing.

We in this country know what a joy it is to be the companions of our husband—not only as partners of their life, but as sharers of their thoughts. Our Holy Book tells us that this is the true position of woman, and we should take it with humility, remembering that we are also told that the wife is to be in subjection to her husband, while at the same time, a help-meet for him.

We would like you to know also of our hope for our dear ones who are taken from us by death. We believe that all who die trusting in Jesus are received by Him into His Father's Home above where "There is no more death, neither sorrow nor crying, neither shall there be any more pain," and where God Himself shall "wipe away all tears from their eyes." Our dear little children who have died we know have been taken to us to follow them. That we and you may be enabled to give our hearts to this loving Saviour, to serve Him all our lives in this world and hereafter, we received into His glorious Home, husbands and wives, parents and children, to be together with Him for evermore is our earnest prayer.

In name of the Ladies' Association of the Church of Scotland for the Promotion of Female Education in India,

MARGARET T. PHIN,  
Chairwoman of Committee,  
HANNAH A. SARG,  
President, Glasgow Auxiliary.

## Selections.

### IDEA OF DIVINE MOTHER IN THE BIBLE.

THE idea of God as Mother is certainly not foreign or antagonistic to Christianity, as some erroneously suppose. Those who have any doubt in the matter should refer to Isaiah XLII, 14, 15.—"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me."

"Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."

Clear is the assurance embodied in the above text that the Lord cannot forget Zion. The argument upon which it is based is motherly tenderness and compassion. The Lord says,—if the mother cannot forget her suckling child or withhold her compassion from the son of her womb, how can the Mother of mankind forsake Zion? Yea, even if the imperfect kindness of the earthly mother should fail, "yet will I not forget thee" for my motherly love is perfect and infinite. Let us then always love and serve the Lord as our Loving Mother, who can never "forget her suckling child," can never cease to have "compassion on the son of her womb."—New Dispensation.

### CALCUTTA CORRESPONDENCE.

(Bombay Guardian.)

AT no period since the first rise of Brahmoism in this city, have important changes occurred among the Brahmos with such rapidity as during the present year. Your readers are no doubt aware that a new movement has been inaugurated by Bahu Keshub Chunder Sen, called the New Dispensation. It is too soon yet to form an opinion as to the ultimate outcome of this movement; but just at present it looks very much like a secession

from the original body. The Sadharan Somaj embraces the more influential members of the Somaj as it was a few years ago, and in some respects sets a praiseworthy example to the New Dispensationists; but there is little enthusiasm among its members, and it is not likely to gain adherents very rapidly. The original, or "Adi" Somaj has lost most of its vitality, and can hardly be regarded as an aggressive body at all. But the followers of the New Dispensation are full of enthusiasm, and seem united to their leader by a devotion which admits neither hesitation or doubt. Whatever the creed of the sect may be, its real source of inspiration is the personal ascendancy of Keshub Chunder Sen. He leads and inspires the movement, and his immediate circles of disciples seem ready to accept any dogma or "revelation" put before them. At the outset his followers were not numerous, and even now I doubt if very many would deliberately subscribe themselves as members of his "Church," but he is undoubtedly gaining ground very rapidly. He has the advantage over his opponents of having some definite objective points to set before his people. The conservative body are largely negative religionists. They know certainly that they do not believe a great many things, but have but a slender basis for a certain faith. The New Dispensation, on the other hand, is wonderfully prolific of new doctrines, and has an attraction of some kind for all manner of religionists.

The creed of the new body is a very curious compilation. One of its tenets, of which great deal is made, is the co-called "Motherhood of God." This is probably an attempt to borrow, or adapt to Brahmo uses, the Mariolatry of the Catholics. Prof. Monier Williams says it is a well-known idea of Hinduism, but the first Brahmo reference I ever saw to the subject was in the *Mirror* several years ago, and was connected wholly with the Catholic adoration of Mary. It is a phrase, and nothing more. And yet some Christians have made haste to assure the Brahmos that it is a Christian doctrine,—I mean the "Motherhood," not Mariolatry,—and very clearly taught in the Bible!

Another prominent tenet of the creed is the "communion of saints and prophets." Just what this means, no one can very clearly explain, but it is novel, and attracts in a certain way. All manner of men, good, bad, and indifferent, provided they have been religious leaders, are supposed to be invoked and communed with; but what this practically means no one can tell. One result I fear, indeed, I may say I have noticed, is an encouragement of spiritualism, or more properly spiritism. Those who are willing to believe that the spirits of the dead can be invoked by us and communications received from them, are more than ready to accept the doctrine of the communion of saints and prophets. Keshub Chunder is in no sense a spiritualist, but his new doctrine is more like the belief of the modern spiritualists than any other known faith, and it is powerfully influencing those who lean towards this pestilent system.

Another evil result of the recent teaching of the Dispensationists is a revival of faith in theism. Hindu mythology is spiritualized, its heroes allotted places in the temple of the prophets and great worthies, and the worthless and pernicious system which has cursed India so long is dignified with the rank of a true, but misunderstood religion. The result is quickly apparent. Six or eight years ago, young men spoke of Hinduism as a thing of the past. They hoped for nothing from it, and cared



nothing for it. Now I hear the whole system warmly defended by youths who fancy they are Brahmos. They discard idols, but accept,—I can call it nothing else,—atheism. They are “advancing backward” with alarming rapidity. The New Dispensation is to them a cover for that which they once were ashamed of.

There is a great deal of religious activity in Calcutta at present, but the practical outcome is not great. The people are very willing to hear any one, of any creed, on any subject related remotely to religion. Last evening I saw five congregations at the same time within the limits of one of our public squares, listening to as many different preachers. At another place in the north end of the city still larger audiences listen to preachers of four different faiths. Other meetings are held in halls and other public places. The missionaries of the Oxford Mission have been delivering a series of lectures in the Albert Hall and one of the Bengali churches, and have made a favorable impression on a considerable portion of their hearers. But in the midst of all the talk one hears there is a lamentable want of downright earnestness. A thousand men can be found who will talk eagerly about the “truths of religion,” but not one of the thousand seriously proposes to let any truth or truths subject him to an hour’s discomfort or change the current of his life to the slightest possible extent. They wait in the attitude of umpires to hear what can be said for the various systems of religion, and think they do a very praiseworthy thing when they consent to extend their approval to any particular doctrine; but their idea of finding a truth which shall make them free, is quite beyond their thoughts and wishes. They have no relish for a truth which must be obeyed, and no man is an honest searcher after truth who does not seek it with the full purpose of obeying it when found.

J. M. T.

#### THE PRARTHANA SOMAJ.

TO THE EDITOR OF THE “INDU-PRAKASH.”

SIR,—As to your editorial on the subject, I am glad to find that my views, “considered in the abstract,” have your “full concurrence;” but I am sorry to find that in stating them “in short” you have (I beg your pardon for the expression) committed a blunder. Will you kindly point out where I have said in my letter, or which portion of it means, that “those who profess to be reformers.....should abjure caste and give up all connection with idolatry?” If you refer again to the fourth para. of my letter in question, you will find that all that I have said in regard to the work of the Prarthana Somajists (and not the reformers *all the world over*) is as follows:—“From the fact that the Prarthana Somaj here has been in existence these 14 long years, and from the fact that it has on its roll several men of high standing in society.....one would have naturally, and I think, reasonably, expected to see a strong compact body of reformers working fearlessly in the noble cause which they have espoused, and making converts.” Now, Mr. Editor, I would ask you whether this was too much to expect.

You have said a good deal about the critics of the Somaj, who are “anxious themselves to pass for zealous men”; who “deplore the want of zeal in the Somaj members;” and to whom “it never occurs.....that if they are really zealous and the

Somaj members are not, it is time for them to join the Somaj and set the very example they preach.” For myself, I would say that I am neither anxious to pass for a zealous man, nor do I deplore the want of zeal in the Somaj members. As to my setting an example to the Somaj, I am a very unworthy being, and it would be a simple foolhardiness in me to think of setting example to others and to expect them to follow me. You yourself say that already there are dozen members on the Somaj, who *have* set the sort of example you want, but, perhaps, they are considered by their fellow-Somajists as mere *enthusiasts*, not worthy of being followed, or elsewhere is the necessity for more (outsider’s) example? I have already said that I am a sincere well-wisher of the Prarthana Somaj and other societies, working for the amelioration of our country, and I do not see why it is necessary that I should join any particular society, in order to be able to set an example.

I do not like to boast of what little I have been able to do in the cause of reformation, in my own humble way, and for this reason I would pass over all that it has pleased you to say directly or indirectly in regard to my personal self. I know most of the members of the Prarthana Somaj are zealous enough; but I doubt whether they are equally courageous, for had they been so, there would not have been any condition-making of the sort in question, in order to carry out certain reforms. From the *Subodh Paritika* of the 10th instant, it appears that the Somajists, in question, require fifty families to join them, and form a distinct community, not to enable them to renounce the thread ceremony altogether, but even to perform it *without the usual idolatrous rites*. If the Editor of the *Paritika* has correctly stated the case, it must be presumed that the Somajists concerned, consider it *feasible* to perform the ceremony, *without the usual idolatrous rites*; but that they are afraid of excommunication, and hence the necessity for fifty families to form themselves in a separate community; and if this presumption is correct, it follows, at least in the case of the Somajists in question, that there is no anxiety on the score of “making one’s relations—those who are dependent of one for their happiness—miserable”—in which, as you justly (though *superfluously* for nobody asserted to the contrary) remark that “true reform certainly never consists, &c.” Would you still call me “an enthusiastic correspondent,” attacking the members of the *Prarthana Somaj*, if I said that in making stipulations of the kind mentioned above, they evince a want of moral courage even of an ordinary degree? You speak of the “silent work,” which, you say, the members of the Somaj are doing (and I suppose have been doing these 14 years) in the direction of “individual reform” and “reforming the condition of women.” You also refer to the “charity section of the Somaj” and the “Ladies’ Association it has succeeded in forming on a regular basis.” Well, for all this the Somaj certainly deserves great praise, more especially because, as I understand from private enquiries and as the very name of the Somaj shows forming charity sections and Ladies’ Associations, was not one of the objects for which the Somaj was originally established. But what of the “individual reform” and “domestic reform”? What about reducing to practice the theory of the “Fatherhood of God and Brotherhood of man”? Do the idolatrous rites “which the Somajists have not the moral courage to give up,

come under the category of the “Unclehood of Ganpati, &c. &c.?” Do the caste distinctions to which they cling come under the “Cousinhood of Brahma, &c. &c.?” In asking these questions, I do not mean disrespect to any of the Somajists, for whom, as a body, I entertain a great regard. I simply wish to point out, “with the very best of intentions,” as you put it, what the Somajists “*have not done and are not doing*,” though *morally bound* to do, if they want to be consistent in their words and action. From the first para. and the concluding portion of the last para. of my letter, you will see what is required of the Prarthana Somajists as professing to reform the society. I would say in the words of the Editor of the *Subodh Paritika*, if the Prarthana Somajists think a reform necessary in a certain quarter, and are willing to stand by the consequences if it is introduced, they should proceed to do so at once; *if not willing, the less they speak of it and make it depend on others the better for everybody*. I would never (though the other critics you speak of might) “ask the members of the Somaj to abjure caste, to move on fearlessly, (you mean drive on furiously?) never care for their orthodox relations, for their idolatrous parents; but give them up and show that you are bold men,” nor would I say that “all reform consisted in these things, and there was nothing beyond giving up your parents, your sacred thread and your caste, and having given them up you have done all that you really should do.” Indeed, to do so would be sheer madness. But should not those, who profess themselves to be reformers, try to remove the obstacles in their way as opportunity offers itself to them? If the Somajists who are about to perform the thread ceremony of their sons and are anxious to have it done without the usual idolatrous rites, show firmness in having it so done, will they really have to take any of the rash steps you speak of? I have shown above that these gentlemen themselves have no anxiety on the score of having to give up their orthodox relations or idolatrous parents. Either they have no such relations or parents to give up; or that the relations or parents are willing to join them, on the only condition, made known to the world—*I say only* because had there been other they would have certainly been also stated. Now the question arises what class or classes the fifty families should be from? In the absence of any hint on this point from the gentlemen concerned, the question must be decided on the probabilities of the case. It could hardly be expected that any orthodox and idolatrous people would join the Somajists in difficulty. On the contrary excommunication must be and is naturally apprehended from this class. The Mahomedans and Christians being out of question, the Hindu Prarthana Somajists and other heterodox Hindus are the only people then who must form the wished for new community. If so, whose is the “Environment” to obstruct the onward step of the Somajists in question, as regards the performance of the thread of marriage ceremony, without any idolatrous rites? If the “silent acts” of the Prarthana Somajists have, as you say, and I am glad to know loosened the hold of the caste, there should be no fear of estrangement from society. If the public denunciation by the Prarthana Somajists of the religion (or say mode of worship) of their orthodox parents and other relations, or of their countrymen at large, does not bring on excommunication (which, by the bye, has now lost all its poignancy); if by joining the widow marriage parties, or the *Prith*



Bhojan, they do not render their parents and relations miserable, one does not see what prevents the Parthana Somajists in question from celebrating the thread ceremony of their sons without idolatrous rites? Why do they imagine difficulties, and then seek for remedies? If "the words preached by Goethe to the Germans may very appropriately be preached to those, who call for what is styled 'practical reform,'" may not those words be preached with greater propriety to those who set themselves up as practical reformers of society? I believe the Parthana Somajists call themselves practical reformers; if not, where is the sin in calling them *lip* reformers? If the Parthana Somajists consider it morally wrong to perform any idolatrous rites, I think, and all "sensible men" will think with me, that they are morally bound to give them up. Otherwise there is no necessity for them to denounce those rites or talk of denouncing them.

In the extract from Sir Charles Turner's address, you evidently lay stress on the words in italics. With reference to these, I would ask you whether the establishment of the Somaj itself is not an "innovation," whether the well-wishers of the Somaj and lovers of reform—in or out of the Somaj—in expecting the Somajists, referred to by the "Parthana Samajist" (whose letter has given rise to this correspondence) to show firmness in having the thread ceremony of their sons performed without the usual idolatrous rites, more especially when they are themselves anxious to do so and can do so without any sacrifice evince an "unreasonable desire of innovation," is a question the decision of which I leave to your superior and calm judgment. Let the Parthana Somajists and the others, who set themselves up as reformers, muster courage and act firmly, in carrying out their theories into practice, and their friends (call them critics if you like) will have no reason to complain of their "moral timidity." That institutions like the Parthana Somaj multiply and prosper in our country is the sincerely repeated wish of

Yours faithfully,  
K. R.

TO THE EDITOR OF THE "INDU-PRAKASH,"  
II

DEAR SIR,—I read with pleasure the able article in your issue of the 11th April last on the Parthana Somaj and its critics. I believe your happy arguments successfully meet the unmerited aspersions which a certain class of people think it proper to heap upon the devoted heads of the members of that Somaj. I have only a few words to add on the subject so lucidly treated in the article referred to.

I will begin, Sir, by saying that very few of those who speak either in favor of or against the Somaj and its doings care to look at the object and end of its existence. The generality assume that

*Holloway's Pills*.—Sleeplessness, flatulency, acidity, nausea, and all the dyspeptic indications may be speedily relieved by these famous Pills, of which large quantities are shipped to all parts of the world. The constantly increasing demands for Holloway's medicine proves its power over diseases and its estimation by the public. In weakness of the stomach, the diseases of the liver, and in disorders of the system caused by cold or a sluggish circulation, no medicine is so efficacious, no remedy so rapid, as these Pills, which are altogether incapable of doing mischief. By quickening digestion they give refreshing sleep, sharpen the appetite impart tone to the digestive organs, purify and enrich the blood, regulate the secretions, and strengthen the whole physical frame.

the Somaj is a body of self-sufficient people who have taken to themselves the task of purging the land of the thousand and one social and moral evils in which it has for centuries been enveloped. And having thus given them an object of their own creation, they quarrel with the members of the Somaj for not having achieved what they never aimed at. Now, allow me to say, Sir, that the Somajists have never posed, and, in my humble opinion, they never need do so, as social reformers. The abolition of the caste system and the accomplishment of numberless other practical reforms is not the great end which the Somajists have before them. Their aim is far different; their attitude very humble.

You know, Sir, what havoc English ideas and English education work on the traditions and religious belief of the Hindus. No educated Native of a religious temperament finds in them that solace and that rest from the worries and anxieties, the discomfitures and sorrows of a troublous world which religion ought to give to its votaries. He turns in vain to Christianity, to Mahomedanism or to any other established form of religious belief, for the same. His compatriots who laugh at his religious cravings fall readily into the arms of agnosticism or atheism, or at best, mere indifference and money-making. This, he is convinced, is the sure way to despair, sorrow and melancholy. In guarding himself from the Scylla of superstition, he cannot allow himself to fall into the Charybdis of atheism and mammon-worship. And it was to steer clear of these dangers on either side that a few earnest minds established the Parthana Somaj of Bombay. The object of the Somajists, then, is to seek and love their Divine Maker, to be united to Him in peace and happiness, to be able to place in Him a confidence never to be shaken by the darkest afflictions or to be dispensed with in the brightest sunshine of worldly greatness. In this programme, the renouncing of the caste system and such other things occupies but a secondary place. It is the heart, the creation of a religious, devout, prayerful heart that the members of the Somaj have primarily to deal with. No doubt, it is highly desirable and will vastly aid the Somajists in the attainment of their object that they should do away with caste and with practical idolatry, especially the latter. But what I wish to bring prominently to the notice of your correspondents is that the Somaj does not primarily exist for those purposes. In fact, hardly any religious movement can be said to do so, otherwise such religion as Christianity and Mahomedanism which utterly discard caste will appear to have no reason to exist in countries where it is quite unknown. And I, for one, will say that I can with a safe conscience approach God in my prayers and call him my Father, equally with that of the lowest man that ever lived, though in deference to the feelings of my caste people, it may be, or for some other considerations, I may have declined to take my meals with him, provided, however, that in my heart of hearts I have never spurned him, nor have ever been wanting in my duty to him. Nor do I feel that I am inconsistent if in the Mandir I preach the uselessness of idle-worship and in-

*Darlington's Pain-Curer* has been found to be a certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Headache, Toothache, Neuralgia, Colics, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bap Legs, Bad Breasts, Swellings, Old Sores, Piles, Ring Worms, Pimples, Freckles, & Eruptions on the skin,

sist on the worship of the One without a second, and at home go through certain idolatrous practices to humour my relations and friends without believing in their efficacy. In fact, where that belief is wanting, idolatrous practices become mere idle ceremonies which though you retain, you can hardly be charged with not having the courage of your opinions. For, it is the heart which the Somajists have to care for, to purify it, enable it, and make it reflect the image of their Maker. As I have said above, I do not for a moment mean to insinuate that it is not desirable to get rid of caste and idolatrous practices. But I would say, that though they be retained, not of course in their pristine glory, but as mere conventional forms which one has to put up with for the sake of his society, still the members of the Parthana Somaj may well take credit for having to a great extent attained their object if in these times of unbelief and scepticism they can say to themselves that they are well pleased to recognise in their Creator "the anchor of their purest thoughts, the nurse, the guide, the guardian of their hearts and soul of all their moral being."

—I am &c.

V. G. B.

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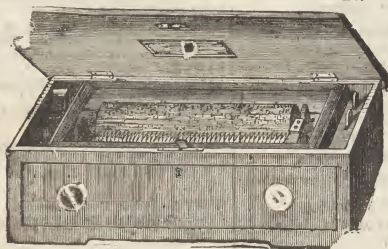


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GENERAL AGENTS, &c.,  
&c., &c.

Grimault's Syrup of Hypophosphite of	
Lime	each Rs. 1 4
" of Iron	... 1 8
Thomson's Fluid ext. of Jamaica Sarsae,	... 1 8
Wilkinson's	... 2 12
Aitken's Syrup (Herring's)	... 1 2
Pancreatic Emulsion	... 1 6
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Invigorating, and refreshing fruit saline)... 1 8	
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Cod Liver Oil (Moller's)	... 0 13
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Without taste or smell	... 1 6
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A complete Homoeopathic medicine box	
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## "STYCHNO-PHOSPHODYNE."

The most efficacious remedy for Nervous Debility, Bilious complaints, Blisthes on the skin, Diarrhoea, Dropsy, Dysentery, Female irregularities, Fits, Gout, Guinea-Worm, Headache, Indigestion, Jaundice, Liver-complaints, Sore-throats, Scrofula, Secondary Symptoms; worms of all kinds, weakness from whatever cause, &c., &c.

In bottles, Rs. 2. Packing As. 8.

## CANTHARIDINA.

The only specific for Baldness, cure guaranteed. Per bottle, Re. 1 and Rs. 2. Packing As. 4. Prepared and sold by Pawlitt & Co. No. 4, Bechu Chatterjee's Street, Calcutta.

## SPECIFIC FOR HYDROCELE.

Prepared from native Herbs, and free from Mercury, or other injurious drugs. Cure guaranteed. Generally cures long-standing cases within 3 months, by internally absorbing the water. Beware of another worthless preparation. Price in pots Rs. 2. Packing As. 4.

## THE ONLY SPECIFIC

FOR

Diseases arising from immoral habits. From the prescription of an eminent, European Surgeon. Cure Guaranteed. Price per bottle, Rs. 4. Packing As. 8.

PAWLITT & Co. beg to state that they are always in a position to supply official, non-official, and Patent medicines at the lowest market price. Price List on application.

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IMPORT AND SUPPLY ALL ARTICLES OF  
HOUSEHOLD UTILITY OR ORNAMENT

IN  
GLASS-WARE, EARTHENWARE,  
CHINA,

ELECTRO-SILVER WARE,  
Britannia Metal Ware and Cutlery.

For detailed particulars see L. S. & Co.'s Illustrated Catalogue which will be forwarded free of expense on receipt of application.

Excellence of quality combined with neatness guaranteed.

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# DENTAL SURGEON BY IDPLOMA.



**J. BARKER** supplies Artificial Teeth on the latest and most improved style without springs of wires of any kind being accurately fixed to the mouth by atmospheric pressure only. These teeth are so life like in appearance that they cannot be detected by the closest observer. Mastication is as perfectly performed as with natural Teeth, and they do not interfere with but assist Articulation. J. Barker's Patent mineral Teeth are of the purest material only, and supplied at strictly moderate charges being within the reach of all classes (at home daily).

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## IMPORTANT TO

BUILDERS, HOUSE OWNERS AND OTHERS.

**FOUR** inches Cast Iron Everlasting Rain Water Down Pipes, Shoes and Bands, highly recommended by Matthewson for economy; once fitted to a house, which can be done by any ordinary coolies there will be no further trouble while the house lasts.

Length of Pipes, 6 feet price	...	...	...	Rs. 3 0 each.
Two nails for fixing Pipes with	...	...	...	" 0 2 "
Shoes for throwing the water from the wall	...	...	...	" 1 4 "
Bands for fixing at house top	...	...	...	" 2 0 "
Do. with bell mouth recommended by Matthewson	...	...	...	" 2 12 "
Also 6 inches Pipes available 6 ft:	...	...	...	" 6 0 "
" 6 " Bands	...	...	...	" 4 0 "
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" 6 " Offsets	...	...	...	" 4 8 "

**R. N. MATTHEWSON,**  
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**Dr. Lazarus's Domestic Medicines**  
INFANTILE FEVER POWDER (for Fevers, Teething, &c., &c.), ... Rs. 1 4  
TONIC ANTIPERIODIC PILLS (Invaluable in Intermittent Fevers, Ague and Spleen and diseases of a periodic character), ... 1 0  
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The above are most strongly recommended to parents, guardians and others residing in Districts where medical aid is not available. Thousands of cases have been cured by their judicious uses: *Printed pamphlet giving full instructions is wrapped round each bottle.*  
Prepared only by MESSRS. E. J. LAZARUS & Co. at the Medical Hall, Benares, from DR. LAZARUS's original receipts and sold by all Medicine Vendors.

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### The Indian Guarantee and Suretyship Association.

**IS** the FIRST PUBLIC COMPANY, established in India to provide Security against Losses arising through dishonesty of persons holding situations of trust, and to obviate the inconvenience and defects of Suretyship by Private Bondsmen.

The Security of the Association is now generally adopted for European and Native Officers under Government and Public Companies.

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OR,

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Agent, for BENGAL.

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### NOTICE.

**THE** Manager of the *Sen Press* will be prepared to undertake any agency business, with which he may be entrusted, promptly and satisfactorily. Remittances to accompany orders, Commission will be charged according to the value of the order on a sliding scale of rates which can be ascertained by application to the Manager,

### BLACK AND MURRAY'S ENGLISH Rs. 55 WATCHES.

**MACHINE-MADE**, with lever escapements for accuracy, durability, and cheapness, *excel all others.* Manufactured in two sizes, and in either hunting or guards' cases. The movements are warranted to be entirely of British manufacture, and *Not American or Geneva* productions fitted in English cases.

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Of Watches, Clocks, Musical boxes, Bird boxes, and of all kinds of Scientific and Electrical Instruments receive prompt attention. B. & M.'s experience as practical manufacturers of over 50 years standing in England and India, warrants them in offering special advantages in this important Branch.

**BLACK AND MURRAY,**

6-1, HASTINGS STREET, CALCUTTA: a-3



### LAXATIVE CORDIAL.

**THIS** excellent Cordial, being sweet to the tastes is readily taken both by adults and children, it clears the bowels, strengthens and invigorates the entire system, and increases the appetite.

Individuals predisposed to constipation arising from a variety of causes of which the chief are habitual neglect of the act of defecation, either from carelessness or want of time, indulgence in astringent articles of diet, excessive smoking, sedentary habits, especially if combined with much mental work, debility, and want of tone from any cause, will find the above preparation indispensable. It cures long-standing constipation of the bowels, enlivens the spirit, and restores the patient's former good humour by strengthening the nervous system.

Price per 6 oz. bottle, -3s. 6d.  
Apply to

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And also to the *Indian Mirror* Office. a-6

THE

**CALCUTTA MUSICAL ESTABLISHMENT**

**LATE BURKIN YOUNG & CO.,**

FRESH SUPPLY

**THE SERAPHINA-ANGELICA,**

KNOWN ALSO AS

**The Organ-Accordion and Harmonium-Flute.**

**THIS** charming little Instrument is played either with one or two hands, by means of a Keyboard like the Harmonium, and has a compass of Three Octaves, including the Semitones. It may be played with one hand, either resting on the Knee or placed on a table; or with two hands, by the aid of the Patent Box, or Pedal Stand, and blown by the foot.

The Bellows at the back of the Instrument are perfectly easy of management, and the tones of the SERAPHINA-ANGELICA are as sweet and dulcet as can be desired. Either alone, or as an accompaniment to the Pianoforte, this Instrument is very beautiful, and far superior to those of a similar kind that have hitherto been before the public.

**With Three Stops. Two Rows of Vibrators, in Plain Box.**

*Prices on application.*

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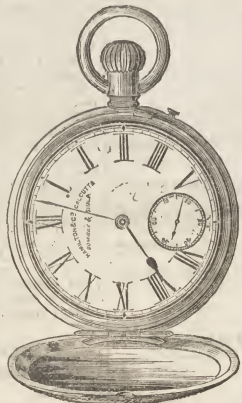
THE undernoted Watches are specially adapted for persons who, having costly watches, are reluctant to use them for rough purposes, such as travelling, sporting, &c. They are accurately manufactured by Hamilton and Co. expressly to supply the demand for a fairly finished and time-keeper at a moderate cost.

### The Railway Watch.

The Railway Watch, as supplied to the Indian Railway Companies, has an English lever movement of the finest quality and strongest possible construction. Hamilton & Co. confidently recommend it as a rough usage. The apparent disadvantage of the large size is amply compensated for in wear by the increased excellence of its performance as a time-keeper. Recommended by the Royal Geographical Society for the use of Travellers and Explorers.

Cash.

In German Silver case...Rs. 95  
In Sterling Silver case... 135  
In Silver case, Keyless... 180



### THE STANDARD LEVER WATCH.

In London Hall-marked Silver Hunting Case, 3 Plate, Capped, Lever movement, English Escapement, Compensation Balance, White Enamelled Dials, Sunk Seconds Dial, &c.

Price, Rs. 75 cash. In GOLD Hunting Case, Rs. 200 cash.

With KEYLESS movement, Hunter

### The Aluminium or Silver Keyless Crystal Watch.

Being Keyless it is not necessary to open it for winding or for setting the hands.

This in India is a great advantage, dust and damp being kept out.

Jewelled in many holes, with Crystal back. Works visible.

Silver case, Rs. 45. Aluminium case, Rs. 40.

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Substantial 18-Carat Gold cases, engraved Hunter or Half-hunter, good sound movements, thoroughly timed and tested. Fitted in Morocco case. Gold Key supplied.

Price, for cash, Rs. 100 to 200.

### Gold Guard and Albert Chains

Of every fashionable pattern now worn, and of the usual lengths, manufactured of the best rich colored Gold. We solicit inspection of our large and varied stock, but a sheet of patterns with prices will be forwarded per post to up-country applicants not able to visit Calcutta.

**Silver Guard and Albert Chains**, a large assortment always in Stock, Prices on application.

**Locketts, Seals, and Watch Keys, charms and Trinkets, &c.**

HAMILTON AND COMPANY,

Jewellers, Watch and Clock Makers in ordinary to H. E. the Viceroy and to H. R. H. the Prince of Wales,

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### DUNN AND CO.

CABINET-MAKERS, UPHOLSTERERS,

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BY APPOINTMENT TO

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Every requisite in Household Furniture supplied at the shortest notice.

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Designs furnished for Furniture of special make. The entire furnishing of houses undertaken at the most moderate rates of charge.

Orders executed for Billiard Tables of all sizes and Billiard Table Requisites of all kinds; a large stock of both being always kept on hand.

### The "Exhibition" English Lever Watch.

This Watch, which is guaranteed to be entirely ENGLISH-MADE throughout, has a substantial fine Silver double-bottomed engine-turned HUNTING CASE, with movement on the English Full Plate System! with Jewelled Lever ESCAPEMENT, Fusee and Chain, and with maintaining power to go while being wound. The Dial is of hard white enamel, and with Seconds Hand. Great attention has been paid to the shape of the Watch, which is compact and of medium size.

Cash.

Silver, best quality ... Rs. 85  
Second quality ... 75

This Watch is of an elegant compact build. We have directed particular attention to the good finish of its mechanism, and as we can confidently guarantee its performance, we recommend it to all classes of buyers.

Hunting Case, Rs. 200 cash.

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### The Patent Silver Lever Watch

A GOOD WATCH FOR ORDINARY WEAR.

It possesses all the essential features of a reliable time-keeper, and is calculated to give every satisfaction.

Fine solid Silver case, thick flat Crystal glass, strong and well Jewelled Lever movement, and Seconds Dial.

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With cases exquisitely enamelled in colors, in a great variety of styles and pretty designs, with highly finished Jewelled movements. Rs. 125 to 300

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Free to either Railway Stations, and to Residence of the town inhabitants. **Cash to accompany order.**

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UNSURPASSED QUALITY, Strongly Recommended,

THREE SIZES,

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## HOLLOWAY'S PILLS

Long experience has proved these famous remedies to be most effectual in curing either the dangerous maladies or the slighter complaints which are more particularly incidental to the life of a miner, or to those living in the bush. Occasional doses of these Pills will guard the system against those evils which so often beset the human race, viz.—coughs, colds, and all disorders of the liver and stomach—the frequent forerunners of fever, dysentery, diarrhoea, and cholera.

## HOLLOWAY'S OINTMENT

Is the most effectual remedy for old sores, wounds, ulcers, rheumatism, and all skin diseases; in fact, when used according to the printed directions, it never fails to cure alike, deep and superficial ailments.

The Pills and Ointment are Manufactured only at

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And are sold by all Vendors of Medicines throughout the Civilized World; with directions for use, almost every language.

Beware of counterfeits that may emanate from the United States. Purchasers should look to the Label on the Pots and Boxes. If the address is not 833, Oxford Street, London, they are spurious.

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### Cure for Baldness!

THE most powerful of all the Hair Producer. Cure guaranteed. In pots Rs. 2 and 4. Packing As. 4.

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Guaranteed to cure cases of long standing. Warranted to be free from mercury or other injurious drugs. In pots Rs. 2 and 4. Packing As. 4.

Thousands of Testimonials of the marvellous cures effected by this Medicine.

Beware of a spurious and worthless imitation.

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### MALARIOUS FEVER.

A certain cure for Malarious Fever with enlargement of the Spleen or Liver, Anæmia, Jaundice, &c. In bottles Re. 1-4 and Rs. 2. Packing As. 4. Cure guaranteed.

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The only Specific for Cholera and Diarrhoea. Per bottle Rs. 2, packing As. 4.

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THEIR show rooms will be found to contain the newest and most varied stock of clocks of every description in gilt, bronze, marble and woods of the choicest kind.

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In Ebonyed and Block-wood cases, with Enamelled and Porcelain Dials and Plaques, superior movements, &c., from Rs. 40, 50, 60 to 100.



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OFFICE CLOCKS,  
AMERICAN CLOCKS,  
HORIZONTAL DRUM  
CLOCKS, TURRET  
CLOCKS.

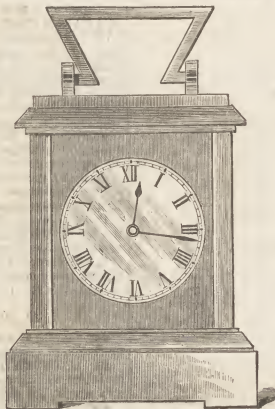
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RIAGE CLOCKS, striking hours  
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RIAGE CLOCKS, in handsomely  
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RIAGE CLOCKS, with beauti-  
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EIGHT-DAY LEVER CAR-  
RIAGE CLOCKS, striking hours  
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EIGHT-DAY LEVER CAR-  
RIAGE TIMEPIECES, silent, in  
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TIMEPIECES, HORIZONTAL  
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TIMEPIECES, in Ormolu and  
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inches high, Rs. 80, 100, &c.

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TIMEPIECES, Lever Escapement,  
Illuminated Cases,  
Rs. 120 to 180.

These very useful Clocks are especially in demand for India, from the fact that they go in any position, and are not affected by changes of climate. They can be had with or without striking movement, repetition or alarm, and are warranted accurate Time-keepers. Each Clock is furnished with an external case of the best Morocco leather, lined with velvet, and fitted with lock spring and leather strap handle.

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From this date until further notice  
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### Crushed Food for Horses

Will be Rs. 2/3 per md. Exclusive of bags.

### Crushed Food for Cattle,

Rs. 1/10 per md. Exclusive of bags. Chaff

Rs. 1/8 per md.  
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ESTABLISHED 1846.  
**THE DRUGGISTS' HALL,**  
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Fresh consignments to hand ex S. S. "Eldorado,"  
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### Maltine.

"WHEAT and OATS are especially rich in muscular and fat producing elements."—*L'ebig*.  
Maltine will increase both weight and flesh in most persons of thin habit.

Maltine is particularly recommended for delicate females, and for weak and debilitated children and infants.

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Maltine is the most important combination in use for constipation.

Maltine is entirely free from all products of fermentation, such as alcohol and carbonic acid gas.

Maltine is very palatable and pleasant, and will be readily taken by the younger child.

**Dr. Dunbar's Alkaram or Anti-Gouty Eucalypti.** A safe and speedy cure for Hay-fever, colds in the head and sore throats. It contains no narcotics and never produces any unpleasant effects. Full directions for use and testimonials accompany each phial.

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**Oil of Cashew (Anacard Occident.)**

The *Oil of Cashew* is applied, by means of a small piece of sponge, to the diseased parts.

The effect of the oil is to produce, after from twelve to twenty-four hours, vesication. The skin should, if possible, not be broken, and the exudation should be allowed to remain and dry on, so as to form a crust. In about ten or twelve days, this will fall off, leaving the skin clear, and free from any ulceration underneath. If the parts are numbed, but not completely anesthetic, sensibility will in general be completely restored by the first application; if the anæsthesia is complete, it may require two or three applications to restore it. This latter number suffices in a case where anæsthesia had existed more than four years.

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**Loath and Ross's Phospho-Muriate of Quinine.**

Recommended in Debility, Lassitude, Disinclination for work, loss of memory, loss of, or variable appetite, Nervousness, Tremulousness and general relaxation of the system.

Price Rs. 2 per phial. Packing 4 As.

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Price Rs. 1 per box, and Packing 4 As.

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AN INVALUABLE SPECIFIC

For the Cure of Piles and Prevention of Fistula.

They claim the merit of totally removing all pre-disposition to Piles or Fistula, and in actual cases of the former, however severe, of completing a cure more rapidly and with greater safety than any preparation hitherto introduced.

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**BLISS'S PER PHOSPHODINE**

**A Safe and reliable Phosphoric Remedy**

FOR

Neuralgia, Nervousness, Lassitude, Overworked Brain, Nervous and General debility, Failure of Memory, Dimness of Sight, Depression of Spirits, Impoverished Blood, Liver Complaints, &c., &c.

Price per bottle Rs. 5. Packing 4 As.

**Dr. S. P. Banerjee's Sanjivani** cleanses the blood of all its morbid and effete materials, restores the normal function of the liver, and keeps the cutaneous system in its proper state of purity.

Price per bottle Rs. 4. Postage &c., Re. 1.

**WHOLESALE RATES ON APPLICATION,  
GOBIND CHUNDER DUTT & CO.  
WHOLESALE & RETAIL DRUGGISTS.**



# P. W. FLEURY & CO.,

**BUILDERS, ENGINEERS, SCIENTIFIC INSTRUMENT MAKERS**

AND

**CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION.**

No. 63, DHURRUMTOLLAH STREET, CALCUTTA.

## Britannia Company's Patent Combined Lathe and Fret Saw.

It is a Lathe, Drill, Fret Saw, Circular Saw, Emery Grinder and Polisher, in one compact tool with heavy Fly Wheel.

The Fret Saw works with a perpendicular stroke, and requires much less power than any other, while the quality of the work is superior. It will cut the most intricate designs in wood up to 1½ inch thick, and is provided with 1 dozen saws.

The Table is adjustable, and drops to enable the Saw to enter another hole, without loss of time.

It has an improved Clip, by which the Saw is instantly fixed, while the introduction of rollers behind the saw prevents breakage.

The adjustable Presser Foot is introduced, and prevents the wood being jerked upwards.

It has a horizontal drill for drilling holes for Fret work.

As a Lathe it is very durable, with planed bed, takes 8 inches by 4 inches between centres, conical Mandri hardened Shaft, 3-inch Face-plate, Driver, 2 Rests, square Thread in Barrel, same as a first-class Engineer's Lathe.

It is provided with an Emery and 2 Buff Wheels fixed on Mandri of Lathe, and by means of which steel, stones, and shells may be polished and tools and knives sharpened.

A Circular Saw with iron table and spindle is fitted to the Lathe.

These Tools are coming into favor for Ladies as well as Gentlemen, and are a most useful and never-ending source of amusement and profit. Rs. 120

## Treadle Foot Lathe.

A splendid second hand turning Treadle Foot Lathe, with planed iron bed, 3 feet 3 inches long, and 5 inch centres; with strong cast iron standards, with 5 speed turned Fly wheel, Head and Tail Stocks, with hand rest, 1 iron turned face-plate. 1 centre piece for wood turning, 1 chuck for fixing drill, and 1 brass chuck fitted with 8 screws for small work. 1 compound Slide Rest, with arrangement for turning taper or conical work to any desired angle, and with 6 suitable steel turning tools complete. Rs. 150

## The Photo-Chromosome

Utilises the Magic Lantern slide all the year round. Adds to any glass transparency *Nature's* beautiful tints. Charming dioramic effects are produced. Never fails to please. Rs. 25.

## Woodbury's Patent Sciopticon.

A new and improved form of Magic Lantern, specially suited for Drawing-Room Entertainments, Schools, Exhibitions, &c.

The Sciopticon is always ready at a moment's notice, a match is applied to the lamp, and, after a few seconds, the wicks can be turned up to the right height, and all is ready. When the entertainment is concluded, the wicks are turned down, the flame blown out, and the instrument put aside for the next occasion. Sciopticon price... .. Rs. 80.

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# T. E. THOMSON & CO.,

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CALCUTTA.

IMPORTERS OF

SCALES, WEIGHTS, AND WEIGHING MACHINES

SUITABLE FOR

**Treasuries,**

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**Public Offices,**

**Post Offices,**

**Merchants,**

**Railways,**

**Contractors,**

AND

**Private Families.**

WEIGHTS TESTED BY THE ENGLISH AND FRENCH STANDARDS.

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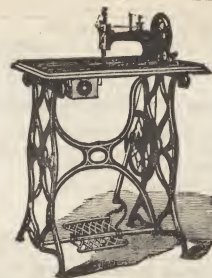
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G. H. SIMMONS.

a-53 Secretary to the Bridge Commissioners.

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# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, MAY 8, 1881.

NO. 107.

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## Telegraphic Intelligence.

### REUTER'S TELEGRAMS.

#### RUSSIA.

ST. PETERSBURG, 6TH MAY.

There are rumours in circulation that changes and reforms are in contemplation by the Imperial Government.

#### EXPECTED RISING OF NATIVES.

CAPE TOWN, 6TH MAY.

A general rising of natives, it is feared, will take place in the Transvaal after the withdrawal of the British troops. The Cape Ministry has resigned.

#### ILLNESS OF MR. GLADSTONE.

LONDON, 6TH MAY.

Mr. Gladstone is indisposed.

#### THE BI-METALLIC CONFERENCE.

PARIS, 6TH MAY.

At the meeting of the Bi-metallic Conference to-day a divergence of views was manifested by the representatives assembled. Germany will adhere to the gold standard only, but intimated her willingness to suspend sales to silver for several years, and consented also to withdraw the five mark gold coin from circulation. England, India, and Canada stated they only agreed to participate in the Conference in deference to the invitation received. They offered to give information upon subjects under discussion, but would not vote. Russia, Sweden, the Swiss Confederation, and Greece would under certain reservations adopt a bi-metallic standard. Austria regretted the difficulty of the situation in which she was placed owing to a forced currency existing in that country. The other representatives remained silent.

## Editorial Notes.

We read that on Sunday, the 10th April, upwards of 170 Unitarian ministers in England preached on the opium traffic and in favor of its suppression.

A WRITER in the *Guardian* attributes the recent reverses of British arms to the national attitude towards God as indicated by the ejection of Mr. Bradlaugh at Northampton,

HIS EXCELLENCY the Viceroy has been pleased to authorise the affiliation of the Albert College, Calcutta, to the Calcutta University up to the First Arts standard. The Albert College belongs to the Indian Reform Association.

It is said that General Haig has returned to India for a year, having volunteered to take up the work of a missionary in the Godavary District. This is probably the first instance, says the *Lucknow Witness*, in which a retired civil or military officer of high rank ever returned to India for the sole purpose of doing missionary work.

THERE is a proposal to establish a Moral Union among the younger members of our community. The idea is that every young man who joins should take a pledge, and seriously cultivate such moral habits as may be fixed from time to time. The importance of a movement like this in these days is evident, and we hope that it will gradually bring under its influence all the young men of the Native community.

MR. BRADLAUGH has once again come to the front. He has been re-elected for Northampton, but this time by a decreased majority, Mr. Corbett, who also contested, running him very close. Mr. Bradlaugh, however, has not been allowed to sit, Sir Stafford Northcote's resolution against him having been carried in the House of Commons by a large majority. A Government bill is now before the House, in which it is proposed to allow unbelievers to affirm. This bill, we think, will pass; but it will most probably be rejected by the House of Lords.

GEORGE COMBE, the phrenologist, in a letter to Dr. Robert Leo, says that in all the Atheists whose heads he had examined he found a deficiency of the organs of Wonder and Ideality. He adds: "Some of them have a fair share of Causality and Veneration, but all of them are deficient in the power of going out of themselves and embracing a wide sphere of thought. I have found them looking perfectly blank, when an abstract argument was being carried to its logical but distant conclusions, so distant that an exercise of imagination was necessary."

THE Rev. Mr. Brown of the Oxford Mission calls attention to what he considers a slight inaccuracy in our reference to George Eliot in a recent issue of our paper. George Eliot, we said, had no quarrel with Christianity except its want of historical evidence. "What I believe she did say," observes Mr. Brown, "is that she had no quarrel with Christianity except its want of verification." George Eliot's words, as given in a late number of

the *Contemporary Review*, were these:—"Deism seems to me the most incoherent of all systems, but to Christianity I feel no objection but its want of evidence." It comes to the same thing after all. Evidence which cannot be verified, is no evidence to a writer of George Eliot's position.

A LADY expressed before Carlyle her regret that the Jews had not received Jesus Christ, and wished that he had appeared in our own time. "How delighted," said she, "we should all be to throw our doors open to him, and listen to his divine precepts! Don't you think so, Mr. Carlyle?" Thus appealed to, he replied, "No, Madam, I don't. I think that had he come very fashionably dressed, with plenty of money, and preaching doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation, on the back of which would be written, 'To meet our Saviour;' but if he had come uttering his sublime precepts, and denouncing the Pharisees, and associating with the publicans and lower orders, as he did, you would have treated him much as the Jews did, and have cried out, 'Take him to Newgate and hang him!' " He admitted, however, that Lord Houghton would probably invite him to breakfast!

THE *Indian Christian Herald* understands that the Commissioner of Police has issued an order prohibiting preaching in all public squares. We were under the impression that this order referred only to the Wellington Square. Whatever it be, it is one of those indiscreet, ill-considered orders which bring Government into contempt, and make many people besides discontented and miserable. The only circumstance which may justify such an interference with public rights is when there are apprehensions of a breach of the peace. But it is absurd to expect a breach of the peace in Calcutta, where the inhabitants are generally so peaceably inclined. And then if there is any reasonable fear on this score, is it not a reflection on the Government itself that it cannot keep the peace? If the information given by the *Christian Herald* be correct, we think the public ought to raise a protest against this most ill-advised policy of Government.

THE street-singing by our missionaries during the last fortnight has been on the whole very successful. We have attended one or two of these parties, and our impression is that nothing is better fitted to gain the respect or win the heart of the people than these simple processions. The usual plan adopted is to get a number of friends together, and get them to sing before the doorway of a certain house. A number of Brahmo children sing along with the missionaries, among whom is also our leader dressed in plain yellow cloth, and the effect of their singing is irresistible. Wherever they have gone both high and low—



but the high more often than the low—have combined to honor these humble ministrals. Worthy men, rich men and millionaires, the owners of the houses before which or near which the singing was conducted, came down to the streets and cordially received the missionaries and in no case did our friends meet with the least insult or ill-treatment. God is helpful to these devoted servants. May they continue to work and prosper!

THE disciples of Christ in the early centuries often predicted the end of the world, and now Christians join with astronomers in frightening babies, both old and young. The world was to come to an end only the other day in consequence of what they called the perihelia of the planets, and now that we have been able to resume our breath, there is another prediction which is waiting to be verified. The comet Newton, say the alarmists, will soon be visible to us. It is said to be rushing towards its perihelion with accelerated velocity at the rate of 200 miles per second, or 7,200,000 miles per hour. "But it is nothing to the 'time it will make' when nearest the sun, as one of its foci. Then it will reach the inconceivable velocity of 20,000,000 miles an hour, and such will be the attractive forces of the sun that, some say, the comet will not pass round in its usual orb, but will dive head-foremost into its bowels, tail and all, so intensifying the heat of the sun as to produce such disorder in our planetary system as will cause sickness, death, and destruction in all our borders." There are babies, as we have said, who actually believe that their end is approaching. Why not make their wills at once?

AN officer of the Austrian Army declaims in the *Nineteenth Century* against the "Military Impotence of Great Britain." The writer's impression is that "a great war every fifty years, acting as a kind of moral thunder-storm, is as indispensably necessary for mankind as in the natural world are hurricanes and tempests, hail and thunder and lightning;" and that "without war mankind soon falls into that slough of sentiment, that sluggishness of life, that foul sewer of stinking egoism—in a word, into those conditions which are the precursors of the inner dissolution of a state, or an invitation to stronger peoples to come and overthrow those which have grown feeble and faint-hearted." What a bad Christian this writer is! England, we believe, is the only country which has for the first time in the history of the world taken the initiative in the peace movement. Under the influence of such men as Cobden, Bright and Gladstone, it has in one or two well-known cases actually submitted to peaceful methods of settling international difficulties; and whatever thoughtful writers may say to the contrary, these examples of heroic self-sacrifice have done more for the cause of religion and humanity than all the Bibles thrust at the point of the sword upon unwilling nations. England, says the writer, has become militarily impotent. Moral bravery certainly does not argue impotence. It argues, on the contrary, true manhood, the possession of all that strength, vigour, and power which alone can preserve nations. Brute force cannot save a country. It has not saved France; it has not saved Russia; it remains yet to be proved whether it will save Germany. It certainly did not save Rome from death. What saves a nation is not

physical force, but healthy morality fostered by the true religious spirit. If under the teachings of a Bright or a Gladstone England does acquire this moral spirit, it can safely defy the world, for what is of God's must be preserved by Divine strength, though all the swords may be pointed at it to bring about its destruction.

J.M.T.'s letter on the New Dispensation was published as "selection" in our last issue. In it he is compelled to admit that our church "is undoubtedly gaining ground very rapidly." The blindness or prejudice or, we may even say, the ignorance of the writer, is remarkable. According to him the doctrine of the Motherhood of God is "probably an attempt to borrow, or adapt to Brahmo uses, the Mariolatry of the Catholics," though in the very next line he quotes Professor Monier Williams, according to whom the doctrine in question is "a well-known idea of Hinduism." Another wonderful—yes, wonderfully new—idea which J.M.T. has got into his head, and this in connection with the doctrine of the communion of saints, will not, we hope, need much serious refutation. "One result, I fear," he says, "indeed I may say I have noticed, is an encouragement of spiritualism, or more properly spiritism. Those who are willing to believe that the spirits of the dead can be invoked by us and communications received from them, are more than ready to accept the doctrine of the communion of saints and prophets. Keshub Chunder is in no sense a spiritualist, but his new doctrine is more like the belief of the modern spiritualists than any other known faith, and it is powerfully influencing those who lean towards this pestilential system." Here is another extract:—

Another evil result of the recent teaching of the Dispensationists is a revival of faith in heathenism. Hindu mythology is spiritualised, its heroes allotted places in the temple of the prophets and great worthies, and the worthless and pernicious system which has cursed India so long, is dignified with the rank of a true but misunderstood religion. The result is quickly apparent. Six or eight years ago, young men spoke of Hinduism as a thing of the past. They hope for nothing from it, and cared nothing for it. Now hear the who system warmly defended by youths who fancy they are Brahmos. They discard idols, but accept,—I can call it nothing else—heathenism. They are "advancing backward" with alarming rapidity. The New Dispensation is to them a cover for that which they once were ashamed of.

Utterances like these from the lips of men whom we esteem, make us sad and melancholy. If they had been merely shallow and superficial criticism, we might have excused them. But they are something worse; they are based upon ignorance, and it is one sad lot of the Brahmo Somaj of India that all the hostile criticism which it has drawn upon it in India or in England, is based upon misrepresentation or ignorance. If J. M. T. had known better, he would have said that there are no greater or more unsparring foes of idolatry in the world than the Brahmos of the New Dispensation.

#### CHRIST AS A TEACHER.

CHRIST was great, but he was greet not as a teacher but as the son of God. The more we try to exalt him as a teacher, the more we degrade him. It is a vulgar error that by giving Christ the highest place among the world's teachers, we accord to him his rightful position in the economy of Providence. Our conviction is that God never designed him for the office of an instructor. He never placed upon the head of His

blessed son the teacher's crown. The prophet of Nazareth was never designed or destined to be the first school master in the school of theology. Such opinions may run counter to the established and universally accepted verdict of Christendom. Yet to us they seem well-founded, and honestly must we avow them. Indeed Christ with all his greatness occupies an inferior and subordinate position among teachers. We are ready to acknowledge him as one of the many teachers from whom the world has from time to time learnt wisdom. But we do not, cannot look upon him as the only teacher. He is not the one in whom all truth is to be found, at whose feet all knowledge, literary, scientific, political, may be gathered. He is not the encyclopædia or the gazetteer many represent him to be. It does not require elaborate argument or evidence to verify our assertions, they are so self-evident. Were we asked to state what Christ does not teach us, we would unhesitatingly say, history, geography, philology, and a hundred other things. Christ was profoundly ignorant of book-keeping; he could not make a steam-engine or build a house. The art of painting he could not teach, nor even the culinary art. Had he been appointed a teacher of the physical sciences, he would have doubtless proved a failure. Some will say,—But these are secular matters; Christ was the teacher of all saving truth. Even this latter position we deny. Christ never taught *yoga* or *bhakti*. He never instructed men in the duties of domestic life. He spoke very little of the attributes of God or the nature of the soul and on the subject of the great hereafter he said even less. If we wish to know how we should cultivate rapturous communion with God or the saints, the Gospel is silent. Elsewhere must we go to learn these things. In other books must we seek such knowledge. God sent other teachers to enlighten us on those points, and these other teachers we are bound to recognise and honor if we are anxious to learn of them what they are commissioned to teach. But in doing so we do not dishonor Jesus. To say that he was not a good confectioner or blacksmith does not detract from his merits. We did not tarnish his glory by saying that he could not solve the fifth proposition of Euclid's First Book. Nor does he lower himself in the estimation of the world, because he fails to explain the secrets of *yoga* philosophy. We give him all the more credit because of his failure. Christ came to live, not to teach. He gave life, not doctrine. One thing he taught, and that was true sonship, but not as a teacher. He lived son-life, and revealed the Father. How God can speak and act through humanity Jesus Christ showed as none ever showed before. He manifested the Father and the son in harmony. He was not a teacher: he was the Son. He embodied one truth only; it was the Logos. He gave one lecture only; it was the cross. That was enough. It achieved what hundreds of illustrations teachers and millions of books have failed to do. Not Christ's lips, but his life and death have taught and sanctified the world. He is a marvel and a miracle, for he is the Father in the Son.

#### THE EVIL AND THE REMEDY.

WHEN society is in a ferment, when a sort of uneasiness characterises its efforts and doings, when certain evils stamp out its vital parts, and render it incapable of exerting



itself, it is then that God sends down His fresh mercies and in the shape of a new dispensation cures the evils under which men are groaning. Every dispensation is meant to cure a particular evil, and by removing it help nations to raise themselves to a higher life. Let the student of history contemplate the condition of a society before the advent of a new religion, and then he will understand the circumstances that necessitated the appearance of a new dispensation. Christianity cured the world of the folly engendered by Greek thought and Jewish exclusiveness. Mahomedanism lifted nations sunk in the most barbarous idolatry, while Sakya Muni dispelled the hypocrisy incident to Brahmanical priesthood by bringing in the light of a new morality. It may be asked what it is that the New Dispensation of the Brahmo Samaj has come to cure. To answer this we should once turn our eyes abroad and understand the great evils that sit as nightmares upon the breast of civilized humanity. The present age is certainly an uneasy age. We see there is no rest in it. Everywhere the soul strives to free itself from shackles or restraints, and asks the leading question of the day. What is the origin of all that I see? What am I? Whence am I? Whither do I tend? These are asked with emphasis, in books, speeches, and conversations, and the human thought is busy with the solution of these problems. It is an age of doubt—honest doubt it may be, but doubt as to the origin and tendencies of all things. It is not the indifferent, lifeless doubt of which the poet sings, but an ever active, aggressive doubt—a doubt assuming in many cases the shape of the hydra-headed monster which we recognise as atheism, positivism, materialism, &c. As time goes we find a veritable struggle between faith and unbelief. The active monster we speak of has taken various shapes—of Nihilism, for instance, in Russia, of Socialism in Germany, of Communism in France, and perhaps of Fenianism in Ireland. All these are aided by the best thought of the day, and as, under the combined influences of these, belief is losing ground, these are getting more powerful and aggressive than ever. A struggle has commenced, and within a short period it will be a mighty one. Already kings are not safe on their thrones, the churches are attacked, the most cherished institutions are failing in vitality, the most sacred laws that regulate life are being trampled under foot. Already the earth has begun to groan, and the death struggle is anticipated. That there will be another revolution—not French this time, but a general European one—is seen by those that see with the eyes of faith. It will be a frightful revolution in which God, law and order will stand arrayed against unbelief. Holy laws will be trampled upon, kings will be overthrown, churches will be desecrated, property will be abolished, the ties of family will be openly broken, and everywhere unbelief will try to put its heavy iron chains upon struggling humanity. All that is a frightful picture; and the present condition of Europe tends to confirm the worst anticipations in that respect. The growth of atheism is, indeed, the dreadful phenomenon of the age. Now, it is in times like these that God reveals Himself to the world. Men are surely losing sight of Him; they have begun to blaspheme, curse and banish Him from the creation. Philosophy declares Him to be unknown and unknowable; science declares Him to be useless; practical politics bows not to His decrees; reason ignores Him, and men and women forget and disavow Him. This society is daily becoming atheistic. What is the remedy

for this evil? Surely, we boldly say, the New Dispensation. Our Dispensation knows of no doctrines, it has no laws to lay down, it evolves no complicated metaphysics. The only word it uses is—God, or Hari or Mother. It has come down to tell us in thunder voice that God is the eternal I AM. In every mighty transaction, in every detail of life, in every throb of the heart, in every breath that we draw there is He—the only Reality. Nations and individuals live, move and have their being in Him. The only force that sustains the universe, the ever-abiding Law is He. He regulates prosperity and dispenses adversity, is present in illness and rejoices in health. The only God—there is none other than He! And blessed shall we be if we know of none other than Him. The members of the Church of the New Dispensation are sworn enemies of unbelief. They are friends of religion—every kind of it; but they mean to struggle with atheism. They find the hand of God in every religion, in every dispensation that once saved the world; hence they honor all prophets and saints. But in atheism they find the hand of sin—in that leads man away from God. Such is the nature of the New Dispensation. We pray that in our earnest struggle with unbelief we may be fit and worthy servants of the Lord. It is a great struggle, but it is one in which God Himself leads the believing warriors. Victory to His Name!

#### CHEERING WORDS FROM THE WEST.

—O—

PROFESSOR MAX MULLER has kindly given us permission to make use of the following letters which he has written to our minister, and in availing ourselves of it, we wish to tell him how much we are encouraged and strengthened by the kind words which he has spoken. His assurance that our best friends in England have not forsaken us, comes to us at the most opportune moment. The New Dispensation, which the comparative method will one day make clearer to the western intellect, is a product of purely Indian growth, and our fellow theists, in declaring their allegiance to it, ought not to lose heart, but they should gather fresh courage at the thought that many of their best friends in Europe are watching them closely, sympathising with them whenever they can, and rejoicing in every successful effort to aid the growth of true religion. The first letter which we print below refers to the long expected reply of Professor Monier Williams to our representations on his strictures against our church. We have not yet received the number of the *Journal of the Royal Asiatic Society* in which the reply appears, and, therefore, we need make no comments at present:—

I.

“I have just seen the answer of Professor Monier Williams in the last number of the *Journal of the R. A. S.*—an answer as unworthy of the Society as of the writer. After that, I felt it all the more due to you and to the cause you have at heart to give you leave to publish my letters, to show to the world that your old friends have not lost their faith in you, and that they are not influenced by such evidence as that of Pandit B. K. Goswami. How can a man who himself complains of imperfect reports, appeal to a report that has actually been contradicted, and quote it as conclusive indication of the opinions that prevailed everywhere? Depend upon it, such arguments

produce the very opposite result of what they are intended to produce. I saw the — who has never been influenced by these proceedings. He is a true friend to you, and anxious to help whenever you want help.”

II.

“You may have wondered that I should never have written to you since you left England to return to your own country and your own work among your own people. I have often thought of you, and whenever my memory went on a long pilgrimage to my friends who are doing good work in different parts of the world, I always lingered before your image, and wondered whether I could and ought to help you in your struggles as it grew harder from year to year. But as our span of life grows smaller and smaller, work seems to grow thicker and thicker. If we want to do anything, to finish anything at least up to a certain point, we must learn to let many things take their own course. We must learn to trust—and I can assure you that ever since I saw you face to face, ever since I listened to you pleading your cause so powerfully before our great theologian, Dr. Pusey, and afterwards heard you unfolding to me your brightest hopes for the future of India, I have always trusted you. For, too, I mean that I have always approved of all that you have written or done. Far from it. But with regard to most of the matters which have been discussed between you and your opponents, what right had I to condemn the steps which you thought it right to take, or, at all events, to put my judgment against yours? I do not call that trusting our friends, if we want them always to think and speak and act exactly as ourselves would think and speak and act. Trusting our friends means to give them credit for good and honest intentions, even where we differ from them and they from us. It is easy to trust in a Divine Providence, if all goes well with us: but to trust when all goes against us, that is real trust. It is the same with our faith in men. I know that your one object in life is to do good to your countrymen, to help them to amend certain defects in their social life, and to purify their religious ideas; and I shall never believe that a man who has devoted his life to so noble a purpose, can be guilty of the charges brought against you. I never shall think you infallible in your judgments, but whatever may happen, I trust, ay, I know, that you will always remain true to your own noble self. \* \* \*

“Many of those who applauded you and patronized you before you had achieved your best successes, did so because it was the fashion. They had no idea of the real nature of the work you had taken in hand; but they liked to pat you on the back and give you advice, and warn you against dangers and all that. You see you were only a Native—and is not every European far wiser than a Hindu? How I hate that conceit! I do not mean to say that it is general, but it exists; and what is the worse, it exists in influential quarters. Men who have been in India, men who write on India, men who profess to have studied the language and literature of India, speak even of the most learned, the best and wisest of your countrymen, of men in knowledge, manners and character infinitely their superiors,—as of so many ignorant and naughty children. Have we not conquered India, they seem to say, do we not govern India, and should we not know much better than Ram Mohun Roy, or Debendro Nath Tagore, or Keshab Chunder Sen, what is the right course which Indian social and religious reformers ought to follow? I know of men who could



not construe a line of Sanskrit, and who speak and write of your ancient literature, religion and philosophy, as if they knew a great deal more than any of your best *Srotriya*s. How often you must have smiled on reading such books! The idea that anything could come from the East equal to European thought, or even superior, never enters the mind of these writers, and hence this utter inability to understand and appreciate what is really valuable in oriental literature. There is no problem of philosophy and religion that has not been a subject of deep and anxious thought among your ancient and modern thinkers. We have done some good work, too, in the West, and I do not write to depreciate achievements of the Hellenic and Teutonic mind. But I know that on some of the highest problems of human thought the East has shed more light than the West, and by and by, depend on it, the West will have to acknowledge it. There is a very able article in the last number of the *Edinburgh Review* (Jan. 1881) on Dr. Caird's Philosophy of Religion. Dr. Caird is a representative man in England, and more familiar than most Englishmen with the solid work of modern German philosophers. And what is the last result at which Dr. Caird arrives, and of which even the *Edinburgh Review* approves? Almost literally the same as the doctrine of the *Upanishads*! Dr. Caird writes:—"It is just in this renunciation of self that we truly gain myself—for whilst in one sense we give up self to live the universal and absolute life of reason, yet that to which we thus surrender ourselves is in reality our truer self." And again: "The knowledge and love of God is the giving up of all thoughts that belong to me as a mere individual self, and the identification of my thought and being with that which is above me, yet in me—the universal or absolute self, which is not mine or yours, but in which all intelligent beings alike find the realization and perfection of their nature." (p. 257). I need not tell you or any one who knows the *Upanishads* how powerfully the same doctrine, the doctrine of the *atma* and *paramatma*, was put forth by your old *rishis* more than two thousand years ago. Many years ago I ventured to show that the five-membered syllogism of the Indian Nyaya Philosophy is the best form that can be given to the syllogism of inductive logic. But European logicians cannot get over the idea that there is no logic like that of our schoolmen, and that every deviation from it is a mistake. The same conceit runs through almost all that is written on India. India may be patronized, some works of Indian poets and philosophers may be called clever and curious, but to recognize in anything the superiority of Indian thought, or the wisdom of Indian Native opinion, that is out of the question.

I do not write this in order to flatter you, but in order to warn you against being disheartened by foreign criticism. Few people in Europe, very few, understand the object of your work, or have any idea of the dangers and difficulties which you have to encounter. You should look upon praise and blame as we do upon sunshine and rain. It comes and goes we know not why? But there is one thing that serves a parol against conceit, and as an umbrella against despair, and that is a clear conception of the true purpose of our life. Let me quote once more from Buddha (*Dhammapadam*, 227-228). "This is an old saying, this is not only of to-day, they blame him who sits silent, they blame him who speaks much, they also blame him who speaks little, there is no one on earth who is not blamed. There

never was, there never will be, nor is there now a man who is always blamed, or a man who is always praised."

## RULES OF FORGIVENESS

—o—  
(New Dispensation.)

We are apt to leave our doctrines and beliefs where our books are. We treat our God as a theory and our religion as a book, and we forget both when the season of action comes. We read our moral code and ponder on it for a few minutes, and then leave it on the bookshelf. Is not truth for practice, and the moral law for action? We know we ought to forgive, but do we practically forgive our foes? Why do we not frame a few practical rules of forgiveness, and act on them? Why do we not draw up a scale of forgiving courtesies to be offered in return for different forms and grades of enmity? Let our friends try the subjoined scale till a better one is found:—

- Enmity*—If one smites you on your right cheek,  
*Forgiveness*—Turn to him the other also.  
*En*—Should any one speak or write against you continually,  
*For*—Perfect silence.  
*En*—Should he pride himself upon having written a most damaging scandal,  
*For*—Do your best to circulate and give it publicity.  
*En*—If your enemy has taken a bit of your land,  
*For*—Give him another bit.  
*En*—If he has kicked you,  
*For*—Tell him you regret he has hurt his own feet.  
*En*—If your reputation has been assailed,  
*For*—Send the offender the best fruits of the season.  
*En*—Should the present irritate him and excite him to calumniate your wife and children,  
*For*—Send him clothes and sweetmeats and toys for his wife and children.  
*En*—If a lecturer attacks you publicly,  
*For*—Propose a vote of thanks.  
*En*—When your worst foe is in distress,  
*For*—Send him quietly a cheque or a currency note.  
*En*—When the whole city is ringing with the loudest invectives against your character,  
*For*—Smile complacently.  
*En*—If your enemies call you a swindler, a rogue, a deceiver, a robber,  
*For*—Kiss the ground which they have touched with their feet.  
*En*—When you see that the enemy is desperate and very angry,  
*For*—Weep before the Lord and ask Him to bless the enemy so that anger may no longer burn his soul in hell-fire.  
*En*—When the enemy exults and rejoices that he has tormented you for ten years continually in public papers,  
*For*—Say you are very sorry for the trouble, for you have never read those papers.  
*En*—When the enemy has repeatedly stabbed your reputation and tried to injure your popularity,  
*For*—Call your friends together by the thousand and thank God for your prospering cause.  
*En*—If the enemy still continues to be hostile,  
*For*—Pray and pray, pray for him continually.  
*En*—If he hates the New Dispensation,  
*For*—Pray to God that the enemy may accept it and join the believers.

*En*—If a whole body of antagonists continue to persecute you,

*For*—Say to the Father, bless them for they know not what they do.

*En*—If the whole country is against you,  
*For*—Go about continually singing the name of the Lord so that all may eventually come to Him,

## Brahmo Somaj.

SHRI GRISH CHUNDER is now at Kendrapara on his way to Cuttack.

The usual monthly service takes place in the Brahma Mandir this morning. Service is expected to begin at 7-30.

We are sorry the epistle from Western India has not yet been answered. Perhaps the Apostolical Conference, to whom it was referred, will reply shortly.

We were much concerned to hear that our esteemed brother Bhai Protap Chunder had an attack of apoplexy while at Ghazipore. He is however better now, and has left the above station for the hills. He proposes to spend some months at Simla.

The members of the Oxford Mission were invited to a Native dinner at Lily Cottage, last night, and what transpired was most interesting, and suggested important reflections. The Christian humility and ascetic simplicity of our brethren touched everybody present, and the cordial and free interchange of sentiments which characterized the whole proceedings left little doubt in the mind as to the possibility of hearty social intercourse between the East and the West. Father O'Neill and the Oxford brethren took their seats upon a piece of carpet on the floor, and rice, *parotta* and curries were served on "undivided plattin leaf." There were also varieties of fruits and sweetmeats, and the indispensable curd. It was a suggestive scene,—the West and the East meeting at dinner, and exchanging their sympathies as if they were one in heart and kinsmen in God's household. The distinctions of caste and nationality gave way before the genuine impulses of brotherly love. After dinner there was Native music.—*New Dispensation*

## Correspondence.

"[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed., S. M.]

## THE NEWNESS OF THE NEW DISPENSATION.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—The blessed "New Dispensation" has brought in new ideas, new aspirations, new struggles, new responsibility, new hopes, and new joys to those who have had the privilege to accept it. But I do not wonder when the outside people say that there is nothing new in the New Dispensation; they are no more to blame than the blind who have no idea of color or the short-sighted who cannot distinguish its different shades. All the ideas of the New Dispensation were, in their rude form, in the Brahma Somaj—the child, as it has been said, was in the womb for 40 years. It is a well-known fact that the *fetus* contains the child and the child contains the man, and yet the child is new in respect to the *fetus* and the child to the man. The spirit of eclecticism was in the old Brahma Somaj, but the eclecticism of the New Dispensation is different, the former was only a sort of respect recognizes in them so many moral forces of different kinds, emanating from the eternal fountain of Godhead. It is impossible, by our very moral and spiritual constitution, to be godly without imbibing their spirit. Can one live in this physical world without living in the force of gravitation? That cannot be; so one cannot be godly without living in those moral and spiritual forces manifested in the great men. One cannot live in



God without living in the prophets and saints and the great teachers of mankind. Hence is the necessity of the "Pilgrimages," which are nothing more or less than spiritual culture to imbibe the spirit or moral forces of the departed great souls. By the power of conception we bring before our mind's eye the deeds and sufferings and the surrounding circumstances of the mind which we may call "absorption" or sympathy, we imbibe their spirit, and enjoy the same for a time; when those exercises are repeated often and the attempt is made to reduce them to life, the spirit becomes abiding by the grace of God.

Yours, &c.,  
R. M. B.

# ST. JOHN'S PROEM.

TO THE EDITOR OF THE "SUNDAY MIKRO."

BROTHER,—My thoughts are with you, in Calcutta; with your days growing hotter and hotter; while we have the wind in our teeth; sit lovingly in its eye; and shall soon double Cape Comorin, be up the Red Sea and across Egypt; wave hands to Brindisi and slip through Venice to Milan; drive the iron horse into Paris, and before the end of June, have passed from London to New York, well out of the torrid zone to the home of the apple and the peach. As I want to give you a word for your Sunday readers, suppose I copy here my paraphrase just made, as follows:—"In the mind that of the first 14 verses of the Gospel of St. John; known to controversialists as his preface or Proem. You know that in it some Trinitarians find the citadel of their Bible-proof of the Godhead of Jesus. Please mark, that my rendering is less literal than substantial—Verse by verse, its meaning comes to me as follows:—"Being in mind that I give *Life* its four cardinal points (the lips of Jesus) to make the meaning more distinct. Here is my Proem of St. John:—

(1) In the boundless past, beyond our thought, lived the All-Wise. Infinite wisdom God had—and was. (2) The life that, in man, feels, believes, thinks and works, was God's from everlasting. "I was with God alone. (3) Loving, holy, wise, omnipotent Creator, out of These came all that is. (4) In imparting His life to men, God shared with them His divine wisdom. (5) It came but dimly at the first; and ages of darkness preceded the faint dawning of man's thought. (6) There came a godly man whose name was John the Baptist. (7) John came to herald the dawn which God was opening on humanity. (8) He was not the dawn, but came forth to welcome it. (9) That only is God's light which shines impartially and alike for all men. (10) Man's consciousness of divine truth was so dim that many few discovered He was with them as a Father; or cared to know Him. (11) No paradise, no golden age, no *Seraphim* is here. It begins as a darkened infant, if not "a savage." (12) The all loving Creator lived with and in his human offspring *sons* before they knew Him. He would have met his children in their souls. But they opened not to His call. (13) Though to such as let Him in, he gave the consciousness of a life resembling his own, even as a son's a father's, a power divine to love, aspire, know and do without ends as God does. (14) Those who accept this life divine get it not from ancestry nor earthly parentage, nor aught that is human, but direct from God. (15) That divine life became human in Jesus. When he appeared we saw how gloriously divine human life could be. We saw divine life made human, as if for the first time. So full was Jesus of Love, Faith, Wisdom, Power, Godliness.

DALL,

(Dated) At Sea, off Cochin, April 27, 1881.

# THE TRINITY IN UNITY AND THE DEITY OF CHRIST. NOT DO. TIMES OF REVELATION.

TO THE EDITOR OF THE "SUNDAY MIKRO."

SIR,—Not long ago I was referred by one of your correspondents to the great theological library of Europe for answers to all my questions. Your readers will be surprised to learn that this important library, instead of furnishing good sound arguments for believing doctrines of Trinitarians, gives us an almost endless string of startling admissions that the doctrine of the Trinity, or the word that would express it, is not to be found in the revealed word of God.

The most distinguished divines belonging to orthodox churches have in their own comments

and honest admissions confirmed the truth that the Almighty Being is *strictly one*, and that Christianity on the one hand is simple, clear, intelligible, rational, practical and quite consistent with itself; while, on the other hand, Trinitarianism, which calls one person God, another person God, and a third God, and pronounces all three to be one God, is unintelligible, irrational, inconsistent, unscriptural and improper, we beg to draw the attention of the Brahmo community and particularly that of all your Christian readers, to this truth supported, as I shall presently show, by Trinitarian testimony.

"The word 'Trinity' is never found in the Divine Records, but is only of human invention, and therefore sounds altogether frigidly (*frigidè*). Far better would it be to say 'God' than 'Trinity.' \* \* \* There is no reason for objecting to me that the word 'homoeousion' was made use of in opposition to the Arians. It was not received by many of the most eminent men, Jerome himself having wished to abolish the term, and this account they did not escape peril. \* \* \* But though from my soul I abhor the word, I shall not, therefore, be heretic."—Martin Luther. *Postil Major*, fol. 282 *Conflat Rat.*, Latom, tom. xii. fol. 240.

"The phrase 'Holy Trinity one God' is dangerous and improper."—Lambert Daneau: *Resp ad Genebrard*. Cap. iiii. *Opuscula* n. 1387. "The title 'Mother of God' applied to the Virgin Mary is, perhaps, so innocent as Dr. Mosheim takes it to be. The invention and use of such mysterious terms as have no place in Scripture are undoubtedly pernicious to true religion. \* \* \* Theophilus of Antioch (who died about the year 181) was the first who made use of the word 'Trinity' to express the distinction of what he called all persons in the Godhead. The Christian Church is a very free obliged to him for his invention. The use of this and other unscriptural terms to which men attach either false ideas or false ones, has wounded charity and peace, without promoting truth and knowledge. It has produced heresies of the worst kind."—Dr. Archibald McLeane: *Note in his translation of Mosheim's Ecclesiastical History*, vol. v. part 3, chap. 5, sec. 9 and *Chronological tables*, cent. vi.

"This doctrine (that) from the eternal essence there proceeded from all eternity two other essences, the Son and the Holy Ghost, cannot be expressed in an intelligible manner in the phrase, style, and dialect of the Holy Scripture alone; were there no other reason besides, that it is not the doctrine of the apostles, that it is not authority upon earth that can oblige us. There is no true any expression invented since the times of the apostles to those that these holy and inspired men themselves used."—John Leclerc: *Abstract of his Polemical Writings* p. 126.

"It must be acknowledged that there is no such proposition as that, 'one and the same God is three different persons' formally and in terms as he found in the sacred writings, either of the Old or New Testament; neither is it pretended that there is any word of the same signification or importance with the word 'Trinity' used in scripture with relation to God."—Dr. Robert South: *Considerations concerning the Trinity* p. 33.

"The name of 'purgatory' scarcely requires a passing comment. It has, indeed, been made a topic of abuse, on the ground that it is not to be found in scripture. But where is the word 'Trinity' to be met with? Where is the word 'Immaculate' to be read in Scripture? Where are any other terms held most sacred and important in the Christian religion?"—Cardinal Wiseman: *Lectures on the doctrines of the Catholic Church*, Vol. II., p. 50.

"The Jews expected a Messiah that would be, not the son of God by his own nature but only man like the other prophets, though surpassing them in wisdom, virtue, and capacity to obtain and govern the whole world."—Philip Melancthon, as quoted by Dr. C. z in his *Life of Melancthon*, p. 120.

"The procession of the Holy Spirit from the Son, the equality of the three persons in one substance, and the distinction of the same by relative properties, are not expressed in the sacred writings."—Melchior Canus: *Theol.*, lib. III. C. 3 fund 2, *apud Sandium*, p. 5.

"This doctrine (the doctrine of the Trinity) does not strictly belong to the fundamental articles of the Christian faith; as appears sufficiently evident from the fact, that it is expressly held forth in no one particular passage of the New Testament; for the only one in which this is done—the passage relating to the three that bear record (1 John v. 7)—is undoubtedly spurious,

and in its ungenue shape testifies to the fact how foreign such a collocation is from the style of the New Testament Scriptures."—Augustus Neander: *Genl. History of the Church*, vol. I. p. 572. "It must be recollected that the Scriptures do not furnish, ready formed, a systematic and scientific statement of the doctrine in question (the doctrine of the Trinity)."—Professor Schell: *Introductory Essay to Coleridge's Works*, Vol. I., p. 412. "We believe in a Triune God, because we have received it by tradition, though not mentioned at all in Scripture."—Abridged from Cardinal Hosius: *Conf. Cathol.*, *Fidei Christ.*, cap. 27.

"Concerning the Trinity, whether there are really three distinct persons or the generation of the Son from the substance of the Father, the equality of the persons in the Godhead, the three natures in Christ, and the Deity of the Holy Spirit, the church ought to determine; the Scriptures can not."—Cappenstein: *apud Sandium* p. p. 5, 6.

"Read only the 2nd chap. of Acts, where three thousand were baptized in one day. What did these persons know of the Divinity of Christ of which Peter in his discourse alluded to? Did he say one word? What did they know of the personality of the Holy Ghost? They were not acquainted with the Jewish Church, which, in the first instance, might be assumed; and yet they are baptized (presuming the apostles to have fulfilled these commands of Jesus) in the name of the Father, and of the Son, and of the Holy Ghost. What could they otherwise think but that they acknowledged by baptism, Jesus to be the Son of God and the Christ; the gifts of the Holy Ghost, as Peter observed, they both saw and heard) to be no delusion, but to descend from heaven; and the doctrines which the apostles were to teach, under the influence of divine inspiration, to be those which they did, and which they ought to believe? This is the more striking where in Acts xvi. 33, it is not to be supposed that the jailor should have known any thing of the eternal Trinity of Christ; and of the personality of the Holy Ghost; or that Paul in his very short conversation (ver. 32) should have inhaled him in it, as we find no traces of it in his first discourses contained in the thirteenth and seventeenth chapters."—J. D. Michaelis: *The David & Resurrection of Jesus Christ*, p. p. 325-7.

"It is obvious that, if any articles are particularly necessary to be known and believed, they are those which point to the God whom we are to adore, and the moral precepts which we are to observe. Now is it demonstratively evident, from mere Scripture, that Christ is God, and to be adored as such? Most modern Protestants of eminence answer no."—Dr. John Milner: *End of Religious Contradictions*, p. 9, p. 76.

"If we follow the guidance of Scripture we are to conceive of God as one; one being or existence, one mind creating, directing, controlling, all things; possessing the faculties and attributes essential to all mental or spiritual existence, as consciousness, understanding, will, affections, &c."—Joseph Haven, Jun.: in *New Englander* for Feb. 1850; Vol. VIII. (new series), p. 11 p. 17.

I shall continue these quotations, if necessary, to show that Unitarianism, far from being weak, rests on a solid foundation of its own, and supported by pillars built up by Trinitarian concessions found in the great theological library of Europe.

Yours, &c.,  
W. T.

# Provincial.

DUMRAON,

[FROM A CORRESPONDENT.]

The 20<sup>th</sup> April 1881.

ON Wednesday, the 20th instant, Revd. Shais Agbore Nath Gupta, Dina Nath Maumdar and Kedar Nath Dey, three of the apostles of the New Dispensation, accompanied by Bhai Prakash Chunder Roy of Bankipore, arrived here from Ghazipore by the evening down passenger train. It was the day of the congregational service of our newly-established Mission Meeting, and about 35 persons, including members, were assembled at Babu Brojendra Kumar Basu's, one are assembled at the meeting. Revd. Bhai Agbore Nath took the pulpit, and conducted service in Hindi. The service ended with a couple of hymns. As soon as the service was over, one of the audience, a betel-leaved, by caste and profession, was so much moved by the proceedings that he distributed betels amongst the reverend Bhaïs and the audience out of deep reverence for



the *sadhu* preachers, as is the fashion of the country.

The next morning prayer was held in the Maharajah's Park. In the afternoon, there was religious conversation. In the evening the missionary Bhai paid visits to Dr. Assistant Surgeon M. S. Gupta and Babu Devi Prasad, Deputy Manager of the Raj, at their respective places. On their way back they held a *bhajan* (hymn) party at one of the ghats of the Municipal tank commonly known as Naya Talao.

Friday was the day for more important work. In the morning the service was held at the summer house in the celebrated garden of the Maharajah. The whole of the afternoon was occupied in *satsanga* (religious discourse). At nightfall a *sakirtan* procession started from the premises of Babu B. K. Basu. When it reached the Municipal Tank, the Missionaries in Gurga found a gathering of upwards of three hundred men eagerly and impatiently waiting to hear the *Bhagabat-katha* and *bhajans* as in the last evening, according to a notification given by the beat of *torans* and *placards*. But their hopes were more than realised, and they thought their trouble in coming there amply repaid when they listened to the sweet and *Bhakti*-ful addresses delivered the Rev. Bhai Ashore Nath and Dina Nath. The procession then went on, and was followed by close upon two hundred men taking additions as they passed, chanting in silver and clear voice the holy name of Hari. The procession then came back to its place of starting through the bazaar by the Tanah Road. At about ten the apostles were entertained at dinner by their friend and sympathiser, Babu Jai Prakash Lal, the Manager of the Raj at his garden house. A celebrated musician from Gwalior, who happened to visit the station at the time, was engaged by the Manager Satch to do honor to the missionaries. The man played his part so nicely that the dinner seemed doubly sweet and pleasant thereby. The Sanskrit *shloka* he sang from *Srimadbhagat*, with the help of *tanpura*, were excellent. Thus ended the proceedings of this day.

The next day was Saturday. No sooner the missionaries left their bed than a Pandit and a Moulvi visited them, attracted by their preaching and *kirtans*. But what was happy to hear was that each of them claimed the missionaries to belong to his creed. The preachers then washed themselves in the Maharajah's Garden tank, and sat for prayer under the branches of a *spurs* tree, in the midst of nature and air mixed. At about 5 in the evening, the Revd. Bhai visited their old friend Nazari at his *Asram*. In the evening a prayer and *Bhajan* meeting was held at Munshi Ranadhir Prasad, a Rais of this place, and the personal friend and Vazir to the Maharajah, who entertained the *sadhus* at a dinner at his, served solely by his sons and nephews.

#### ACKNOWLEDGMENT.

1. *Indian Evangelical Review* for April.
2. The Hindu Theist's Brothly Gift to English Theists, being an essay on Theism and the best method of propagating it, to which are added Theistic selections from the Bible. By Raj Narain Bose. London: Williams and Norgate.
3. Le Bulletin Continental. Revue Mensuelle des Interests de la Morale Publique. Organe de la Federation Britannique, Continentale et generale. 15 April 1881.
4. *Bharat*.
5. Free Trade and English Commerce by Augustus Mongredien. Cobden Club. London.
6. The Western Farmer of America. By A. Mongredien.
7. Our Land Laws of the past, by the Right Hon. W. R. Baxter, M.P.
8. Reciprocity, by Sir Louis Mallet, C.B.

#### Literary, Scientific, &c.

In the last number of the *Journal of the National Indian Association* there is an article on "The Defects of Indian Agriculture and How to Remedy them" from the pen of Kumar Gajendra Narain of Cuch Behar.

A COTTAGE was recently set on fire by birds in Shropshire, the involuntary incendiaries having carried some lucifer matches into their

nest at the corner of the roof. The matches became ignited and fired the cottage.

The relics of Charlemagne at Aix-la-Chapelle will be exhibited in July for the benefit of the faithful. Every seven years these souvenirs of the great emperor are publicly exposed in the Cathedral, and devotees flock to the old town by thousands.

The Society for the Suppression of the Opium Trade has set out a book entitled the "Opium Smoker," being a series of twelve beautifully and delicately colored illustrations, after drawings by a Chinese artist, of the evils of the trade. "The downward course of a victim to the pernicious habit of opium-smoking is graphically traced, in successive designs, from comfortable prosperity to the inevitable climax of misery, ruin and death."

The snake trade in the United States is a very prosperous line of business, and has two seasons, the spring and the autumn. This year the cold weather has greatly delayed the serpent crop, but the New York dealers are expecting large cargoes of anacondas from South America, the reptiles being worth from 6L to 67L a piece according to size, which varies from eight to thirty feet.

The eighth volume of the "Sacred Books of the East," the publication of which has been somewhat delayed owing to the sudden illness of the translator, is to appear early in the summer. It will contain translations, with copious notes, of the "Bhagavadgita," the "Aungita," and the "Sanskhyasutra," by Kaashinath Trimbak Telang, whose metrical translation of the "Bhagavadgita," published at Bombay, 1875, marked a decided progress in the interpretation of that famous poem.

The eleventh volume of the "Sacred Books of the East," which is soon to appear, will contain translations of some important Suttas of the Buddhist canon by Mr. Rhys Davids. The titles are "The Book of the Great Discourse," "The Foundation of the Kingdom of Righteousness," "The Knowledge of the Vedas," "If He should Desire," "Barrenness and Boilage," "Legend of the Great King of Glory," and "All the Asavas." Several of these texts have not been translated before.

The proposition to erect a statue on Chelsea Embankment and to place a bust in Westminster Abbey to the memory of the late Thomas Carlyle, has met with ready support amongst his friends and admirers, and an influential committee has been formed for its promotion. Amongst many other distinguished names it includes those of the Earl of Derby, Mr. Browning, the Dowager Lady Stanley of Alderley, the Rev. Dr. James Martineau, Mr. Burne Jones, Mr. Tennyson, the Dean of Westminster, Lord Houghton, Earl Granville, Sir F. Leighon, Professor Huxley, &c. The statue and bust will be taken from Mr. Boehm's well-known work for which Mr. Carlyle sat in 1875. About £900 has been already subscribed, a fourth of the sum which will be required.

In the published list of the candidates who have passed the recent matriculation examination of the London University held in India and the Colonies, we observe the following names under the heading "East Indies":—East Indies—Honor Division.—(The number prefixed to each name in the honor division indicates the number in the original Honors List immediately after which, or equal with which, that name would have been placed, if the candidate had been examined in England): 18. Pestunji Kharegat Maohery, St. Xavier's College, Bombay; 21. William George Tobias Mulligan, Bishop's School, Durban, First Division; Ram Siva Bhatnagar, General Assembly's Institute, Calcutta; Chandi Charan Sen, Presidency College, Calcutta. The examination referred to is the Gilchrist scholarship examination. As the London University gets so many undergraduates from India every year, it will not be fair to allow them the privilege of appearing at its higher examinations from India. The young undergraduates may properly send a petition to London asking to be received as graduates. If the London body appoint a Board of Supervisors, consisting of some of the most eminent men of Calcutta, the thing may be done in spite of the hostile attitude maintained by the Government of Bengal.

We have received a copy of the "Indian Salt Tax," being a speech delivered by Mr. R. D. Rusden, at the annual meeting of the Manchester Chamber of Commerce. We quote the peroration here:—

"I will read the remarks of a member of the Legislative Council on that point—The Maharajah Jotindra Mohan Tagore said, in the Council at Calcutta:—

"As a non-official member of this Council, I deem it my duty respectfully to represent to your Excellency the strong impression which exists that there is considerable room for retrenchment in the home military charges as well as in the army, and that no additional tax should be imposed before such retrenchment has been effected."

"As to the practicability of reductions, they are supported by Lord Northbrook:—

"Now, my Lord, the people of this country have no voice in the British Parliament, and they have no exponent of their views in the India Office; they naturally look up to your Excellency's Government as their protector and guardian of their interests. I hope your Excellency will allow that as loyal subjects they have a right to expect that this Government will not simply represent, but represent with all the fidelity and sincerity of conviction in its efforts, that it cannot consistently with justice impose fresh burdens upon the mute millions, mostly living from hand to mouth, until all possible reductions have been effected."

"The generous instincts of the British nation and the love of fair-play which distinguishes it will, I feel confident, be found to have their own issue, even though it should affect their own pockets and interfere with patronage in certain high questions."

I cannot conclude with better words than those. It is, I think, a most touching and striking appeal from a Native of India on behalf of the millions whom in a certain sense he represented in your council, and he calls upon you to do justice to them, even though in doing it the pockets of some distinguished people might suffer. (Applause.)

#### Selections.

##### HOW TO COOK A HUSBAND.

THE first thing to be done is to catch him. Many a good husband is spoiled in the cooking. Some women keep them in hot water, while others freeze them with conjugal coldness; some smother them with contention, and still others serve them in pickle all their lives. These women keep them with tongs sauce. Now it is not to be supposed that husbands will be tender and good, if treated this way; but they are, on the contrary, very delicious when managed as follows: Get a large jar, called the jar of carefulness, which all good housewives have on hand; put your husband in it and place him near the fire, or conjugal love; let the fire be pretty hot, especially let it be clear, above all let the heat be constant; cover him over with spice of pleasantness, and if you add kisses and other confections, let them be accompanied with a sufficient portion of secrecy, mixed with prudence and moderation.

##### Nihilism and Liberty in Russia.

By GEORGE WASHBURN, D.D.,  
PRESIDENT OF ROBERT COLLEGE, CONSTANTINOPLE.

(Independent.)

THE Nihilists—or Thugs, as they might be called—have at last accomplished their purpose, and the Emperor Alexander II. is dead. It seems to be dangerous for rulers to sign decrees of emancipation for slaves or serfs. Abraham Lincoln freed four millions of Negroes, and was assassinated. Alexander freed ten times that number of serfs, and has met the same fate. There is probably something more than a coincidence here. The Nihilists of Russia are not unlike Wilkes Booth, the assassin of our tyrant; and Alexander, although as different from Lincoln as Russia is different from the United States, is mourned and wept over by his people to-day, as Lincoln was in 1865. He has suffered for the good that he did, rather than for the errors that he committed. But his work is done. He is at rest. What next? Nihilism can do no more for Russia to-day than Wilkes Booth and his few friends could do for the



South. It is well that we should understand exactly what this Nihilism is. It has not many adherents in Russia, although it has been in some measure fostered and protected by the general discontent which reigns in the Empire. The emancipated serfs are discontented, because their wild and unreasonable hopes have not been at once realized. They have had their "Freedman's Bureau," and it has done much for them than was promised in the edict; but it has not made them, rich nor enabled them to live without work, and this is a disappointment. The people generally are dissatisfied with the administration. It is centralized, cumbersome, and corrupt. They do not know what they want; but it must be change. The nobles, and especially the old landholders, are more dissatisfied than any other class. They have lost the power and influence which they had before the emancipation of the serfs, and they have got nothing in place of it. They are men of education, and their heads are full of all manner of fantastic ideas as to everything connected with government, religion, and society. They dream of a new civilization which is to be developed by the Slavic races and imposed upon the world by Russia. They seize on a new idea with wild enthusiasm, worship it for a time, and then drop it in disgust. They wish a constitution which will put the political power into their hands, and they are agitating this question, when the Emperor destroyed their influence by emancipating the serfs. The students in the universities, who come to a large extent from this class, are in a chronic state of dissatisfaction. Most of them have no religious belief in general, and they are all socialists. There is discontent in the army, the navy, and the civil administration. It is very freely expressed by all classes—to foreigners, at least, as I can testify. It is not disloyalty to the Czar, as a general rule; but a vague discontent with the existing order of things, and the protection of this feeling, the Nihilists have grown up and developed their plans in comparative security.

Russian socialism, as represented by the Nihilists, differs *totally* from German socialism. Its fundamental principle is individualism. There is no God, no supreme government, and there should be no human government of any kind. Existing society must be abolished, at any cost, and each individual be left to himself. German socialism is equally without God; but it would establish a despotic government, which should annihilate individualism, own all property, direct all labor, and control all actions. The Nihilists do not represent the liberal party in Russia, which favors constitutional government, although it might be right on the Czar into granting the Empire a constitution. It has been a mistaken policy from the outset, and there can be no reform in Russia unless society sets itself resolutely against this mad fanaticism. It is a fanaticism. These Nihilists are terribly in earnest. It is not gain or notoriety that they seek. They count their lives for nothing. It is a revolt in the depth of the soul against human government, as they see it, and divine government, as they conceive it. They have killed the Emperor. They will probably try to kill his successor. So far as they can be caught, they will be killed themselves. But what next? Nothing good can come from them in any way.

## WOMANHOOD AND SCEPTICISM.

By A. A. LIPSCHOMB, D.D., LL.D.

"But, in reading the later works of George Eliot, we may be sure of what we miss. Aspiration, growth, high development of character are all here. But also there is no faith, nor its reward."—Mary Clemmer, the "Independent," No. 1076.

"Great as my reverence for George Eliot, it seems to me that just here was her lacking—the want of spirituality."—Grace Greenwood, the "Independent," No. 1081.

THESE criticisms are just. They are the more impressive as they come to us from refined and cultured women. A fine eye, looking at a landscape, notices the light first and the shadow afterward. The same is true of a good critic. And this fundamental quality of criticism is apparent in these writers, who fairly estimate the high genius of George Eliot and render it, without stint, the honor it deserves. Plain enough, they are the judgments of sadness. The readers have an intellectual tenderness, which, as something quite apart from

moral sensibility, is a rare excellence. A wise mind, and in the most two instances of criticism its virtue enforces the truth expressed.

George Eliot's scepticism is a phenomenon worthy of close and painstaking study. Not only does it challenge attention; but it presents aspects of universal interest. She reached sceptical conclusions, one is disposed to think, by a method personal to herself. Most doubters whom we have known have referred their doubts to specific influences exerted on their minds. The first shock to their faith could be specialized as to time, place, and circumstance. If this occurred in George Eliot's case, we have no clue to it in her works. The pathway she trod in the darkening stage of her spiritual life is hidden from our view; and even her landing-place, although obvious enough as to its location outside of Christian belief, is not exactly defined. She was regarded as a positivist; but positivism is a word of various meanings. How came she to it? As for any positivism in the great heart that portrayed Dinah, the Methodist preacher in "Adam Bede"—the idea is incredible. Judging, then, by her earlier works, one would suppose she leaned gradually into some form of positivism; her religious instincts, moaning, resisting her, intellect, but without avail. And why without avail? Because she grew away more and more from the simplicity and naturalness of womanhood into the highly educated art. The literary artist was not the normal growth of the woman. On the contrary, one sees clearly in "Middlemarch" and "Theophrastus Such" that the sentiments of the earlier Marian Evans have been sacrificed to the imperious demands of George Eliot. She outgrew the truth, the instinctive and truthful tenderness of her womanly soul, by concentrating the whole power of self-development on her genius of a literary thinker and writer; and Nature exacted of her the penalty, by allowing her to become the dupe and victim of her splendid abilities.

Is this an exceptional case? By no means as to the principle involved. The principle involved is a law of Providence—viz., that the intellect shall only be safely cultivated under conditions governing the well-being of the whole mind. It is only one part of a mind, a feeble part, at its best, a parting closely by the animal sense and in love with those senses; and, most of all, a division of our complex nature, in which, as in an imprudent fastness dwell the pride of self and the selfishness of excessive individuality. To keep this intellect in its right place of subordination is the first duty of self-culture. The hardest of tasks, indeed, since it is the chieftain of the rebels dwelling in the stronghold of our selfishness. Yet no law is guarded by the sword of the flaming sword like this, and especially in womanhood. Shakespeare knew of it when he wrote of "the dyer's hand," and said that "we can almost change the stamp of Nature." What are his Coriolanus, his Brutus, and his Hamlet, but men warped out of their true nature by utter subjugation to the tyranny of intellect. This deforming power of intellect, if permitted to have undue ascendancy, is more marked in women than in men. Men have intellectual checks and balances that women have not. The inward partitions which separate one faculty from another in a man's mind are thicker and stronger than in the womanly mind. But thought and sensibility are more diffusive in the latter than in the former. Whether or not the nervous system in woman is more automatic than in man, and reflex activity more general and energetic, it is certain that impressions are more rapidly spread over the surface of the brain in her case than in the other sex. But this aside—One can scarcely doubt that George Eliot had two forms of intellect in a remarkable degree—viz., the imagination and the philosophic faculty. As she advanced in life, these came nearer together. Late in her career, they were in close and habitual union.

**Holloway's Ointment and Pills.**—Old Wounds, Sores, and Ulcers.—Daily experience confirms the fact which has triumphed over opposition for thirty years—viz., that no means are known equal to Holloway's remedies for curing bad legs, sores, burns, scalds, and, in truth, all cases where the skin is broken. To cure these infirmities quickly is of primary importance, as the compulsory confinement indoors weakens the general health. The means of cure are found in Holloway's Ointment and Pills, which heal the sores and expel their cause. In the very worst cases the Ointment has succeeded in effecting a permanent cure, after every other means has failed of giving any relief. Desperate cases bestiality it's true.

"Middlemarch" and "Daniel Deronda," although works of extraordinary merit, considered in the light of art, give painful evidence that the genius of the writer had reached its height at the expense of the woman.

Woman she was to the last. She had nothing low or coarse in her composition. That she committed a grievous error, and far more than an error, in the one and step of her life is also true, too certain. Yet the woman survived. But she was married, distorted in her noble selfhood and alienated far away from her earlier spirituality. In force of invention, aye, in creative genius she was unimpaired. Dorothea and Gwendolen show no falling off from Dinah and Maggie, and her hand has lost none of its cunning when tracing Casaubon that it had when reproducing so vividly the Savonarola of Florence in the fifteenth century. What we do see, however, is the despotism of theoretic ideas of life and Nature in her later productions. She creates, and then speculates on her creations. By some occult sympathy, she rebounds from her inspirations and, in the strangest of self-criticism, turns against her moods. Now, beyond question, no one can lose much or long without transition from one mood to another. In this way we get all the aspects of a mind. As in shaking a kaleidoscope, we form new combinations. Psychologically no less than physiologically, the laws of moods are invaluable in its effects on variety, scope, comprehensiveness of mind. The greater the thinker the wider his range of mood or states of consciousness, the consciousness itself continuing intact and retaining its supremacy over the fluctuating operations. Variation of mood, then, is essential to creativeness; but not such extreme variations as George Eliot presents. She gives a fine delineation of enthusiasm in Dorothea only to own a least disappointment. Of what use is the religious element in her last great work? Faith in the inevitable and the eternal, that had been quickened in your soul, and was hopefully awaiting a glad confirmation in the issue, is suddenly swept away, and you are grossly handed over to the grinding down, dust to dust, ashes to ashes, of merciless and inexorable natural law.

Amid it all, it is in her favor that she was not a pronounced sceptic in her direct teachings. By some mysterious restraint, she is held back from any downright exposition and enforcement of infidelity. Evidently, she has her doubts; or, if not that, she had the delicacy of the painter, if not that, when, though his "feet had well and high slipped," he was thoughtful enough not to tell others his unbelief, lest it "should offend against the generation of thy children." Here, too, she contrasts "Harriet Martineau." In her volume "How to Observe" Harriet Martineau alludes to that power of Christianity that physical has been made to succumb to moral force. It is the character of Jesus of Nazareth which has wrought to these purposes. "But late in life she taught: 'All causes are material causes. . . . I am neither merit nor demerit; . . . but I am as the puppet moved according as the spring is pulled.' " Mary Clemmer thinks ("Independent," No. 1076) that in George Eliot's later works "law, inexorable law, prevails." We agree with her in this view; but nevertheless, George Eliot in this respect is logically at variance with her woman's spirit; whenever the girl's heart comes back to her from the clouds, and the old landscapes and the homely life of cottages and dairy farm; whenever she recalls the Divine One, whom she taught to her Sunday-school class, and the dim haze vanishes in the soft effusion of memory's light, her cold and withering theories are held in abeyance, as if under a spell, and the prerogatives of her soul vindicated by their undethroned majesty. Another moment—the sun-drenched intellect recovers from its blessed swoon—and the George Eliot of modern philosophy, of Strauss, Feuerbach, and the Westminster Review, glides again over the page, and leaves a chill shadow behind her.

Despite of it all, we would fain believe that the sketch of "the female atheist, drawn by Chateaubriand in his 'Benities of Christianity.' " Book VI, chapter 5th, cannot apply to George Eliot.

"But the day of vengeance approaches. The time arrives leading Age by the hand. The specter, with silver hair and icy hands, plants himself on

**Darlington's Pain-Curer** has been found to be a certain cure for Pains in the Backs, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Headache, Toothache, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Piles, Ring Worms, Pimples, Freckles, & Eruptions on the skin.



the threshold of the female atheist. She perceives him and shrieks aloud. Who now shall hear her voice?

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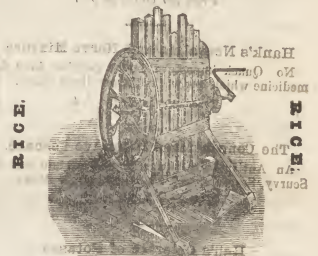
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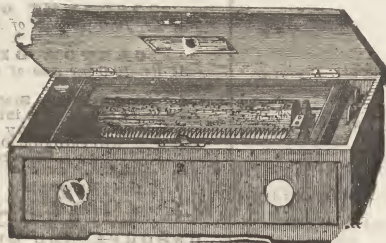


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2.	Ragini Purabi	... Tala Madhyamana	
3.	Ragini Jangala-Saranga	... Tala Madhyamana	
4.	Ragini Iman-Puriya	... Tala Madhyamana	
5.	Ragini Behaga	... Tala Chautala	
6.	Ragini Saranga	... Tala Ekatala	
7.	Ragini Yogina	... Tala Madhyamana	
8.	Ragini Malasri	... Tala Druta-trital	

Cash Price, Rs. 125.

## Box No. 6, playing 8 Bengalee Tunes.

No.			
1.	Ragini Surata	... Tala Druta tritali	
2.	Ragini Bibhasha	... Tala Chautala	
3.	Ragini Behaga	... Tala Chautala	
4.	Ragini Behaga	... Tala Madhyamana	
5.	Ragini Bibhasha	... Tala Madhyamana	
6.	Ragini Hamira	... Tala Madhyamana	
7.	Ragini Maligaura	... Tala Chantala	
8.	Ragini Karnati	... Tala Madhyamana	

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THESE Albums, the latest Product of Viennese Art, are unequalled in the market for their exquisite beauty and excellence of manufacture, and are exceedingly appropriate for Wedding and Birthday Presentation.

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**The "Turquois"** 9x6 inches in the openings for C. D. V. Metallic Gilt cover decorated with ornamental sittings of Immitation Turquois and Garnet Silk lined ... Rs. 38 0 0

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**Do** 6x5 inches all C. D. V. openings with "Forget me nots" ... Rs. 12 0 0

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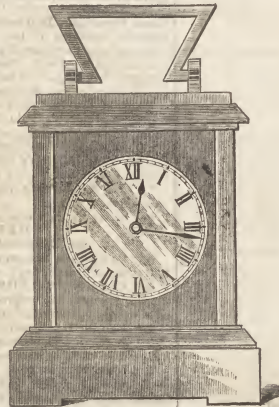
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TIMEPIECES, Lever Escapement,  
Illuminated Cases,  
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COOKE & KELVEY,  
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From this date until further notice  
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Maltine will increase both weight and flesh in most persons of this habit.

Maltine is particularly recommended for delicate females, and for weak and debilitated children and infants.

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The *Beaupepethay Remedy for Leprosy.*

The oil of Cashew-out is applied, by means of a small piece of sponge, to the diseased parts. The effect of the oil is to produce, after from twelve to twenty-four hours, vesication. The skin should, if possible, not be broken, and the exudation should be allowed to remain and dry on, so as to form a crust. In about ten or twelve days, this will fall off, leaving the skin clear, and free from any ulceration underneath. If the parts are numbed, but not completely anesthetic, sensibility will in general be completely restored by the first application; if the anesthesia is complete, it may require two or three applications to restore it. This latter number suffices in a case where anesthesia had existed more than four years.

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Recommended in Debility, Lassitude, Disinclination for work, loss of memory, loss of, or variable appetite, Nervousness, Tremulousness and general relaxation of the system.

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Price Rs. 1 per box, and Packing As. 2.

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BLISS'S PERF PHOSPHODINE

A Safe and reliable Phosphoric

Remedy

FOR

Neuralgia, Nervousness, Lassitude, Overworked Brain, Nervous and General debility, Failure of Memory, Dimness of Sight, Depression of Spirits, Impoverished Blood, Liver Complaints, &c., &c.

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**Dr. S. P. Banerjee's Sanjivani** cleanses the blood of all its morbid and effete materials, restores the normal functions of the liver, and keeps the cutaneous system in its proper standard of purity.

Price per bottle Rs. 4. Postage &c., Rs. 1.

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WHOLESALE & RETAIL DRUGGISTS.

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A Circular Saw with iron table and spindle is fitted to the Lathe.

These Tools are coming into favor for Ladies as well as Gentlemen, and are a most useful and never-ending source of amusement and profit.

Rs. 120

**Treadle Foot Lathe.**

A splendid second hand turning Treadle Foot Lathe, with planed iron bed, 3 feet 3 inches long and 5 inch centres; with strong cast iron standards, with 5 speed turned Fly wheel, Head and Tail Stocks, with hand rest, 1 iron turned face-plate. 1 centre piece for wood turning, 1 chuck for fixing drill, and 1 brass chuck fitted with 8 screws for small work. 1 compound Slide Rest, with arrangement for turning taper or conical work to any desired angle, and with 6 suitable steel turning tools complete.

Rs. 150.

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Utilises the Magic Lantern slide all the year round. Adds to any glass transparency *Nature's beautiful tints*. Charming dioramic effects are produced. Never fails to please.

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**Woodbury's Patent Sciopticon.**

A new and improved form of Magic Lantern, specially suited for Drawing-Room Entertainments, Schools, Exhibitions, &c.

The Sciopticon is always ready at a moment's notice, a match is applied to the lamp, and, after a few seconds, the wicks can be turned up to the right height, and all is ready. When the entertainment is concluded, the wicks are turned down, the flame blown out, and the instrument put aside for the next occasion.

Sciopticon price... .. Rs. 80.

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Patent Watering Cart, mounted on Iron Wheels, to carry 95 gallons	...	Rs. 300	0
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12, 16, 24 gallons.

Rs. 65, 85, 110 each.

Aquajects in Pail, each	...	Rs. 35	0
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**Improved Water Barrows.**

20, 30, 38 gallons.

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**DARLINGTON & CO.**

49, Dhurumtollah Street, Calcutta.

Beware of a base, worthless, fraudulent, native imitation of Darlington's celebrated Pain-Curer.

**CAUTION TO THE PUBLIC.** Beware of imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

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The Lady Superior of St. Joseph's Convent, Bandora, writes:—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE, *Superior of F de la Croix*."

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SILK MERCHANTS AND FURNISHING UPHOLSTERERS,

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Provision for Old Age combined with a Provision for the Widow and Orphan.

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at age 35, " " about TWENTY-ONE RUPEES a month;  
at age 40, " " about TWENTY-THREE RUPEES a month;  
at age 45, " " about TWENTY-FIVE RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

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Calcutta, 7th May, 1881. Off. Secretary: a-1

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Printed and published for the Proprietor by W. O. SCOTT, at the Sun Press, at No. 2, British India Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, MAY 15, 1881.

NO. 113.

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### FRANCE AND TUNIS.

LONDON, 13TH MAY.

The Franco-Tunisian treaty places Tunis in a state of vassalage towards France.

The latter has the control of the finances and all foreign relations, and is entitled to send troops to any part of the country.

Great excitement prevails in Italy in consequence of the treaty.

## Editorial Notes.

THE *Pall Mall Gazette* says:—"Mr. Bradlaugh says that he hopes 'in this great battle I shall quit myself as better men have done before.' If he intends to quit himself like the men to whom he refers, he should imitate their example and refuse to take the oath. His refusal to comply with what he regards as a degrading formality and an unreal mockery, would do more to abolish the oath than the Bill which he may introduce, but which, in the present state of public business, cannot be passed." Mr. Bradlaugh's agreeing to take the oath shows that he is not formed of the stuff of "the better men" whom he intends to imitate.

OUR esteemed countryman, Rajah Sourindro Mohun Tagore, C. I. E., has received from His Majesty the Emperor of China the decoration of the Celestial Order of *Paoa Sing*, or the "Precious Star," together with some books and specimens of Chinese Art. The honor done to the noble Rajah derives a peculiar value from the fact of its having been bestowed for the first time, we believe, on a Native of India by one of the most ancient empires of the world. We also learn that at the same time this honor was received from the East, one was received from the West, in the shape of a Diploma of "Chevalier

Correspondent" of the Academy of Buenos Ayres, in the Argentine Republic.

THE *Statesman* agrees with us in condemning the action of the authorities in closing the public squares of Calcutta against preachers. We learn that henceforth the permission of the Commissioner of Police will be required for the use of the parks. Why even this? Why should honorable and respectable gentlemen, who are engaged in a labor of love, be insulted in this manner, as if there were any suspicion as regards their loyalty or peaceableness? A Government that does not honor missionaries certainly does not honor itself. We are sure the matter will receive the careful attention of the Lieutenant-Governor.

THE following is from the *Natal Witness*:-

"The following is a translation of the oath of mutual confidence taken by a great number of respectable Transvaal Boers at the Wonderfontein meeting. It will strike most people that it is the oath of men who are to be respected, and that such men are likely to secure the sympathy of the great bulk of the English nation.

"In the presence of Almighty God, the searcher of hearts, and praying for His gracious assistance and mercy, we burghers of the South African Republic, have solemnly agreed, for us and for our children, to unite in holy covenant, which we confirm with a solemn oath. It is now forty years since our fathers left the Cape Colony, to become a free and independent people. These forty years have been years of sorrow and suffering. We have founded Natal, the Orange Free State, and the South African Republic (Transvaal); and three times has the English Government trampled on our liberties, and our flag, baptized with the blood and tears of our fathers, has been pulled down. As by a thief in the night has our free republic been stolen from us. We cannot suffer this and we may not. It is the will of God that the unity of our fathers and the love of our children should oblige us to deliver unto our liberties, unblemished, the heritage of our fathers. It is for this reason that we here unite and give each other the hand, as men and brethren, solemnly promising to be faithful to our country and people, and, looking unto God, to work together unto death for the restoration of the liberty to our republic. So truly help us, God Almighty."

THE members of the Oxford Mission have begun their work in right earnest, and what we are much more interested in is that they have begun to cultivate friendly intercourse with the Theists of the New Dispensation. They dined one evening with our minister, we need not say in the usual Native style, and they have held friendly meetings at which we and they talked on many important subjects. The writer of this was present at one of them and it was refreshing to see how most difficult subjects were handled without the disagreeable friction which too often attends discussions with Christian missionaries. There was no loss of temper—thoughtful faces were everywhere. It was

evident that the disputants understood each other well and felt the responsibilities of their position. Their words were well-weighed, their mutual attitude was respectful, and we missed altogether that lofty, patronising tone with which Christian missionaries, and Methodists especially, greet and repel the Brahmos. Every thing was as it should be, with this result that we have more than ever become anxious that these friendly reunions should not be the last of their kind, but should be repeated for the advantage of all parties.

SOME seventy-five students of the Sippore Engineering College have left that institution in a body, rather than submit to a fine of Rs. 2 each and apologise for an offence which is alleged to have been committed by them in that they had petitioned the Director of Public Instruction against the conduct of Mr. Fourcres, the Superintendent of the Workshop. This last is said to have assaulted a student who had injured a machine. Mr. Croft has nothing to say against the person complained of; and he finds in the conduct of the students nothing that is manly or becoming. In this way the poor students are sacrificed, and the College is for the present virtually closed in consequence of the unfitness of the Superintendent and the want of tact displayed by the Director in conciliating them. If good, old Mr. Stelfox had been in Mr. Croft's place, he would have healed the breach in a moment. As the Education Department is at present conducted, there is none in it that understands the sentiments of Native students. Whatever may be said of discipline,—and we are the stoutest asserter of it,—the fact ought to be known that Native youths are remarkably sensitive. They will suffer every thing, but they will never suffer themselves to be insulted or assaulted. Rebuke or rustication or fine, that is what cures unmannerliness or disobedience in Native boys above a certain age. The mild Hindu requires no rough punishment to bring him to his senses. If the Director and the Superintendent had known this, one would never have insulted the boy, and the other would never have overlooked the insult in the way he did. By the way, what an ugly thing it is for a Superintendent of an educational institution to get angry and lose his temper! Can he command respect thereby?

A RECENT case of spiritualistic imposture in London has drawn down upon spiritualism the wrath of the leading journals. The *London Daily News* says:—"Perhaps, the true moral of the case of Mrs. Hart-Davies is that when the human mind is empty, swept, and garnished, there is nothing which it will not receive." The *Standard* remarks:—



"Spiritualism, in short, is disreputable, and its surroundings are disreputable, or even worse. No man who respects himself would allow his wife or his daughters to attend professional *seances*, or to habitually associate with professional mediums. Beneath all the rubbish that is talked about 'spheres of spiritual existence,' and 'odid power' there lies an ugly under-current, the nature of which any man of the world can at once determine for himself. Nor is it a fact without significance that whenever a professional Spiritualist appears in Court, it is to answer some such charge of fraud as the present." The *Times* observes that "it would be well if the law were less tolerant than it is of such offences against public morals and public decency. Fortune-telling is now-a-days a sorry and unprofitable kind of imposture, not to be compared with spiritualism as a means of gaining a livelihood out of the public credulity. Spiritualism practised for gain is as false as fortune-telling, and far more mischievous. Why should we prohibit the old imposture and leave the field open for the new?" And, lastly, Professor Huxley says that it would be "better to live as a crossing-sweeper than die and be hired by a medium at a guinea a night to talk twaddle." From this it appears that spiritualism, as a profession or means of earning livelihood, is getting into disrepute in England.

We have received a copy of a Romanised edition of Babu Bankim Chandra Chatterji's *Durgesh Nandini* issued by the Society headed by Mr. Browne. In the preface the editors complain of what they call the *Romanophobia* of certain sections of the Native community. The truth, however, may be told in a few words. Englishmen learning Bengali find their first difficulty in mastering the alphabet, and hence if a royal road could be devised for overcoming this, there would be nothing that would be more welcome. For the very same reason the Natives are against Romanization, as they naturally will be, when they have no difficulty in learning their own alphabet. Would Englishmen grow enthusiastic if a number of Bengalis, finding the English alphabet a stumbling block, were to write English in Bengali characters? That is our position. We should be indifferent if Romanised books were intended for Europeans to help them in their study of Bengali; but we should be indignant if any attempt were made by Government, as we fear it will be, to thrust them upon Bengalis who know their own alphabet. The idea of a universal alphabet—of the millennium, that is to say, when the wolf and the lamb shall drink at the same fountain—is nonsense. Let Mr. Browne and his European confreres say—"We find it very difficult to read Bengali characters, and, therefore, Romanised Bengali will be more agreeable to us." That would be more intelligible and that would most probably also explain the attitude of the Native members of Mr. Browne's Society. We do not understand Pandit Mohesh Chandra Nyaratna's zealous co-operation with that body except on the supposition that he has joined it out of sheer pity for the foreigners who are good enough to learn our language. The suggestion that he is a reformer who passes sleepless nights because the millennium of a universal alphabet has not come, would be a joke by itself, as good as precious, and we beg leave to say we do not believe a word of it.

The will of a dying person is, perhaps, the dimmest reading imaginable. Carlyle's will is an exception, being as fresh and readable as any of his writings. Its publication takes up more than a column and a-half of the *Times*. Here are some of its provisions: To Dr. Carlyle the testator bequeaths his "poor and almost pathetic collection of books." To his nephew, Thomas, he gives, with many minute directions, his watch, "of all my outward possessions become the dearest to me." "It was given to me on my wedding by one who was herself invaluable to me. It had been her father's, made to her father's order; and had measured out into still more perfect punctuality his noble years of well-spent time; and now it has measured out (always punctually, it) nearly forty-seven years of mine, and still measures as with an ever-loving solemnity, till time quite end with me." Mr. Carlyle then expresses his gratitude to the friendliness and "actually credible human love" shown him in America, especially in New England, and testifies to the "immensities of worth and capability" he believes and partly knows "to be lodged especially in the silent classes there." In token of this feeling he bequeaths the books used in writing his "Cromwell" and "Frederick" to the President and Fellows of Harvard College.

The imperfect copy of the said manuscript which is among my papers with the original letters I give to my niece, Mary Carlyle Aitken, to whom also, dear little soul, I bequeath £500 for the loving care and unwearied patience and helpfulness she has shown to me in these my last solitary and infirm years. To her also I give at her choice whatever memorials of my dear departed one she has seen me silently preserving here, especially the table in the drawing-room at which I now write, and the little child's chair (in the china closet), which latter to my eyes has always a brightness as of Time's moving and sadness as of death and eternity when I look on it, and which, with the other dear article, I have the weak wish to preserve in loving hands yet awhile when I am gone.

His writing table he bequeaths to Sir James Stephen, adding:—"I know he will accept it as a distinguished mark of my esteem. He knows that it belonged to my honored father-in-law and his daughter, and that I have written all my books upon it, except only 'Schiller,' and that for the fifty years and upwards that are now past I have considered it among the most precious of my possessions." The will was proved on the 7th of April 1881, and the personality sworn under £85,000.

#### THE FUTURE OF THE NATIVE CHRISTIAN CHURCH IN INDIA.

WHAT the future of the Native Christian community in India will be it is impossible definitely to divine. Certain it is that they cannot continue in their present state of entire subservience to the various missionary societies in Europe. Such spiritual vassalage is destined to die sooner or later. Christ maketh the soul free. Never was man made a bondsman by Jesus. If then he has delivered thousands of our countrymen and countrywomen from carnality and sin and superstition, may we not hope that he will yet free them from the yoke of foreign missions and the harmful influence of denationalizing agencies? European Christianity has done India good, incalculable good, socially, morally, intellectually, religiously and even politically. While we acknowledge this freely and with the warmest gratitude, we must say that European Christianity, in Christianizing our people, has in a

great measure also Europeanized them. Let Christ touch and sanctify India's heart, but let not Europe bind her body with the chains of foreign ideas and habits and manners. Indian Christianity must be Indian, or it will be unnatural, stiff, artificial and lifeless. If it grows on Indian soil, it will grow with natural freshness and luxuriance, and yield such fruits as will satisfy the hunger and thirst of the nation. But if it is only an imported commodity, it may be preserved as a thing for display, but it will be found wanting in vitality and freshness. If it is simply a servile imitation of Western dogma and discipline, it will lack the life, force and beauty of the original. It is therefore desirable that Indian Christians should gradually throw off the yoke of Western Churches, and assume an independent position. Let them form, instead of Baptist Churches and Methodist Churches, a national and consolidated Church of Christ in India, merging all sectarian differences in catholic faith and love. Let them provide their own funds, appoint their own bishop and pastors, and frame their own rites and systems of devotion and discipline. If they have no money, let the earliest chapter of their church history be a record of asceticism and poverty. A dozen ascetic Christians will revolutionize India, and their poverty will lay the foundation of a vast and rich empire of moral greatness. Should the Native Church of Christ thus proceed in a purely national spirit, with national resources and traditions and customs, they may meet, some day, on friendly terms with the army of the New Dispensation, and co-operate, so far as is possible, in establishing the kingdom of heaven in the land.

#### CARLYLE AS AN ADMIRER OF THE PAST.

MR. FROUDE's edition of Carlyle's "Reminiscences" has not been favorably received by the English public. Every one thinks that the editor has committed a grave error of judgment in publishing writings which had better have not seen the light. The style of the work is too gloomy and its tone too cynical to be much appreciated even by those who were the warmest admirers of the sage. According to a writer in the *Fortnightly Review*, there are many who have found reason to alter their opinions of Mr. Carlyle since the publication of this unfortunate book. To us the criticism seems to be rather just. In the first place, the work is not so striking as one from the pen of Mr. Thomas Carlyle is expected to be; and, in the second place, the habitual gloom of the writer's mind is too much even for those who with him hate the unreality of the social organism of the day. Some allowance is to be made when we consider the circumstances under which the pieces were written. One of them was written after the death of his father, and another after the death of his wife. Besides, Mr. Carlyle was too much of a recluse to largely sympathize with the modes and ways of the world outside. He was too much wedded to his solitary habits, too much occupied with his own thoughts to do justice to those who did not live or think as he lived or thought. But when we have said the worst, there still remains much that will interest or profit the general reader. No son has spoken of his father in such manly terms as Thomas Carlyle, and no husband has done so much justice to his wife. The father of Carlyle was a man of no



high position. He was a mason, and it was only a worthy son that could represent him as a hero. As for Mrs. Carlyle, we confess we are fascinated by the picture he has given us. A woman as great probably as her husband, she resembles to a great extent our ideal of a Hindu woman. We hope some of the Bengali magazines written for or by Hindu ladies, will reproduce this excellent picture in their pages. It will do good to the writers themselves as also to the fair readers who will have an excellent model to mould their character by. Above all, the "Reminiscences" are valuable, because they point out to us the strong individuality of the writer, and it is on this point that we are inclined to say a few words. Elsewhere we reprint a very discriminating criticism passed upon Carlyle by the Rev. Stopford Brooke in the course of a sermon delivered by him in his new Church in London. With much that he says on the subject we agree. We think it was his emphasis of individuality which he carried on to an almost morbid extent that rendered possible his worship of brute force and his disgusting hatred of what he called "nigger-fanaticism." But let us see in what respect this worship of strong individuality was called for by the spirit of the age. One of his numerous critics calls Carlyle a remnant of a preceding age. We conceive this estimate to be a mistake. Mr. Carlyle was an admirer of the past and an intense hater of the present, and this he was simply because the present age gave birth to no real stuff, but to much that was hollow, false and sentimental. The civilized society of the nineteenth century is artificial, the members whereof are bound by conventional rules which hide altogether from the eye a heart that beats within. It is possible in these days to meet with a man with whom you might talk for days without actually knowing what he thought and felt on a subject. It is this aspect of insincerity or hollowness which disgusted that ardent lover of reality; and judged of in this respect, Carlyle appeared not as an anachronism, a remnant of a preceding age strangely misplaced in the nineteenth century society, but a living protest against the prevailing shams and unrealities. We shall explain ourselves more clearly. The spirit of the age, as explained by Mr. Stopford Brooke, is against individuality. Humanity is regarded as a mass capable of being regulated by well-known laws. The history of civilization is reducible to a number of formulas which it will only take time to elucidate. The fact of nations being vested with peculiar traits or characteristics is attributed to the action of physical laws, and national peculiarities in this sense may be easily accounted for as soon as the accidents of time or place are known. Thus humanity is a mass that is to be taken by itself, and philanthropy is to regulate itself by the dictates of science. All this seems to be the prevailing opinion of the age, and it required the strong genius of a Carlyle to combat the mischievous tendencies of such a spirit. No one denies that climate or time has determining influences upon the national character. The inhabitants of a country like India are expected to be mild and effeminate. Their opinions get often stereotyped, and there is hardly any original thought among them. Activity may be wanting, and every thing may retain the old, antique type of character. All this may be naturally expected. But if climate does so much to mould national character, is the mind no factor in the solution of national problems? How is the cultiva-

tion of the precise sciences in India to be accounted for? Can the phenomena of Buddhism be explained by natural or physical laws? If climate has an effect upon character, certainly the influence of mind over mind is greater. The strongest mind, in fact, is above physical influences. Sakya would have been great in England as he was in India. Materialistic historians, in estimating the factors of civilization, seem to lose sight of the miracles which genius performs in its struggles with matter, and they forget also that nations are what they are, not so much because of their physical surroundings, but because of the workings of the genius of one man who appeared at one time to give them laws. Modern Europe is best explained if Christ is best understood; it is the traits of that prince of prophets that are to this day visible upon the face of European society, and so on with regard to other nations. The weakness of historians like Buckle lies in the fact that they ignore great men or prophets—ignore, that is to say, the influence which one master mind produces upon generations of men. An age is strong or weak, good or bad, accordingly as it keeps itself under or rejects the influence of that mind. Carlyle contemplated England as it was under Cromwell, and saw the country as it was in his day; and he saw that so far as the good or the bad were concerned, the England of his day leaned more considerably towards the latter than towards the former. He saw England withdrawing itself from the influences of the master minds of former ages, and giving itself up to the reign of dull, lifeless matter-worship. Hence his contempt for modern civilization, hence his aversion to current thought. The service which he did consisted in the fact that he was the only thinker of the age who endeavoured to withdraw the current of thought from the levelling tendencies of the age—tendencies that would bring down men to a uniform level of dull commonplace and make them intensely shallow, superficial and conceited—and carry it backwards to the great individualities that created epochs and gave new life and animation to society at different stages of its existence. From a community where every one was ignorant and conceited, he turned to the contemplation of a man who was every inch a hero. And he did this not to repress the individuality of every man, as is so often asserted, but to raise it rather by teaching him to understand aright all those ideals of greatness and goodness which were exemplified in the lives of the world's heroes. The lives of great men teach us that we can make our lives sublime, and this was the moral conveyed by all the teachings of Carlyle.

#### CHRIST IN SOCRATES.

(New Dispensation.)

We look upon Christ as one greater than Socrates. Yet we do not deny Socrates. Nay we honor him, and accord to him a high place among the world's saints and prophets. Did he not give his life for the truth, shielding martyr-blood for the world's redemption? Then surely is he our master, and the soul in honoring him glorifies truth and God. But how can one serve two masters? We are told that we must accept either Christ or Socrates, that the true Christian thinks it impious and wrong to give his homage to any but Christ. No man can serve two masters, they say; if we honor the prophet of Nazareth, we must set our face against the sage of Athens.

Orthodox Christianity may have a good word to say for Socrates as a philosopher and a virtuous man, but it hates the idea, as arrant heresy, of associating him with Christ in spiritual communion. Almost all Christian sects of the present day indignantly repudiate old Socrates as an un-Christian and even perhaps anti-Christian. We hope we have not exaggerated the sentiment and thought of the Christian Church with reference to this "heathen" philosopher. But is the sentiment right? Is the thought pure? Let us speak boldly and without hesitation, for we feel most strongly on this subject. We count it heresy to deny Socrates. He cannot be a true Christian who holds to a Christ that disowns and excludes Socrates. Verily the true Christ lived in the Greek prophet and philosopher. (Before Abraham was "I am." Before Christ was born, long before he came into the world in visible shape he lived spiritually. He lived as the Word, the divine Logos, the right Reason. And was not the Word in Socrates? We appeal to the spirits of the early fathers. Let them answer. What does Justin Martyr say? He states distinctly that all moral teachers in whom the Word dwelt had been hated and persecuted. "Those of the Stoic School," says he, "were, we know hated and put to death," "since, so far as their moral teaching went, they were admirable, as were also the poets in some particulars on account of the seed of reason, the Logos, implanted in every race of men." "And Socrates who was more zealous in this direction than all of them, was accused of the very same crimes as ourselves. For they said that he was introducing new divinities." Further on we read, "But these things our Christ did through His own power. For no one trusted in Socrates, so as to die for this doctrine, but in Christ who was partially known even by Socrates, for He was and is the Word who is in every man." Nothing could be clearer, Christ was in Socrates, but only partially. A part of the Word dwelt in him, a fuller measure whereof we see in Christ Jesus. Socrates was a small Christ, a feeble foreshadowing of the holy martyrdom and atonement, whose fulness Christ came subsequently to manifest. Not only was Socrates a teacher of truth, but the very Logos, the very Jesus of Christian theology lived in him. He was not a heathen, but a Christian philosopher, a teacher of the Word. Then say not, ye modern Christians, there is enmity between Socrates and Jesus. If Christ is Light, then in him are all lights harmonized, Socrates and Buddha, Confucius and Lao-tze, Nanak and Chaitanya. Say with Clement of Alexandria that "truth is one" and that "all are illuminated by the dawn of Light;" "Let all, therefore, both Greeks and Barbarians, who have aspired after the truth, produce whatever they have of the word of truth." Ye Christian brethren, hate not heathen teachers, as modern sectarians do, but in true eclecticism echo the voice of the ancient fathers. Remember Clement's remarkable words:—"the barbarian and Hellenic philosophy has torn off a fragment of eternal truth not from the mythology of Dionysus, but from the theology of the ever-living Word." Verily this is the teaching of the New Dispensation: this is the burden of our song to-day in India. All philosophy and theology, Hindu, Buddhist, Socratic, Judaic, Mahomedan, Shikh, Parsi are fragments of the Eternal Word. The Christ "who brings again together the separate fragments, and makes them one" is indeed the living Christ of the present Dispensation. Come to him then all ye nations and denominations of the West!



## Brahmo Somaj.

BHAI PROTAP CHUNDER MOZUMDER has reached Simla.

BHAI ANUTALLAL ROSE is expected to visit Puna and Nasico shortly.

BHAI AGHORE NATH and Bhai Kedar Nath have commenced work in the Panjab.

We have received a report of the movements of Bhai Deno Nath Mozumdar.

BHAI TRILOKYA NATH SANJAL conducted service in the Brahma Mandir last Sunday.

FATHER O'NEILL will deliver a lecture at the Albert Hall, on Tuesday next, at 7.30 P. M. Subject:—"Brahmoism—is it for or against Christianity?"

We have already acknowledged Bhai Raj Narain Bose's "Brotherly Gift to English Theists." We reserve our comments till we receive Part II of the work.

A MEMBER of the Panjab Brahmo Somaj has written to us drawing attention to certain irregularities at a late meeting of the Somaj. He complains that all the members did not receive due notice of the meeting.

THE Singing Party sang before the Oxford Mission House on the 5th instant. Hymns of the New Dispensation were also sung within the compound on the same day. The Missionaries accompanied the procession over a part of the way.

As a proof that our hymns are getting popular, we may say that the Singing Party is receiving invitations from different parts of the town. The party visited Amherst Street, Champatollah Lane, Cornwallis Street, and Chorea-bag, during the last week.

We should like to see all money received on account of the mission fund touched and sanctified by the Lord in the Sanctuary before it is spent. Why should not the holy practice be resorted to in regard to the minister and the whole apostolic body, which is so rigidly observed in the case of ascetic householders?—*New Dispensation*.

In addressing a temperance meeting on Tuesday last, the minister spoke of man's natural craving for intoxication of some kind or other. His heart pants for inebriation, if good things fail to bring it to him, he will seek it in wine. Literature and science, painting and sculpture, conversation and good works, devotions and hymns can intoxicate and gladden our hearts, and make us self-forgetful so far as worldly objects and pursuits are concerned. Blessed are they who have drunk largely the sweet wine of God's love, and are so inebriated with rapturous frenzy as to be wholly above the possibility of carnal temptation! Intoxication means joyous enthusiasm. There is enough of it in those who always love and serve the Lord. Whenever the heart feels exhausted, whenever the soul thirsts, take a glass of sweet devotion and you will feel fresh and strong. The Good Lord is the devotee's wine. We have no need of other wines.—*New Dispensation*.

We regret there has been some delay in noticing our Bombay correspondent's letter, dated the 19th ultimo. From it we learn that the annual general meeting of the Parthana Somaj was held on the 18th April, Mr. Bhandarkar presiding. The proceedings began without prayers, we were told. There were 85 members in the Somaj of these told. There were 53 members in the Mafussil, and out of the 30 were absent in the Mafussil, and out of the remaining 68, 19 were present. One of the members, Mr. Tindulkar, died last year, leaving a legacy of Rs. 100 to the Somaj in his will. Among the important events may be mentioned (1) the writing of the three letters to the three Somajes in Bengal; (2) the preparation of a code of five rites; (3) the transfer of the management of the Pandrapura

Orphanage to the Somaj; and (4) the advent of Baba Protap Chunder Mozumdar. Among the resolutions was one proposed by Mr. Ranade to the effect that the Parthana Somaj and the Arya Somaj should be amalgamated, and that with this view the creed of the former should be a little altered. With reference to the latter he proposed that the two articles of faith requiring every member of the Parthana Somaj to disbelieve in book-revelation and the doctrine of incarnation should be omitted. The proposals were not carried. The receipts for the year were Rs. 454, and the disbursements Rs. 263. We learn that our friend, Bhai Amrita Lal, raised the flag of the New Dispensation on the Esplanade on the 13th on the occasion of delivering an open air address.

## Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—ED., S. M.]

## A QUERY.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—Believing the *Sunday Mirror* to be the organ of the Progressive Brahmos and your learned self to be the mouth-piece of Baba Keshub Chunder Sen and his party, I could respectfully beg that you will be pleased to answer fully and unreservedly the following three simple questions regarding the person of Jesus Christ.

(1) Do you believe that Jesus was a mere man possessed of a sinful and depraved nature like Moses or Sorates, or Buddha or Mahomed, or Chaitanya, or Rajah Ram Mohan Roy, or any other human being, however exalted he might have been, that ever trod our earth?

(2) Or do you believe that he was a Super-human being, only inferior to God and superior to all created beings, angels included, as believed by the Christian Christians?

(3) Or do you believe that he was God-incarnate, or God-man or God manifesting in the flesh, or God existing in his perfect human nature, while upon earth, for the redemption of sinners, as believed by the Trinitarian Christians? Under which of these three heads is the faith of your worthy minister, Baba Keshub Chunder Sen, and his party regarding the person of Jesus may be placed under the "New Dispensation?"

Yours &c.,  
AN ENQUIRER.

We do not like the practice of labelling. If our correspondent reads the *Mirror* and the other publications of our church, he will find that we perhaps belong to none of the classes named above. He may, for aught we know, choose a fourth title to discriminate our views. But we refuse to be labelled.—ED. S. M.

## Literary, Scientific, &c.

MR. DARWIN has a new book nearly ready. Its title is "The Formation of Vegetable Mould through the Action of Worms, with Observations on their Habits."

KABIRAJ SHASHI BHUSAN Roy proposes to set up in the suburbs a garden of medicinal and a charitable establishment dispensing Native medicines only. The idea in good, if it can be practically carried out.

THE Academie Francaise has appointed M. Renan to the post of "directeur" for the coming quarter. As a result it will fall to him to deliver the address which accompanies the annual award of the prizes for virtue.

A CAPITAL example is set by France to other countries. It has established savings banks in connection with the public schools; and in these children's banks, which number over ten thousand, the deposits already approximate a million dollars.

DR. HUNTER's *Imperial Gazette of India*, which is on the point of publication by Messrs. Trubner, will be dedicated by special permission to

the Queen. A special feature will be the article "India" itself, which is the most elaborate account of the country yet published, whether from the physical, economical, or political view.

AN American paper says:—"That was a very sensible idea which a Sunday-school in a neighbouring State carried out last week at its annual bazaar, by distributing to those present packages of ten kinds of flower-seeds, with plain and full directions as to how to sow them and how to care for them, offering at the same time a prize to be given at midsummer at an exhibition of all the flowers produced from the seeds for the best shown in cut or potted flowers."

THE attempt to take the North Pole by storm having failed, it is now, says *Christian Union*, to be regularly approached by siege, several nations joining in the attempt to unveil its mystery and discover its secret. Russia will occupy a station at the mouth of the Lena in Eastern Siberia, and another on the new Siberian island, east of Wrangle Land; Sweden will keep watch at the North Cape in Finland; Denmark will make observations at Upernavik, Greenland; Germany will establish a post on the island of Jan Mayen, east of Greenland; Holland, with sturdy Dutch persistency, will plant herself at the mouth of the Ob and Spitzbergen; Austria will occupy Nova Zembla, and Canada Melville Island; while our own Government will send out early in the summer two expeditions, one to Lady Franklin Bay, under the command of Lieutenant Greeley, of the Signal Service Corps, and the other to Point Barrow, on the northern coast of Alaska. It is also proposed as part of the work of the Eastern American expedition, to explore the northern coast of Greenland for the purpose of settling the question as to whether that country is an island or a continent. The Signal Service will be strongly represented on both expeditions, special attention being given to meteorological observation. This friendly rivalry of nations in the interests of science is one of the signs of the good time which is to come.

## Selections.

### THE JUSTICE OF THE CZAR NICHOLAS.

(House and Home, New York.)

THE Abbe Sierocinski, formerly superior of the Convent of Basilians at Oresco, took part in the last Polish revolution. He was sent by the Czar Nicholas to labor in the mines of Siberia, where he plotted, with several others, to effect their escape. For this he was condemned by the late Emperor to receive seven thousand lashes. The carrying out of the sentence was most horrible. In March 1867 two battalions were drawn up in the great square of Ormsk, under the orders of General Galafjew, the cruel servant of a cruel master. Sierocinski and his companions were brought out, and the judgment was read aloud, the words "without mercy," which it contained, being especially emphasised. The culprits were tied behind to a bayonet. Each one, by turns, walked forward, while the whole of one battalion, every soldier administering to him a blow with a rod with his full strength. A thousand blows fell, and then each miserable, torn, bleeding victim was sent back to receive another thousand. On the third journey they all fell dead. Sierocinski had been kept until the last, that he might behold the tortures suffered by his friends. A military sergeant then drew him a small vial containing some drops of cordial, which he refused, crying, "I want not your drops. Take my blood, and drink it!" He started on his fearful journey, singing, "God be merciful!" and his wild accents were gradually lost in the thud of the stick striking his bare flesh, and in the loud words of command of the general shouting, "Strike harder! strike harder!" When Sierocinski received the first thousand blows, he fell fainting, his blood dripping on the snow. He was placed upright on a sledge and tied so as to expose his back to the full weight of the descending rods. The unhappy man continued to groan until he was again released four times before the battalion. He then became silent. The last three thousand blows fell on a corpse.

We have searched the records to try and find the letter or telegram of condolence sent by the Government of the U. S. to the family of the Abbe Sierocinski, but cannot find it.



INDIA AND ITS IDOL WORSHIP.

A LECTURE BY PROFESSOR MONIER WILLIAMS.

ON Tuesday evening, at the Ventnor Assembly Rooms, Professor Monier Williams, C. I. E., D. C. L., (Boden Professor of Sanskrit in the University of Oxford) delivered a most interesting lecture on the above subject, under the auspices of the young Men's Christian Association, the President of this Society (Rev. R. Allen Davies) occupying the chair. There was a capital attendance, the audience comprising representatives of most of the leading families of the district; and it is almost needless to say that the lecture (illustrated as it was by some excellent diagrams, and drawings, and numerous objects of interest brought from India by the Lecturer himself) was warmly applauded at intervals, and—although occupying nearly two hours in delivery—the interest in the subject did not flag, the closest attention on the part of those present being noticeable throughout. We are glad to know, too, that there were more members of the Association present than at any previous lecture delivered during this Session.

The Chairman, having offered prayer, expressed the great honor the Association felt it to be to have enlisted the sympathy and help of a gentleman of such undoubted ability and world-wide reputation as Professor Monier Williams. The subject upon which he had so kindly consented to lecture was one in which every man of interest and taste was sure that there was a great treat in store for them that night. After some further remarks, Mr. Davies introduced the learned lecturer to the audience.

Professor Monier Williams, after stating that it was with a great deal of pleasure he had consented to help such an excellent Society, said:—“I have undertaken to tell you a little about India and its Idol Religion, that great country committed to the rule of us Englishmen, not for the benefit of our trade—not for the increase of our wealth—not for our military glory—not for the prestige of our Empire, but that every man, woman, and child may be educated, elevated, enlightened, *Christianized*: may be converted from the worship of idols of wood and stone to serve the *Living God*. Observe the vast size of this India, which has been fenced off from the rest of the world by high mountains and seas, and delivered over to one nation as a sacred trust; yes, to us Englishmen as a *sacred trust*. It is as large as the whole of Europe without Russia; it is, in fact, not one country, but many countries. Here in this one map are the eight principal geographical divisions; here in this second map are the eight principal political divisions. A range of lower mountains, the Vindhya (represented by a red line) traverses the centre of the country, separating Northern from Southern India. All south of that range, and within the side ranges is the Dekhan. Here in this third map is the world, as described in Indian sacred works. India is here represented as a flat circular continent in the very centre of the Universe, and with a high mountain in the middle. It is surrounded by a circular ocean. Then there are six other continents like rings, each surrounded by its own circular ocean. Since this is the system taught in the Hindu's own bible, the Puranas, you will see that we cannot give the Hindus a common lesson in geography without undermining their faith in their own religion. The basis of their religion is the theory of seven continents, but the climax of absurdity is reached in the account of the seas. Each of the seven seas is said to be composed of different materials: one of salt water—one of milk—one of wine and spirituous liquor. The advocates of total abstinence will be thankful that this Indian Bible is not to be taken as a guide, and that no part of the world is surrounded by a sea of wine and liquor. Turn we again to the true map. It is sometimes said that England owes much of her greatness to her insular position. The same might be said of India, for India is almost an island. India is the Italy of Asia, for just as Italy is shut out from Europe, so is India shut out from Asia by ranges of lofty mountains, curving round from one sea to the other, and towering towards the sky like a mighty wall. Of course, as Asia is far larger than Europe, so India is far larger than Italy. Observe the difference in the relative height of the mountains; the highest of the Himalayas is thirty thousand feet high, twice as high as any of the Alps. There are beautiful mountains and health resorts among these Himalayas or abodes of snow. You see, it is one of them called Mussoorie—that will help you to imagine how these stupendous ranges form a gigantic natural barrier or rampart. Yet this

rampart, after all, has not protected India from invaders. Unhappily, there are three or four openings in it through which it is possible for armies to enter the plains of Northern India. These openings or passes are approached through a mountainous country which is now attracting great attention. Afghanistan, a name meaning the abode of the Afghans, semi-barbarous, lawless tribes, and Highland clans, who call themselves the Sons of Israel, descendants of Saul, but are really Mahomedans: they certainly have a Jewish type of countenance, as we may see from the portrait of Dost Mahomed Khan, and they are distinguished from other races by the acuteness of their commercial genius. As India is the Italy of Asia, so Afghanistan is the Switzerland of Asia, but as much larger in proportion as Asia is larger than Europe. Afghanistan has an area of about five hundred square miles, and its inhabitants when they settle in India, are called Pathans; their language is called Pashto or Pushto. It is a country which has always exercised a most important influence on India. All the invaders of India by land have come through its passes—Persians, Greeks, Arabs, Tartars, Turks, Moguls. Its two principal passes are called the Khyber and the Bolan: the former is dominated by Cabul—the latter by Candahar. It is through the Bolan that the Russians will probably enter India, if they enter at all. You know the proverb, ‘‘Scratch a Russian and you will find a Tartar.’’ Now, Afghanistan has often been occupied by Tartar tribes in former days, and it may not be invaded by semi-Tartar Russians in the latter days, aided as they will be in their advance by railroads and other modern appliances? One thing is certain, that the Russian Empire is being impelled towards Afghanistan by the very same necessity of progress which is impelling the British Empire towards the very same goal from an opposite direction. Many bitter words of crimination and recrimination are likely still to pass between the adherents of opposite political parties in discussing the Afghan question. But one point must stand out sharp and clear above the confusion of conflicting views—one stubborn fact will have to be faced by present or future statesmen, who, with the best intentions, may make arrangements to withdraw the British Forces from Afghanistan, and dream of leaving the Afghan tribes to live amicably together, settle the feuds of centuries, and convert anarchy into well-ordered Government; and that fact is this, that the whole country has been incurably demoralised by our repeated interventions, and is crumbling to pieces never to be reunited before the inevitable advance of two gigantic Empires, both helplessly gravitating towards each other, and both intently conscious that self-preservation depends on progress. Political parties may rise and fall, statesmen and legislators may come and go, but England and Russia must continue to approach each other, and a disintegrated Afghanistan is powerless to prevent the contact. As soon might you expect a cart-load of loose soil to prevent the contact of two heavily laden railway trains advancing in opposite directions, or an uncontrollable impulse from opposite directions on the same line. In point of fact, the whole Afghan controversy, with all its many ramifications, really resolves itself into three or four simple questions. Are we to hold to the keys of India's gateways, or is Russia to hold them? Is British or Russian influence to dominate in Afghanistan? Are we to tame its turbulent tribes, or to balance between them, and turn them into good soldiers, or is Russia to do so? Is Russia to be allowed—I will not say to invade India, that she is not likely to do—but to creep onwards towards the Mediterranean in the west, and towards the Persian Gulf in the east, an invader gained a firm footing in Afghanistan—vide her time and place in England in difficulties, and then sending forth her emissaries from the fastnesses of Herat, Balkh, Cabul, Ghuzni, and Candahar, light such a fire among our fifty millions of fanatical Mahomedan subjects, as shall make India too hot to hold us!

(To be continued)

GEORGE ELIOT AND THOMAS CARLYLE,

BY THE REV. STOFFORD A. BROOKE, M. A.  
[Preached at Bedford Chapel, London, on Sunday Morning, Feb. 14th, 1881.]

If we assume, as I do assume, that there is a God, who, having made us out of himself, lives for and in us, and will, through revelation of himself to us, finally make us wholly at one with himself; then the observed facts of human history

would lead us to infer that he has acted on us—in this self-revelation—in two ways: 1st. Being immanent in all men he co-operates with all the thought and action, of every man toward progress, and, therefore, with the universal effort of the whole. He does not do all the work for men (as some wish he would, and blame him for not doing), for to do that would be to destroy the very idea of humanity; but he inspires, assists, awakens, and directs men by his inward power. Through this universal co-operation of God with the natural striving of human nature toward light arises, day by day and age by age, the slow growth of morality, law, knowledge, art, and religion. We are face to face with the evolution of the human race.

Secondly.—At certain times, when, in any of the spheres of human effort, sufficient progress has been made to admit of the generalization of the work done by the whole either of a nation or of a number of nations, God especially inspires and fills one or more men, and they put into an Idea the scattered thoughts, or into a Law the accumulated facts, or into a spiritual truth the unrealised aspirations of a whole people or of the world. Then we are face to face with one of those outbursts in the midst of evolution, which are the work of individual genius. This is not disorderly; it is not out of Nature. It is the development into a flower of that principle of individuality which is always at work. These two forces (if I may call them so) in the building up of the human race have been recognized by philosophers, and have various names. There are some who explain progress as the resultant of these two forces. But there are many who, influenced by education, or by the type of their own mind, tend to dwell on one of these more than on the other as an explanation of progress, and finally to push one or the other out of consideration altogether. ‘‘The whole effort of the race,’’ one says, ‘‘is alone to be considered.’’ ‘‘The work of individual men of power,’’ cries the other, ‘‘is alone of importance.’’ ‘‘Morality consists, therefore,’’ says the first, ‘‘in losing one's self wholly in the race.’’ ‘‘Morality consists,’’ cries the other, ‘‘in self-development.’’ Finally, they end by attacking one another. ‘‘As education is further spread over the whole, and democracy diminishes the false power given to kings and popes, individualism will die out; and when it does arise, it ought to be put down.’’ The other answers: ‘‘The social progress of the masses who are stupid or evil is an evil when it leads them to think that public opinion is to be followed or considered. Their only good is in implicit obedience to the masters of the race, and the salvation of the race is in the power of individualism.’’

There are three views, then, concerning human progress, it is due to evolution alone. It is due to individual genius alone. It is due to both evolution and individualism in combination. The last is the theory of Christianity. Christianity secured reverence for the distinct individuality of each man by the ever-repeated doctrine that each soul was by itself intimately and solitarily connected with God; that man and woman, child and adult, barbarian and civilized, one and all, were separately children of God, each God's deep interest, each (however mingled with their fellow) alone in the universe with God and forever to be alone with him in the depths of being. That relation was so strong that no one could live and believe in the God of Christ with-



out feeling himself of infinite worth; without, in that relation, separating himself into absolute individuality; without often saying to himself "God and my own soul are one." That was Christ's own view in silent hours of communion. "I and the Father are One."

No impulse ever given to the world and to its progress was more powerful than this intensity of individuality. It vivified a million intellects into special work. It encouraged those who had but one capability, as much as those who had a hundred, to develop themselves. It gave to each an infinite end and infinite hopes. It left none untouched. The slave, the ignorant, the neglected woman, the little child were inspired by it to be and to become powers. Certain philosophies, which do not believe in God, are necessarily led to reject this impulse and to depreciate the individuality it secures; but the loss of power and progress its depreciation would produce is so infinite that one need not dwell on such theories. If their practice were possible, they would soon be self-condemned.

Christianity, then, insists on individuality; but if that were all it insisted on, nothing but misfortune would follow. There are many varieties of Christian theory which have given themselves up to individualism of this kind alone, and they have, as in Calvinism, glorified selfishness and force in God and in man, and shut out from their selected fold of individuals the rest of the race. If that were the whole of Christianity, it also would be self-condemned.

But it is not. Christianity balances its insistence on individualism by urging, and with equal force, the renunciation of self for the whole race. It asks us to sacrifice not our individuality, but all its selfish aims, all that in it urges us to conquer, or enslave, or deceive others for our own sake. "Give up," it cries, "your whole being, with the exception of that which links you to God, for the love of man. That sacrifice is your first duty on earth, but in that, in losing all the lower self for love's sake, you will still more strongly secure your personality in God." That teaching, as every one will allow, was the direct teaching and practice of Christ.

I hold, then, that in combining and in giving equal value to these two powers, Christianity established itself as the best explanation and the best philosophy of human progress. And it was started by one who himself was both these powers in his life. No personality is so unique as Christ's in the whole of history. We scarcely know more than a few months of his life; but he has impressed his individuality on all of the human race, who have heard his story, in a way more various than any other prophet who ever lived. And yet no one has been so acknowledged as the sacrificer of self for the sake of man; no one has been felt to have so lost himself in sympathy for others, in love of others: We say of Christ that he was the man, and yet we also say of him that he died for the cause of man; unique in personality, unique in self-renunciation.

That is the true picture and the true lesson. And in reality, all the greatest prophets, poets, artists, all the imperial men of genius have had power, first, in proportion as they have been intensely individual; secondly, in proportion as they lost all the selfishness of individuality, in sympathy with the whole of humanity. Of that I gave you an instance last Sunday, in speaking of Shakespeare. I showed how minute was his

self-development, and yet how universal his loss of self in the variety of his sympathy with men; and I said that I would further illustrate the principle I meant to enforce in speaking of him, and the principle I have laid down more fully to-day, of the necessity of combining individualism and self-renunciation, by dwelling on the moral teaching of the two great writers who have been lately taken away from us. It will be briefly done.

The teaching of these two illustrates not the combination of these two powers, but each of them as separate from the other. At first, in their writings we only observe a tendency to dwell upon one of these more than on another; but afterwards, and increasing in deviation, that tendency becomes fixed and extreme.

So far as George Eliot's life is concerned, she was eager in her self-development and as eager in her sympathies. But it was a different matter in the main drift of her work. She lowered the power of individualism. Nay, she did not believe in its having any self-caused or God-caused existence. Few have individualized their characters more than she did, and of these characters we have many distinct types; but she individualized them with, I may say, almost the set purpose of showing that their individualism was to be sacrificed to the general welfare of the race. The more her characters cling to their individuality the more they fail in reaching happiness or peace. If they are noble characters, they are finally obliged, through their very nobility, to surrender all their ideal, all their personal hopes, all the individual ends they hoped to develop; and they reach peace finally only through utter surrender of personality in humanity. The characters, in her books, who do not do this, who cling to their individuality and maintain it, succeed in life, for the most part, if they are strong; are broken to pieces, if they are weak; but in all cases, says one, are not the noble, but the ignoble characters. The whole of her books is a suppressed attack on individualism, and an exaltation of self-renunciation, as the only force of progress, as the only ground of morality. I leave aside here, as apart from the moral side of the subject, the view that individual power or weakness of any kind is the consequence of the past, of race, of physical causes. What a man is bound to do is not affected by that, in her view.

And from her point of view she was quite right. For belief in God, and that we are, each of us, bound to him personally, is the only ground on which development of individual personality can be carried on without passing into selfishness. That ground she did not possess. She was driven, then, to find her foundation of morality only in the relation of man to man, and that foundation was sacrifice of all things, even of individuality, to the cause of humanity.

The individual is to perish; but through its perishing the world is to become "more and more," and the reward of life and of sacrifice is in the joy the sacrificer feels in becoming nothing for the sake of the whole. The struggle toward this develops the moral being, and all morality is at last accomplished in sacrifice of personality for the sake of the human race. But the race itself, in this philosophy, is also in the end to perish altogether. Neither we nor all those for whom we surrender all things will finally continue. There is, then, no enduring reward, no personal recompense, even of

feeling, in the end to any one. That humanity for which we surrender all things will finally surrender itself into the arms of the unconscious universe. Universal silence covers all.

All the higher, then, the struggle; all the nobler the sacrifice. Yes; no one can deny that the morality is a lofty one, and, as far as it asserts self-renunciation, entirely useful. We have with all our hearts to thank George Eliot for that part of her work. But when sacrifice of self is made, in its last effort, equivalent to the sacrifice of individuality the doctrine of self-renunciation is driven to a vicious extreme. It is not self-sacrifice which is then demanded; it is suicide. Nay, more, the theory reduces in the end of the whole doctrine of self-renunciation to an absurdity; for, practically speaking, the force in us which urges us to individuality will always assert itself. To seek to crush it is to crush Nature. Any morality which includes its repression, or does not include a confession of its existence and a preparation for its ennoblement, can never have a universal extension; is as certain to break down any other one-sided theory, as asceticism, and for the same reason.

It will not work. The moral teaching of these books is, when accepted as a whole, impracticable. What is accepted, and gratefully, is part of it—that part which urges sacrifice; but those who accept this add to it, unconsciously, out of themselves, an individualism which supplies its want. Fully accepted, it would reduce the whole of the human race to hopelessness. That, indeed, is the last result. A sad and fateful hopelessness of life broods over all the nobler characters. All their early ideals are sacrificed; all their early joys depart; all the pictures they formed are blotted out. They gain peace, through renunciation, after long failure; some happiness in yielding to the inevitable and harmonizing life with it. They want the might power, the enkindling hopes, the resurrection of life, the joy and rapture which deepens toward death and enables men to take up the ideals of youth again and to look forward to fulfilling them, which, without losing one shred of the power and glory of self-renunciation, are given by the belief that we are absolutely distinct persons in God our Father, destined to distinct life, possessing forever distinct character, will, and love, heirs of eternal personality.

Carlyle, on the other hand, carried the opposite view; the view that the world advances through the power of strong individualities to its extreme. Of all the nations we are acquainted with, the Scotch are the most fond of individualizing themselves. Their literature, their manners, their style in writing and in speech, their nationality have had all through their history an almost obtrusive individuality. To stand alone, to feel, think, act, and write each in their own special way is their pride and birthright. To press this peculiarity in others, even to impose it, is often their fault. And Carlyle in himself and in his teaching was this individuality of Scotland incarnate, in all its power and all its weakness, in all that it teaches and all that it omits to teach. Add to this national pressure on him, and all that he brought to it out of his own peculiar personality, the further influence on him of the chief religious theory of Scotland. In Calvinism God's individuality swallows up the universe. There is nothing but his overruling will, demanding utter submission of will, reason, and conscience. In such submission to the rightful mastery of God, in faith in his

power to be and to make right, could man only realize himself as himself. That was the vast, overwhelming Power which filled the spirit of Carlyle, and, whatever he came to think of it afterward, the immense impression never left him; nay, it harmonised with all the nature of the man, with all the tenor of his thought.

He was always creating images on earth of this Sovereign in Heaven, always making Power and Will rightful masters of mankind; always making it the religion of mankind to worship and to imitate these mighty individualities. The whole progress of the world lay on the shoulders of these men. These masters of the human race had found out the laws and the secret of the universe, saw into its eternal truths, and in seeing and obeying became kings. We could not hope to equal them; but we could recognise them as masters, obey and imitate them. This would be our salvation, and our reward would be that we too in our small way might become real persons, actual beings. But there was a vast mass of men, who could not see and did not care to worship. What of them? They were dust and ashes, which the wind might disperse. And there was another class who stood in the way of or rebelled against these sovereign wills. What of them? Let them be annihilated, as only fit for Tophet. They plague the universe. Their only business was to submit. If they did not, the laws of the universe insisted on their being put out of the way.

But for those who would submit and listen to the wise and strong, the apostle of individuality had a very lofty morality. "Be a man," he cried, "a real person. Know truth and be true get into the actual; work till you know yourself, till you feel that you are something, not a shadow, not a sham; act so as to harmonize your life with the universe—then you will be truly yourself and know what you can and cannot do. You move among shadows, lies, shams, things which are not at all men who fancy themselves persons. Get rid of them all, and stand clear your very self." That was a powerful cry, and it has a vast deal of teaching and truth in it.

It appealed partly to the natural love of submission to the great, of reverence to the noble. I appealed partly to the impassioned desire of all men to become distinct personalities; and in these two appeals and in all their various applications (and these applications were made with such a wealth of imagination and in such variety that the teaching which in reality might be embodied in half a dozen sentences seemed to have most manifold roots) this teaching came home, driven as it was by infinite humour, as well as by imagination, to the hearts of the young, and wrought on them most wholeheartedly.

But it was not so good for grown-up men, who do not need so much to cherish individuality and whom the cherishing of it is likely to make selfish

or fantastic. The teaching wanted that very element on which George Eliot insisted, just as here wanted this element on which Carlyle insisted. It wanted the element of self-renunciation for the sake of the whole of the human race. It wanted sympathy with the collective efforts of mankind. God himself could do nothing for the fools and blind, for the rebellious and the chattering. All we could do for them was to enforce on them silence, to make them obey, to enslave them under power, and, if they would not be quiet to use fire and sword. Naturally, then, all those ideas which have their root in the hope of the development of the whole race, the ideas of liberty, of equality, of universal brotherhood, of all men being bound not only to stand alone, but also to live as members of a nation and as members of the whole race, and in this effort to find out what their duties were to themselves, to mankind, and to God, the further ideas of the surrender of the lives of the great for the small, of the sacrifice of power and will that the fools and the debased and the rebellious might be led into a higher life, were to Carlyle wind and and folly, and hateful chatter, cant and lies, until at last it came to pass that, by insisting on the dominant individuality of a few, he arrived at crushing the individualities of the many under despotism, and the human race was reduced to a few who should be saved.

The inevitable punishment came on this. Where individualism alone is glorified, the glorifier ceases to be able to distinguish clearly between noble and ignoble power, between will used selfishly and unselfishly. And our beloved teacher whom we revered and reverence for all the good he gave us, exalted, at last not only the noble by right, but also men who had nothing great in them but an iron will, and whom, if the race were to worship or to imitate, its degradation would be secure. That was one punishment. The other was also hopelessness for man. Carlyle looked on the world around him, and saw less and less arise heroes and kings of the type he loved, of that individuality which insists on rule on making its will the first, less and less of the originality which sets itself apart. It was not that men were less original; but it was that the teaching of self-giving was really having more vogue being now supported not only by Christians, but by anti-Christians. He could not see that; and, not being able to find his strong men, he began to despair.

Then also, he saw that masses of men had more power; that there was less and less chance of the kind of rule he wanted being set up over men's minds or lives. He saw the cause of the whole race, with all its democratic ideas, taking more and more consistency. He saw—that is, in his opinion—rubbish and folly conquering and universal chaos at hand. God seemed to grow more far off from mankind; men to become worse, their work hollow, and their talk false. It was a sorrowful, but an inevitable conclusion of a one-sided theory of human progress. Individualism which does not unite itself with that universal sympathy with all humanity which is won by sacrifice of self for the

cause of man, as well as self-renunciation which rejects the force of individuality which is grounded on being able to say for one's self I and the father are one, ends, one and both, in hopelessness of man.

These two great writers, then, illustrate, as teachers, both the tendencies of which I speak, in their good and in their ill, and they illustrate them all the more strongly, because, in the end, they push these tendencies each to their extreme. In that, where they teach us negatively, as in all that they taught us positively, they have both done much for mankind. Both have been inspirations: Carlyle most to the young, as was natural from his theory; George Eliot, most to those who were older as was also natural. Both have been deliverers of men and women from untruths, and have opened new worlds of imaginative truth. Both have enlightened, helped, and awakened men. And the world has, with that instinct of human nature which urges it to the seizing of good, taken their good and for the most part laid aside their evil; and when I say evil I mean that which most injured their own work as art and most injured humanity as influence—that hopelessness of the life of man which, common to both, arose in each of them out of a different source. Finally, the teaching of the one and of the other drives us to ask where we shall find a morality of human progress which includes individualism and self-renunciation and harmonizes both; for there lies truth and power. We ask; and, for my part I answer: In the teaching and life of Jesus Christ.

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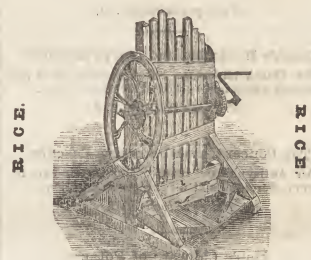
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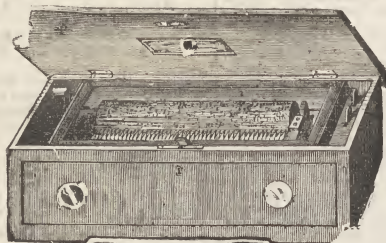
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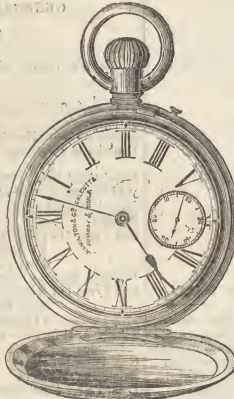
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- "The Floral"** 9x7 1/2 inches, Levant Morocco binding, decorated with, embossed, satin covered flowers, plated corner-guards and clasp ... Rs. 24 0 0
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- Do** 6x5 inches all C. D. V. openings with "Forget me not's" ... Rs. 12 0 0
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No. 1, CALCUTTA.

### The "Exhibition" English Lever Watch.

This Watch, which is guaranteed to be entirely ENGLISH-MADE throughout, has a substantial fine Silver double-bottomed engine-turned HUNTING CASE, with movement on the English Full Plate System! with Jewelled LEVER ESCAPEMENT, Fusee and Chain, and with maintaining power to go while being wound. The Dial is of hard white enamel, and with Seconds Hand. Great attention has been paid to the shape of the Watch, which is compact and of medium size.

Cash.

Silver, best quality ... Rs. 85  
Second quality ... 75

This Watch is of an elegant compact build. We have devoted particular attention to the good finish of its mechanism, and as we can confidently guarantee its performance, we recommend it to all classes of buyers.

Hunting Case, Rs. 200 cash.

Half-hunter, Silver, Rs. 100 cash.

### The Patent Silver Lever Watch

A GOOD WATCH FOR ORDINARY WEAR.

It possesses all the essential features of a reliable time-keeper, and is calculated to give every satisfaction.

Fine solid Silver case, thick flat Crystal glass, strong and well Jewelled Lever movement, and Seconds Dial.

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SUPERIOR QUALITY, in HUNTING CASE, Rs. 65  
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With cases exquisitely enamelled in colors, in a great variety of styles and pretty designs, with highly finished Jewelled movements. Rs. 125 to 300.

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Bird's Eye, and Shag, each Rs. 2 per lb.

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Each at Rs. 3 per bottle.

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WONDER OF MODERN TIMES!

## HOLLOWAY'S PILLS

Long experience has proved the famous remedies to be most effectual in curing either the dangerous maladies or the slightest complaints which are more particularly incidental to the life of a miner, or to those living in the bush.

Occasional doses of these Pills will guard the system against those evils which so often beset the human race, viz.—coughs, colds, and all disorders of the liver and stomach—the frequent forerunners of fever, dysentery, diarrhoea, and cholera.

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The Pills and Ointment are Manufactured only at

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And are sold by all Vendors of Medicines throughout the Civilized World; with directions for use in almost every language.

Beware of counterfeits that may emanate from the United States. Purchasers should look to the Label on the Pots and Boxes. The address is not 533, Oxford Street, London, they are spurious.

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# COOKE & KELVEY.

WATCH, CLOCK AND CHRONOMETER MAKERS,  
JEWELLERS AND SILVERSMITHS,  
TO HIS EXCELLENCY THE VICEROY & GOVERNOR-GENERAL OF INDIA,  
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### MODEL WATCHES FOR INDIA.

Guaranteed entirely English made throughout, with powerful full-plate lever movements, hard white enamelled sunk seconds dial, capped, jewelled, &c., in substantial, fine silver double-bottomed, engine-turned cases.

GUARANTEED BY COOKE & KELVEY FOR TWO YEARS.

## SPECIALITIES IN KEYLESS WATCHES.

FOR GENTLEMEN.

Adapted to all uses, where accurate time and adjustment is necessary.

These celebrated Watches enjoy a high reputation for construction, accuracy of adjustment, and fine time-keeping qualities. Silver Keyless Watches in Hunting case, 5/4 plate movements, jewelled in three pairs of Rubies, Compensation Balance, Ruby Pallets, &c.

Rs. 163 to 180.

Gold Keyless Watches in Hunting and Half Hunting cases, with highly finished movements.

Rs. 330 to 400.

**SILVER HUNTING.**  
**MODEL R. 75**  
**CRYSTAL FACE**  
**COOKE AND KELVEY'S**  
**HALF HUNTING**  
**R. 80.**  
**WATCHES**  
**CRYSTAL FACE**  
**R. 75**  
**COOKE AND KELVEY'S**  
**COLD HUNTING**  
**R. 230.**

COOKE & KELVEY'S CELEBRATED ENGLISH LEVER WATCHES.  
In Silver Crystal-Faced Case. In Silver Half-Hunting Case.  
Cash Rs. 70. Cash Rs. 75.

## IN HUNTING CASE.

Cash Rs. 65.

The large demand, and the numerous Testimonials constantly received from all parts of India, attest the wonderful success of these renowned Watches, which are manufactured expressly for Indian wearers, and to resist the extreme effects of the Indian climate.

## THE ARTIZAN'S WATCH.

A STRONG AND USEFUL WATCH FOR ORDINARY WEAR.

These Watches are still obtainable at lower rates than those of English manufacture, and the following can be recommended as good and useful Timekeepers.

Strong Silver Hunting Watches, with superior jewelled movements made expressly for

India carefully examined and regulated

Ditto ditto	Half-Hunting	...	...	...	Cash Rs. 31 0
Ditto ditto	Crystal-faced	...	...	...	" " 30 0

## COOKE & KELVEY'S

### SPECIALITIES IN GOLD ALBERT CHAINS.

In a variety of new and beautiful patterns, in bright and colored gold.  
Rs. 40, 50, 60, 70, 80, 90, 100 to 200.

COOKE & KELVEY,  
CALCUTTA.

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Special rates are allowed on Deposits for short periods.

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Fresh consignments to hand ex S. S. "Eldorado,"  
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"WHEAT AND OATS are especially rich in muscular and fat producing elements."—Liebig.  
Maltine will increase both weight and flesh in most persons of thin habit.

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Maltine is the most important combination in use for constipation.

Maltine is entirely free from all products of fermentation, such as alcohol and carbonic acid gas.

Maltine is very palatable and pleasant, and will be readily taken by the younger child.

Dr. Dunbar's Alkaram or Anti-Catarrh Smelling Bottle. A safe and speedy cure for Hay-fever, colds in the head and sore throats. It contains no narcotics and never produces any unpleasant effects. Full directions for use and testimonials accompany each phial.

Price Rs. 3 per phial. Packing 4 As.  
Oil of Cashew (Anacard Occident.)

The Beauspathay Remedy for Leprosy.

The oil of Cashew-nut is applied, by means of a small piece of sponge to the diseased parts. The effect of the oil is to produce, after from twelve to twenty-four hours, vesication. The skin should, if possible, not be broken, and the exudation should be allowed to remain and dry on, so as to form a crust. In about ten or twelve days, this will fall off, leaving the skin clear, and free from any ulceration underneath. If the parts are numb, but not completely anesthetic, sensibility will in general be completely restored by the first application; if the anesthesia is complete, it may require two or three applications to restore it. This latter number suffices in a case where anesthesia had existed more than four years.

Price Rs. 3 per phial. Packing As. 4.

## Leath and Ross's Phospho-Muriate of Quinine.

Recommended in Debility, Lassitude, Disinclination for work, loss of memory, loss of, or variable appetite, Nervousness, Tremulousness and general relaxation of the system.

Price Rs. 2 per phial. Packing As. 4.

Leath and Ross's Neuraline for Neuralgia, Tic Dolorous, Sciatica, Rheumatism, Lumbago, and all kinds of nerve-pains.

Price Rs. 1 per box, and Packing As. 2.

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AN INVALUABLE SPECIFIC  
FOR the Cure of Piles and Prevention of Fistula.

They claim the merit of totally removing all pre-disposition to Piles or Fistula, and in actual cases of the former, however severe, of completing a cure more rapidly and with greater safety than any preparation hitherto introduced.

Price per box Rs. 1 1/2. Packing As. 2.

## PROPRIETARY MEDICINES.

BLISS'S PER PHOSPHODINE

## A Safe and reliable Phosphoric Remedy

FOR

Neuralgia, Nervousness, Lassitude, Overworked Brain, Nervous and General debility, Failure of Memory, Dizziness of Sight, Depression of Spirits, Impoverished Blood, Liver Complaints, &c., &c.

Price per bottle Rs. 5. Packing As. 4.

Dr. S. P. Banerjee's Sanjivani cleanses the blood of all its morbid and effete material, restores the normal functions of the liver, and keeps the outaneous system in its proper standard of purity.

Price per bottle Rs. 4. Postage &c., Re. 1.

WHOLESALE RATES ON APPLICATION.  
GOBIND CHUNDER DUTT & CO.,  
WHOLESALE & RETAIL DRUGGISTS.



**P. W. FLEURY & CO.,**  
**BUILDERS, ENGINEERS, SCIENTIFIC INSTRUMENT MAKERS**  
 AND  
**CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION.**  
 No. 63, DHURRUMTOLLAH STREET, CALCUTTA.

**Britannia Company's Patent Combined Lathe and Fret Saw.**

It is a Lathe, Drill, Fret Saw, Circular Saw, Emery Grinder and Polisher, in one compact tool with heavy Fly Wheel.

The Fret Saw works with a perpendicular stroke, and requires much less power than any other, while the quality of the work is superior. It will cut the most intricate designs in wood up to 1½ inch thick, and is provided with 1 dozen saws.

The Table is adjustable, and drops to enable the Saw to enter another hole, without loss of time.

It has an improved Clip, by which the Saw is instantly fixed, while the introduction of rollers behind the saw prevents breakage.

The adjustable Presser Foot is introduced, and prevents the wood being jerked upwards.

It has a horizontal drill for drilling holes for Fret work.

As a Lathe it is very durable, with planed bed, takes 8 inches by 4 inches between centres, conical Mandri hardened Shaft, 3-inch Face-plate, Driver, 2 Rests, square Thread in Barrel, same as a First-class Engineer's Lathe.

It is provided with an Emery and 2 Buff Wheels fixed on Mandri of Lathe, and by means of which steel, stones, and shells may be polished and tools and knives sharpened.

A Circular Saw with iron table and spindle is fitted to the Lathe.

These Tools are coming into favor for Ladies as well as Gentlemen, and are a most useful and never-ending source of amusement and profit. Rs. 120

**Treadle Foot Lathe.**

A splendid second hand turning Treadle Foot Lathe, with planed iron bed, 3 feet 3 inches long, and 5 inch centres; with strong cast iron standards, with 5 speed turned Fly wheel, Head and Tail Stocks, with hand rest, 1 iron turned face-plate. 1 centre piece for wood turning, 1 chuck for fixing drill, and 1 brass chuck fitted with 8 screws for small work. 1 compound Slide Rest, with arrangement for turning taper or conical work to any desired angle, and with 6 suitable steel turning tools complete. Rs. 150.

**The Photo-Chromosome**

Utilises the Magic Lantern slide all the year round. Adds to any glass transparency *Nature's beautiful tints*. Charming dioramic effects are produced. Never fails to please. Rs. 25.

**Woodbury's Patent Scepticon.**

A new and improved form of Magic Lantern, specially suited for Drawing-Room Entertainments, Schools, Exhibitions, &c.

The Scepticon is always ready at a moment's notice, a match is applied to the lamp, and, after a few seconds, the wicks can be turned up to the right height, and all is ready. When the entertainment is concluded, the wicks are turned down, the flame blown out, and the instrument put aside for the next occasion.

Scepticon price... Rs. 80.

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 Ditto ditto, with Pump and Rubber Suction Hose attached Rs. 400 0

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12, 16, 24 gallons.

Rs. 65, 85, 110 each.

Aquajects in Pall, each Rs. 35 0  
 Ditto, with Lever Handle, each Rs. 45 0

**Improved Water Barrows.**

20, 30, 38 gallons.

Rs. 58, 73, 105 each.

Garden Syringes, Rs. 7-8, 9-8, 12-8, 16-8, 21 each.

Hydrometers, Rs. 10-8, 13-0, 17 each.

Fountain Jets, Rs. 1-8, 2-4, 3-8, 4-8, 7-8, 10-8 each.

Sockette for above, Rs. 1-8, 2 each.

Ten per cent. discount off the above prices for Cash.

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 CONTENTS.

Day Dreams	A Forlorn widow
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Henry Raymond Fink	A child's query
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What I live for	Seizing the right moment
Noble lives	A lady on ladies
The brook and the cloud	A conscientious dog
Correspondence	An appeal to honour
School boys on the census	Movements of Plants
Literary Notices	Growth of the earth
What girls can do	Modern education for girls
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**DARLINGTON'S**

**PAIN-CURER.**

**W**ARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diphtheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Fimples and Eruptions on the Skin.

Many of the best Physicians of the day prescribe Darlington's Pain-Curer, in the very worst forms of these ailments, with success.

Pains of every description have been cured by the use of Darlington's Pain-Curer, when all other medicines have been tried without effect.

\* \* \* The words Pain-Curer and No More Pains!!! are our trade marks.

Per bottle Re. 1, Large size Rs. 2, packing As. 8

**DARLINGTON & CO.**

49, Dhurrumtollah Street, Calcutta.

Beware of a base, worthless, fraudulent, native imitation of Darlington's celebrated Pain-Curer.

**CAUTION TO THE PUBLIC.** Beware of imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

The Lady Superior of St. Joseph's Convent, Bandora, writes:—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine." **SISTER THEODORINE, Superioress F de la Croix.**

His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 and again for 12 more large bottles of Darlington's Pain-Curer through Major Percy Gough, his Private Secretary.

Mr. E. C. Kemp, Editor and Proprietor of the *Bengal Times*, writes from Dacca:—"I have lately witnessed a speedy and complete cure of a swollen foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

From Bangalore we have the following:—"DARLINGTON'S PAIN-CURER has been found efficacious in a variety of complaints to which flesh is heir."—*Bangalore Examiner.*

**F. W. BAKER & CO.,****SILK MERCHANTS AND FURNISHING UPHOLSTERERS,**

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IN ALL THE NEWEST DESIGNS

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**Tapestry Reps, Billiard-cloths, Curtains, Brass Upholstery,  
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**MIRRORS & GIRANDOLES**

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Provision for Old Age combined with a Provision for the Widow and Orphan.**EXAMPLE.**

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

The Same Provision, if commenced

at age 25, would cost about FIFTEEN RUPEES a month;  
at age 30, " " about EIGHTEEN RUPEES a month;  
at age 35, " " about TWENTY-ONE RUPEES a month;  
at age 40, " " about TWENTY-THREE RUPEES a month;  
at age 45, " " about TWENTY-FOUR RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

There is an obvious advantage in effecting Investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

**ORIENTAL LIFE COMPANY.**

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Manager and Actuary:

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Agent for Bengal:

F. A. COHEN,

7, Wellesley Place, Calcutta.

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**C. LAZARUS & CO.,**

AGENTS, SINGER MANUFACTURING COMPANY,

2, DALHOUSIE SQUARE,  
CALCUTTA.

SINGER'S LOCK-STITCH Sewing Machines.	Gold Medal. Paris Exhibition 1878.
SINGER'S LOCK-STITCH Sewing Machines.	356, 432 Machines. Sold in 1878.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Hand Machine without cover, Rs. 65.
SINGER'S LOCK-STITCH Sewing Machines	New Family Hand Machine with polished cover and lock. Rs. 80.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table, Rs. 85.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table, with Hand Accessory, Rs. 95.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine in polished Table, with polished cover, Rs. 95.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table with do. cover and Hand Accessory Rs. 105.
SINGER'S LOCK-STITCH Sewing Machines.	The Medium Machine on po- lished Table, Rs. 100.
SINGER'S LOCK-STITCH Sewing Machines.	The Medium Machine For Milliners & Dressmakers, Tailors and Shoemakers, with cover, Rs. 115.
SINGER'S LOCK-STITCH Sewing Machines.	The Arm Machine with move- able feed for Shoemakers, Rs. 120.
SINGER'S LOCK-STITCH Sewing Machines.	Packing for Hand Machines, Rs. 2-8. Treadle ditto, Rs. 5.

Up-country orders with remittances promptly  
executed.  
Price Lists free on application. a-3

**THE CALCUTTA ARMOURY CO.**  
No. 1/1 MISSION ROW, (ROUND THE CORNER.)

Guns, Rifles, Pistols, Ammunitions,  
Shooting & Fishing Tackles, Fencing, Archery,  
Cricketing & Badminton; &c.,  
Also Mathematical Instruments, Bengali surveying  
compasses, and Fiddle Spectacles.  
For sale at unprecedented low prices. a-7

N.B.—Every payment of Premium carries its Proportionate value,

which cannot lapse, and for which a Promissory Note is granted.



SOOR, at the Sen Press, at No. 2, British India,  
Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, MAY 22, 1881.

NO. 119.

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### REUTER'S TELEGRAMS.

#### THE TUNISIAN WAR.

ALGIER, 20TH MAY.

Heavy fighting has taken place at Sukarba in Tunis between the Arabs and the French troops, the former opposing the advance of latter upon the town of Mater. Subsequently the French occupied the towns of Mater and Bega.

#### THE BI-METALLIC CONFERENCE.

LONDON, 21ST MAY.

Lord Hartington in reply to question in the House of Commons last night said Sir Louis Mallet's proposal at the meeting of the Metallic Conference on the 17th instant that India would maintain a free mintage of silver during the period to be afterwards agreed upon was in accordance with instructions received from Government, but the proposal was safely conditional upon obtaining a binding agreement to a similar effect between the Powers. The India Office had received a telegram from Sir Louis Mallet explaining that the opinion he had expressed on the abstract question of Bi-Metallism was purely personal.

#### RUSSIAN TURKESTAN.

ST. PETERSBURG, 20TH MAY.

General Scobelev has been offered the Governorship of Turkestan but has declined the appointment on the grounds of ill health.

### FROM THE PRESS COMMISSIONER'S OFFICE.

#### FRONTIER NEWS.

SIMLA, 21ST MAY.

Waziri Expedition on 18th. General Gordon marched through a difficult part of Shaktu from Barromard to Mandwom. March was quiet and un molested, and camp was pitched at Mandwom belonging to Abdullar section of Mahsups. On the 19th, he marched to Karkannom which is outside of Mahsud territory, and encamped in Tori Khel lands in the mouth of the Shaktu. Two or three miles beyond the border he intended to recross the border, and encamp on the 20th

at Jani Khel frontier post, and to reach Edwardesbad on the 22nd. The valley has been completely surveyed and maps made. It is reported that there is a gathering of Ayub partizans at Naozad.

From Herat reports continue to arrive that Ayub is collecting a force and materials of war, and that the Muhammadzai Sirdars and other Barakzais of Herat are co-operating with him.

## Editorial Notes.

THE *Bombay Guardian* thus replies to the *Statesman* :—"A Calcutta paper expresses its surprise that Christian missionaries do not heartily welcome the utterances of the *Mirror* and *New Dispensation*, breathing such a Christian tone. Why did Christians of the second century not welcome the Neo-Platonists? Why did the apostle John in his epistles write so strongly against the Gnostics?"

MADRAS is called "benighted," and there are good reasons why it should be so called, for it is the only province in India which possesses an atheistic journal. The *Philosophic Inquirer* is published in English and the vernacular, and in the list of advertisements we find a work by Mrs. Besant on sale at Madras. In a leading article the writer expresses his opinion that "Brahmoism is tending to emerge itself ultimately in atheism!"

CANON FARRAR, preaching at Westminster Abbey, reminded his hearers that Benjamin Disraeli had never failed to meet with open scorn the sneers of those who scoffed at what he deemed to be a glory, namely, his Jewish birth, and to feel that none but a great race could have given a Jew by birth to be Prime Minister of Pharaoh 5,000 years ago, Prime Minister of Darius 2,000 years ago, and Prime Minister of England in 1879. Disraeli's famous retort in Parliament is well remembered. When told by some one that he was with being a Jew, he said—"Yes, one-half of Europe worships a Jew, and the other half a Jewess!"

THE English Positivist Committee, we read, have sent a petition to the House of Commons praying that all needful steps may be taken to put an end to the opium traffic between India and China, relieving the Indian taxpayer from any loss to the Indian revenue, which may result from the change, and leaving the Chinese Government free to regulate its own customs and duties. They mention the fact that by a recent treaty between China and the United States the traffic is prohibited, and they express their opinion that the connection of the British Government

with opium is destructive of the moral influence which the country should exercise in the East.

THE *Radical*, a paper published in London, has no words to say on behalf of the late Czar. "We have no sympathy," it says, "with murder, whether it be the striking down of a man for his gold or the slaughtering of thousands on the battlefield." But it proceeds:—

There are times when liberty demands murder, and we agree with Wendell Phillips, who said in Faneuil Hall, Boston, on March 7:

"I look at Russia, 4,000 miles away, and see what an incubus is resting on her people. I only hope that somebody will lift it off their shoulders. If nothing will do it but the dagger, then welcome the dagger! Is there an American here who thinks that bad?"

Let those who condemn the killing of the Czar read Judges III., and they will find that the assassin's dagger was "a message from God."

If religion is cited as an upholder of murder, whether for the cause of liberty or not, so much the worse for religion.

A BENGALI gentleman, recently speaking at Madras, made himself ridiculous by indulging in the following bit of rhetoric. He said:—"There is another right I must point out, the right of protecting our own country against internal and external invasions. That is, in other words, the right of going to war. This may sound very strange from the mouth of a Bengali who belongs to a race noted in history for their cowardice and timidity; but I must tell you what I feel to be the truth. I would be the last person in the world to hold a sword and go to the battlefield. My flesh might creep on my bones at the thought of war, yet, gentlemen, this is a most precious right that the nation should enjoy, in order to be a free and independent nation." The effect of this declaration upon the simple Madrasites was, we think, prodigious!

It is a curious fact, worth mentioning, says the *Indian Spectator*, that the Parsis feel disheartened by the incident (the assassination of the Czar) having all along believed that the Emperor was a proof against the designs of his murderers. There would seem to be some reason for this interest evinced by the exiles of Iran. The more orthodox Zoroastrians expect the last of their prophets and



liberators—the holy Soshiosh—to come from the family of the White Czars! The scheme of liberation is this:—That Russian soldiers will over-run Persia and the country all round, and Russian *savants* will revive the era of Persian supremacy. Soon after will come the day when Science will meet Religion—that of Zoroaster. Infidelity will fly before this new power; and wars, plagues and other evils incidental to depraved humanity will cease to operate. Devas and Droogs will retire, and this desolate and sin-laden earth will be once more a paradise. On this earthly counterpart of Ahuramazda's own empire will reign a sovereign prince, born of the white Kaiser of the North, combining in himself the attributes of the universal sovereign and the universal prophet-priest! This is the holy Soshiosh, and he bringeth on the Zoroastrian millennium.

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The Times of 27th April has the following paragraph on the Brahmo Somaj of India:—

The followers of Keshub Chunder Sen have made another step in advance. On Sunday, the 6th of March, the sacrament was administered in the spirit of the early Church, though in a form differing from that adopted in Europe. The Hindu Apostles of Christ, as they call themselves, gathered after prayer in the dinner-hall, and sat upon the floor on the ground. Rice was brought on a silver plate, and water in a small goblet. The minister then read the words from Luke XXII., "And he took the bread and gave thanks," &c. A prayer was then offered asking a blessing on the sacramental rice and water:—"Touch this rice and this water, O Holy Spirit, and turn these gross material substances into sanctifying spiritual forces that they may upon entering our system be assimilated to us as the flesh and blood of all the saints in Christ Jesus. Satisfy the hunger and thirst of our souls with the rice food and drink Thou hast placed before us. Invigorate us with Christ forces, and nourish us with safely life." After the rice and water had been blessed, they were served in small quantities to those present. Men ate and drank reverently, so did the women and children, and they blessed God, the God of prophet and saints.

The leading journal calls the celebration of this ceremony "another step in advance" and not as our Christian contemporaries in India were pleased to call it—a blasphemy or insult.

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We are really glad that Mr. Bradlough has not been allowed to sit in Parliament, for the spectacle of a man discarding the moral validity of an oath and yet consenting to take the oath, is sickening. The majority of the House of Commons evidently did not like the idea that the most valuable part of an oath should be rendered ridiculous in the eyes of the people, and they properly decided that Mr. Bradlough should not be allowed to avail himself of the only "portal" which gave him admission to the House. The admiration we feel for Mr. Gladstone and Mr. Bright does not blind us to the fact that it is not a question of civil rights that was the issue before the House. It depends upon the English people to decide whether they should have the binding force of an oath to validate the claims of a member to a seat. But so long as there is an oath, it would be unpardonable in any man, be he ever so great or noble, were he to allow the name of God to be blasphemed or uttered in vain. Mr. Bradlough's childish attempts to enter Parliament have injured him a great deal. For if he had refused to enter it so long as he was required to take the oath, he would have appeared as a martyr to principle, and a bill to admit him on other terms would have been possible. As it is, he has offended those who honor principle and rendered a bill at present almost impossible.

It is rather unfortunate that we should get criticisms on Professor Monier Williams' article on the Brahmo Somaj of India in the *Journal of the Royal Asiatic Society* before receiving the article itself. By the last mail we received the *Academy* of April 23, in which Mr. Williams' strictures are noticed. After reviewing the various articles in the number, the editor proceeds to say:—

After these thoroughly business-like articles follows an apologetic paper from Prof. Monier Williams which seems strangely out of place in the transactions of a learned society. The Professor had brought some grave charges against Keshub Chunder Sen, which the members of the Brahmo Missionary Conference at Calcutta declared to be contrary to fact, and called upon him to withdraw. The Professor pleads that some of his charges were made in a lecture delivered before a private audience, and never intended for publication, though an imperfect report appeared in a local paper and found its way to India. He then proceeds to justify some of his strictures by quoting the report of a lecture likewise delivered before a private audience by Keshub Chunder Sen. In this case, however, the report was formally contradicted by those who were present at the lecture, and the name of the person who wrote the report was no secret; it was Pandit B. K. Goswami, the only missionary who seceded from Keshub Chunder Sen! The professor then proceeds to quote some important statements from Miss Collet's *Brahmo Year-Book*; and, while modifying some of his charges against the great Indian reformer, he maintains that on the whole his strictures were just. At the end of this article, there is a long note on a few remarks which occurred in our notice of the last number of the *Journal of the Royal Asiatic Society*. The *Academy* spoke kindly of the Professor's lecture, and the Professor himself says that it was an honor that his paper should have been noticed in the *Academy*. We never thought that the strange inaccuracies we pointed out were anything but misprints or little *gramadas*.

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We think that Dr. Rajendralala Mitra generalised too much when in the course of his presidential address at the annual meeting of the Science Association, he said that the opinion that any man could prosecute his studies only for the sake of learning was a mere theory not borne out by facts. It is true that most men care to learn for the sake of gain; but there are exceptions to the rule, as Father Lafort truly said. It would be wrong to say that a man gets enamoured of his studies as soon as he steps out of his mother's womb. One may begin to study for the sake of gain, but in the course of time both study and gain may be joint motives to his action, till at last the latter may be entirely forgotten and the former alone steadily kept in view. Now this is the work of time, when the courtship of intellect and culture matures into true love. Dr. Mitra's reference to himself is most probably a case in point. He declared himself to be an idler; and as the idle mind, like the caged tiger, must have something to do, he roamed round and round within the four walls of his cage at Manietollah, and thought of nothing but antiquities. This is a modest story modestly told; but it refutes his assertion. If he were confined within his house and debarred all access to the outside world, would he not still ardently wish to occupy his vice-presidential chair at the Asiatic Society; would not his pen crave to contribute still another paper to the journal of the Society; and would he not enter the lists at least once more with such a champion as Weber or the *Indian Antiquary*? Conceal it however he may, he is desperately enamoured of his subject, and the company of his first love he would not, unless he were a traitor, consent to forego even were all the wealth of the world poured at his feet.

The Municipal Commissioners, headed by their redoubtable Chairman, have made preaching in the squares without licenses illegal. They have, by a sudden exercise of their logical faculties, discovered that they are the masters of Calcutta, and that as a matter of course all public squares belonged to them. As such they have thought it proper to exercise the right of licensing open-air preaching in those places. Of course, we are to be told next that since the streets of Calcutta belonged to the Municipality, all street-preaching should also be stopped, and for the matter of that meetings at the Town Hall might also be stopped. We do not know where this arbitrary exercise of power is to end. The Municipality has gone on blundering from the first. When certain disturbances took place in Wellington Square, the Chairman, with a rare prevision and statesmanship, prohibited Hindus and Mussulmans from preaching, but allowed Christians to go on as usual. This proves his tact and impartiality. And then when there was further disturbance, he prohibited preaching altogether. We are very glad to see that the Chairman's indiscreet action has drawn down upon him the indignation of all right-thinking men of the community, and we are also glad to observe that the Christian missionaries will not allow their long standing right to be snatched away from them without a struggle. What, gag the mouths of public preachers in the broad day light of the nineteenth century! Was there ever such daring and imprudence? Let the community start up and make its indignation felt. It is a relief to hear already that Christian missionaries mean to defy the Municipality and its Chairman, and that some of them are already in trouble, for having held meetings in spite of the orders issued. The following report of the proceedings of the Police Court shows which way things are tending:—

Mr. Hume, Solicitor, presumably on behalf of the Commissioner of Police, applied for and obtained a summons against Messrs. W. R. James and F. C. Johnson for having on the 18th May 1881, at Wellington Square, in Calcutta, disobeyed an order issued by the Commissioner of Police, dated 17th May 1881, forbidding meetings for religious preaching in the Square aforesaid, and thereby committed an offence punishable under Section 62 of Act IV 1866.

Mr. Hume also applied for summonses against Messrs. MacDonald, Bamford, and Kerry for disobeying the orders of the Commissioner of Police in Beadon Square on the 18th instant.

Mr. Amir Ali.—Under what Section do you apply?

Mr. Hume.—Under 62 of the Calcutta Police Act (IV of 1866). The Section was read and ran as follows:—"The Commissioner of Police from time to time, as occasion may require, may, subject to the orders of the said Lieutenant-Governor, make rules for the conduct of all assemblies and processions in the public roads, streets, or thoroughfares, prescribing the routes by which, and the times at which, such processions may pass, and for keeping order in the public roads, streets, thoroughfares, ghats and landing-places, and all other places of public resort, and preventing obstructions thereof on the occasion of such assemblies and processions, and in the neighbourhood of places of worship, and in any case when the roads, streets or thoroughfares, ghats or landing-places may be thronged, or may be liable to be obstructed; every person opposing or not obeying the orders so issued by the Commissioner of Police, shall be liable on summary conviction before a Magistrate to a fine not exceeding one hundred rupees."

Mr. Amir Ali, after perusing the order, enquired why the section of the law was not mentioned in the Commissioner's order?

Mr. Hume.—But it is given in my application. Mr. Amir Ali, after perusal of the Section, remarked that it was necessary that the Rules should be made subject to the order of the Lieutenant-Governor.



Mr. Hume observed that the Commissioner had full power to pass orders. The defendants would, however, contest the validity of the orders which they would say are *ultra vires*, and it was, therefore, necessary that the question should be decided.

Mr. Amir Ali.—I will consider the application. Mr. Hume said it was very desirable to have the point settled this day, as some disturbance was again expected this evening.

His Worship later in the day, granted the application, subject to any objection which may hereafter be taken in regard to the legality or otherwise of the orders passed by the Commissioner of Police. The summonses in both cases were made returnable on Monday next.

We need not wait for the Police decision in such a case. The attitude of the community should be made up and it should be prepared to meet the worst. The question is, should an order like this be carried out while the Marquis of Ripon is Governor-General?

## QUERIES AND ANSWERS.

—o—

1. How would you distinguish between the human and the divine in prophets?

Just as we distinguish truth from error, virtue from vice. Weakness, impurity, doubt, despair, selfishness, these represent the human side of prophets. Their divine side is represented by inspiration, authority, genius, superhuman energy, faith, love, hope, communion and joy. Whatever is good is of God: all the rest belongs to man.

2. Was Christ all divine or partly human and partly divine?

Christ was both divine and human. He was the son of God: he was also the son of man. But in him the son and the Father were united in one will. Christ was "Thy-will-be-done" incarnate.

3. If Sakya Muni was an atheist or rather an agnostic, how could he be a prophet in the sense in which we use the term?

There was neither atheism nor agnosticism in Buddha. Only he did not recognise a separate and personal Divinity. Nirvan itself was his heaven, his god and his salvation: it was his all in all. He did not look up to a Person, but to a divine condition of the soul at once moral and spiritual in the highest degree. Sakya Muni possessed all the qualifications of a prophet, faith, moral greatness and great self-denial. In order that one should be a prophet, it is not necessary that his life and creed should fully tally with our ideas and doctrines.

4. Is inspiration possible to all men. If so, what would be the necessity for prophets? If not, how would you explain the doctrine of *adesh*? Are inspiration and *adesh* convertible terms?

Yes, inspiration is possible to all men, and there are facts in our individual lives which bear testimony to this. Ordinary men's inspiration cannot, however, revolutionize society or create new life in nations. For such purposes prophets are needful. *Adesh* is simply a command or injunction. It may only enlighten and guide us, or it may come upon us as a heavenly shower of light and a sanctifying force and convert our whole life. In the latter case only is it inspiration.

## A CHRISTIAN MISSIONARY ON BRAHMOISM.

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FATHER O'NEILL, who, we believe, is a Missionary of the Society of St. John, delivered a lecture on Christianity and Brahmoism at the Albert Hall on Tuesday last.

We think it was the best lecture on Brahmoism we have heard from a Christian missionary. Leaving aside the hackneyed and commonplace objections so often brought against our religion, the lecturer boldly ignored all differences, and took up his position on the common ground which, he assumed, was occupied by both Christians and Hindus. He divided his lecture into three parts, namely, Dogmatic theology, Ethical theology and Mystical theology. Taking the first he said that Brahmoism agreed with Christianity, inasmuch as the doctrines of natural religion lay at the root of both. But while there was no difference between the two, Brahmoism, he said, required to be warned against certain dangers that lay in its path. Human nature is slothful, and he feared lest the Brahmo spirit, having advanced so far, refused to move, and thus bring the religion to a standstill. There was another thing to be afraid of. He apprehended lest in their desire to respect good men, the Brahmos brought in false prophets and thus injured the novel tone of their creed. The Bible contained the records of many wise and good men who were Gentiles. We might, he said, respect Socrates; but it was a great mistake to extend our reverence to Mahomed. Judaism, according to him, was a system that had a hard shell, but within it there was a kernel that was very sweet. Christianity was the kernel without the shell. But Mahomedanism, he observed, was the shell only without the kernel. The religion of Islam had brought the Zananah to India and the life of its founder was such as no sincere man could respect or imitate. Hence another word of advice followed—taht the Brahmos should not mix the good and bad together and thus forget the distinction between what was good and what was bad. With regard to the second point, or ethical theology, Father O'Neill said that there was no difference between Christianity and Brahmoism. Both upheld the same high standards of morality. He only feared lest in the face of the daily-growing onslaughts of positivism, materialism and atheism the Brahmos found the foundations of their ethics growing weak and weaker. With respect to the third or mystic theology, he divided it into two parts, natural mysticism and artificial mysticism. By mysticism he meant that which defined the relation of the soul to God—that by which the soul sought to enter into communion with its Maker. Natural mysticism consisted of prayer and fast—the latter because it was found that when the body was free from its grossness, the soul could unrestrictedly enter into relations with God. Artificial communion was said to consist of forced respiration, the fixing of the eye upon a certain object, singing and dancing and also the ceremony of the sacrament. The lecturer described these in detail and especially mentioned the practices enjoined by Safetism. Brahmoism, we understood him to say, might be wrecked upon these artificial modes. The lecturer concluded by describing the use and meaning of the ceremony of the Sacrament.

We have given the purport of the address as briefly as we have been able to give. The weakest portion of the lecture was the concluding one where the lecturer described the various modes of artificial mysticism. We do not know why he called fasting natural, and singing and dancing artificial. We are afraid the church or society to which Father O'Neill belongs, discountenances singing. But the concurrent testimony of all religions tells us that if anything is natural under the sun, it is

when the heart, enraptured at the sight of God, is led to embody the language of its love and gratitude in sweet and bewitching music. Dancing is not so common here as in Europe; but even here when people dance they do so under the maddening influence of the poetry of Love. Singing certainly is as natural as prayer. The heart speaks out in both—now in words of deep supplication, now in measured lines set to melodious music. The Rev. Father was also in error when he spoke of forced respiration or the steadfast pointing of the eye in connection with Brahmoism. We know of no such things in our daily devotional exercises, and we required no warning on this score. As regards prophets, we know of no means of coming to an agreement with the lecturer. A Christian by the very laws of his being seems to us to be unfitted to judge of the merits of rival creeds—especially Mahomedanism which has for many centuries disputed with Christianity the mastery over the civilized world. The religion of the New Dispensation recognises both Christianity and Mahomedanism as dispensations. It would be unfair to judge of them by the same standard of absolute perfection. We ought to remember that Christianity grew out of the theism of Judea and Mahomedanism out of the debasing and revolting idolatry of Arabia, and we ought to remember that both are civilizing agencies among the nations before which they are proclaimed. Even now among the savage races of Africa Mahomedanism is a more effective civilizing agency than Christianity, and we challenge any Christian to prove that the faith of Islam has been an unmixed curse to the world and that it has not elevated human society from the barbarism in which it lay sunk for ages. We need not compare, for comparisons in respect of countries and circumstances so widely separated, are odious. The question is, has Mahomedanism failed to civilize the world? Is not the simple belief in one true God of itself an immense lift in the progress of ideas? We think, that now that the question has been started, Christian missionaries will come forward and answer the simple query we have put to them. We have no matter of doctrine to discuss, nor is the controversy to be carried on with Mahomedans. It is with Hindus believing in the New Dispensation that the claims of Mahomed to human reverence are to be discussed. If so, the issues are clear. We have only to decide whether Mahomedanism has not benefited the world. If its effects have been bad, we know how to trace the evil to its source; if they have been good, we ask whence this good? As Carlyle said, there is no danger in these days of a Christian, far less a Brahmo, becoming a Mahomedan. We may, therefore, safely engage ourselves in a discussion about the merits of Mahomed, the subject involving a question of bare justice.

We have criticised the lecture in as friendly a spirit as we could have wished. We are much obliged to the lecturer, and for one reason. In entering into a discussion with the Brahmos, he has minimised the differences as much as possible, and confined himself to points which, but for the minimising, would have been missed. We have found missionaries too ready to touch upon such doctrines as vicarious atonement, revelation, trinity, heaven and hell, without enquiring whether in the essential points which constitute religion the two systems at all agree. Hence the outside world often came to the conclusion that Brahmoism and Christianity were systems that would not



could never harmonise. Such has been the effect produced by the continuous harping upon differences. Father O'Neill's method gives us a positive advantage which we gladly avail ourselves of. He tells us that in essential matters we agreed, that Brahmoism was only another shape of Judaism, and that it would, he hoped, be Christian in the end. Well, then, here is a point which we may beg leave to dilate upon a little. If Brahmoism resembles Judaism, why administer so many warnings? Judaism, as he described it, contains the record of a number of wonderful revelations of God. Its history tells us how God taught a nation and led it till in the fulness of time Christianity was revealed to the world. If Judaism was providential, is not Brahmoism providential also? Is not our Church a God-send—established, fostered and cherished by God? Is the New Dispensation a product of our reason? If Father O'Neill holds this to be the character of our church, then he commits a mistake and misses the point which may render the conciliation of the two systems possible. If he has given those warnings on the supposition that our religion is the outcome of our intellect, then we may tell him plainly that they have missed their mark, for they do not reach us at all. They are warnings rather, we seriously say so, administered to God, for we believe it is God who is forming and moulding our movement. We are like pliable, unformed clay, and as the Lord shapes us, we are shaped. As well might Father O'Neill warn the potter's clay against getting disfigured in the process of moulding. Admit, then, that the New Dispensation is a God-send, and the friendship of Christians and Brahmos becomes only a question of time. Let us understand each other well before we meet again to discuss the merits of the two systems.

## ALL THINGS TO ALL MEN.

(New Dispensation.)

LIKE St. Paul we are all things to all men. At least we wish to be so. The New Dispensation is Christian to the Christians, while it is Hindu to the Hindus. To the west it is western; to the east eastern. This Pauline or many-sided character is not our own invention, but it is given by the Lord that it may draw all hearts and all nations unto Him. It is no arbitrary imitation, no servile changes of colors, no sordid policy of compromise or conciliation, but an essential many-sidedness, a natural eclecticism, which must adapt its outward forms differently according to the temper of the age and the traditions of the people to whom it is presented. There is a catholicity inherent in the present Dispensation, which to the Jews must be Jew and unto the Gentiles Gentle. We have never called ourselves Christians, nor do we identify ourselves with the Hindus. Nay we disclaim both these names. Yet we are regarded by the Christians as "almost a Christian," and unto the Hindus we are but as Hindus. We are not answerable for this identification with two different and even antagonistic sects, from each of which we are systematically kept aloof, so far as outward fellowship is concerned. Such identification, however, seems inevitable in the nature of things. If we of the New Dispensation believe all truth to be divine, and if we love and practice all truth as God's truth, we must be all things to all men. Rather let us be thankful to God that we are loved by all sects and denied by none. God Almighty be glorified that His humble and unworthy servants have been blessed with the kindness and friendship

and hearty good wishes of men of different religious sects. For as there is love in every sympathetic breast, O God. How our Church is attracting the love and sympathy of thoughtful and pious men among the Christians, and the Hindus will appear from two remarkable epistles lately received by the minister. The one is from a true-hearted and eminently devout Missionary of the Gospel in Northern India; the other is from the Chief Acharya of the Veda Propagation Society in Nuddea, a profound Sanskrit scholar and a pious disciple of Chaitanya. From these two different quarters have emanated, quite unexpectedly and almost simultaneously, messages which are so complimentary and sympathetic that they cannot fail to touch the heart. The following extracts will show what we mean:—

"Your words lately, Pandit Ji, have stirred my heart not a little. You have seemed to come into such deep true fellowship with my crucified Master, that I am glad indeed as I see how the heart of India is warming, towards the King of Calvary. You are not content with any poor description of Him, marred by the imperfect speech of stammering human tongues. You tell all to meet Him as He is, in spirit and in truth. You tell all to put on the Lord Jesus Christ. You tell all to live into His life till all become in very truth living Christs. . . . Pandit Ji, have you still any lingering doubt about His divinity? May God in His goodness save you from such. May I ask you, Reverend Master, to think of one thing in connection with this? It is a thought that is full of comfort to me, a strong tower of defence against many an army of doubt, a sweet resting place in the weary pathway of life. It is this—"God is love." . . . You speak brave words against the many sects into which the Masters land is divided. Alas! it is too true; how many and how diverse they are His robe was seamless once. It is not so in the sight of men to-day. And when you say that one devours the other; that one is at deadly enmity with the other, how true are your words, in very many cases! But if there are so many, who would care to make another. Surely not the master who says there are too many. Surely not the earnest minister who tells us to come near to Christ. Oh, Dear Sir, why should you do this thing? Can it be good in the sight of Jesus? Can it be what Jesus Himself would like? Oh, my Master, let us pray to be more loyal, more true to Jesus . . . . Pardon my long epistle. It was love to my Master and your Master, love to my God and your God, which prompted me to write thus. May that God in His abundant mercy make us both loyal to Jesus!"

Let us now turn to the other letter. We translate below what the learned Pandit writes from Nuddea:—

"I have heard it said that you do not now-a-days preach the religion of Brahma Dharma in the same way as you did before, but that you are fully engaged in accepting and giving to others the pure Bhagvat religion which underlies our Vedic scriptures stratum upon stratum. And I am further told that you have also adopted personally the habits and usages of our ancient Maharshis. My heart is very much gratified on hearing such tidings. I hope the next time I go down to Calcutta, I shall do myself the pleasure of seeing your benignant countenance and hearing your sweetly flowing words. . . . I trust that you will prove a well-wisher of this association, and oblige me and the other members. If you kindly send to the Veda Sabha the books on Sri Chaitanya

published under your auspices the society will be greatly pleased with your friendliness."

In conclusion let us pray and hope that these earnest wishes and longings, coming from different quarters, may be heard in heaven, and be the means of bringing unto us further light and increasing joy.

## Brahmo Somaj.

A NUMBER of young men of the Theological School will formally take the student's Vow this morning, in the sanctuary.

THE New Dispensation, being the harmony of all scriptures, seems to have developed a taste for reading and habits of study among our devotees. If the various scriptures and the lives of the saints are studied carefully and assiduously, the harmony of truth, which is now veiled, will be discovered.

FOR the first time, in the Brahma Mandir, an attempt was made, on Sunday last, to organize a juvenile choir. A number of boys, wrapped in garic chudder, sat on the marble pavement in front of the Veda and sang the third hymn of the evening. The experiment proved successful in a great measure, and pleased the congregation. The boys are receiving regular lessons from the Singing Missionary.

IN consequence of the absence of a great number of our missionary brethren from Calcutta, it was feared that our operations in the metropolis might suffer from insufficiency of hands. But as Providence evokes supply out of want itself, we find that a number of workers who were hitherto in the background have come to the front, and are taking active interest in our work. Whatever the cause may be, there are signs of healthy activity among our young men, our ladies and also among our boys.

## TRINITY.

THE Sanskrit compound word *Sachidananda* predicates three things of Deity He is, He is intelligence, and He is joy. Out of this Western scholars have evolved the Vedantic doctrine of Trinity. *Sat* is the Author of existence, or the Father; *Chit* is the Source of Wisdom, or Christ, the Word; while *Ananda* is the Source of Joy, or the Holy Spirit. The coincidence is striking. Let us hope that Europe and Asia will in the fulness of time accept *Sachidananda* as their God, and joyfully worship and realize His triune nature,—*New Dispensation*.

## EPISTLE TO THE PRARTHANA SOMAJ.

UNTO the Church of God which is in Western India.

Grace be unto you, and peace and joy everlasting from God our Father and the Father of the saints in heaven!

We thank you, brethren, for your epistle, and we reciprocate your good wishes.

You desire unity in the Church. You wish that the various sections into which it is divided, may be one in the Lord. So be it. Let us all pray for the consolidation of our Church. And our prayer shall be heard. Under the New Dispensation shall all be united in the fulness of time: so saith the Lord; yes, all true believers in Providence shall be united.

Already has He winnowed away doubters and dreamers and men of little faith, and is bringing together into one fold all true believers from one end of the country to the other.

God be thanked, the Church the New Dispensation is growing in vitality in spite of much derision and opposition, and is gathering strength amid trials.

In the orthodox and full faith of the New Gospel may the partial and fragmentary creeds of the older churches be perfected! So we pray, so we hope.



Joy abounds in our hearts, dear brethren, because of the fulness of faith in the Lord and saints, and the fruits which in abundance He hath vouchsafed unto us.

We only wish all our brethren were gathered together in the Lord's fold in this season of joy.

We pity those who, though professing the Theist's name, have gone further and further away from the orthodox faith, and are not with us in this jubilee. The Lord brings them to us, that we may all rejoice and dance together.

One of our brothers have we deputed unto you, and we beg you will accept his humble services. Look upon him as your servant.

Brethren, pray unceasingly that the Lord of Truth may put down error and infidelity, vice and sensuality in the land, and spread truth and purity and gladness among its teeming millions.

Bear witness unto the Truth, and God will bless you.

May Eastern India and Western India, may Northern India and Southern India march joyfully and unitedly, singing the name of the Lord of the New Dispensation!

Your Dutiful Servants ever,

APRISTLES OF THE NEW DISPENSATION.  
—New Dispensation.

## Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—ED., S. M.]

### A REPLY.

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TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR.—The *Sunday Mirror* of January 23 has just reached me here, and I hasten to reply to a letter which it contains from Mr. Tyssen, touching a certain answer of mine to W. T., which appeared in your issue of October 24, 1880.

I must thank Mr. Tyssen for the courtesy with which he lays bare a mistake he thinks he has found in my letter.

I had quoted St. Paul's words to the Romans [Rom. i. 3.] that Jesus Christ was "declared to be the Son of God with power." I underlined the word "the" to show that it was emphatic, and asked whether any Theist would call himself or permit any to call him "the son of God," meaning that the position so claimed was one of unique dignity, such as we Christians give only to Jesus Christ.

But Mr. Tyssen says that the definite article is not placed before the word "son" in the original Greek, and that consequently my argument falls to the ground.

I can only suppose that the most extreme inadvertence has been committed. Mr. Tyssen, in perceiving that the word *hion*, "son," has the participial epithet *horizontes*, "declared," placed before it, and that, as in every language, the definite article is placed before the epithet, *ton horizontes hion*.

It would have been as unnatural for a Greek to write the article between the epithet and the noun, as it would be for us to write "talented the man," or "beloved the woman," instead of "the talented man," "the beloved woman." The literal meaning of the Greek is, "the declared son of God," which to suit our English idiom we render "declared to be the son of God."

Still greater is the inadvertence with which Mr. Tyssen forgets that the title "the son of God" is peculiar to Jesus Christ throughout the New Testament. I need only refer to such passages as St. Matthew xvi. 16. "Verily Thou art the Christ, the Son of the living God." St. John i. 34. "And I saw, and bare record that this is the Son of God." St. John i. 50. "Rabbi, Thou art the Son of God."

I think we learn from all this that it is not safe to trust another in a matter of this sort. I might have made a mistake. Mr. Tyssen has made two very serious ones.

I invite your readers to study the New Testament for themselves, and to study it as a whole. They will find there such a character, such a life as the world has never seen before or since, and all Christianity consists in what Jesus *was*, more even than what He said.

Yours &c.,  
J. D. M.

Barbados, West Indies, 26th March 1881.

## FATHER O'NEIL'S LECTURE.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR.—The Rev. Father O'Neil's lecture at the Albert Hall on Brahmoism was certainly very interesting. There was deep thoughtfulness and a spirit of friendliness which we insight throughout the lecture, which we seldom meet with in ordinary Christian Missionary addresses. We are really thankful to find the Rev. Father had the patience to try to understand the position we occupy in the natural to us. But I am sorry his very uncharitable remarks on Mahomet were offensive to his audience. He knew very well that the attitude of Brahmos towards Mahomet; his unjust onslaught on the character of the Prophet of Arabia was, therefore, not only disagreeable to them, but his ruthless estimate of it materially differed from that of other Christian authors, who are now considered as authorities on such matters. His allusion to mysticism and other unnatural excitements of religious practices was no doubt thoughtful; but I ought to assure him that it was quite unnecessary. The artificial modes of religious practices, such as drawing the breath in a particular way and fixing the eye on particular spots, are never resorted to by Brahmos, neither do they try to produce any unnatural relief or excitement in their mind like the Sufis, Spiritualists, and Methodist Christians. I think the Rev. Father should know more of the religious practices of Brahmos. But I must tell him that to seek communion with God by the natural means of meditation, is far from being unchristian or unscriptural. It is surely not unknown to him that many converted priests of the Catholic Church of Christ cultivated *ways* to a very great extent, and we feel no hesitation in calling them *yogis* and *rishtis*. Nor do I think that singing aloud God's name is an unscriptural practice. In matters of holy music and sacred hymns, I am great authority. We find that he not only invites "the saints to sing aloud the name of the Lord" and "make a joyful noise" with it, but he earnestly recommends them "to praise His name in dance." Nor is the practice of singing towards God's glory far from scriptural, for we find Moses and Aaron and all Israel sang together, and the prophetess Miriam and her lady companions chanted together and aloud the praises of the God of hosts with the accompaniment of instrumental music. Father O'Neil seemed to disapprove of the conduct of the Brahmos in singing *kirtans* like Chaitanya. I consider as the best mode of singing hymns in the way of the prophet of Nudda did is a perfectly scriptural practice. I thank the Revd. Father for his excellent spirit and courtesy towards us, and trust that with greater mutual intercourse, he will better understand our inner life and the modes of our religious practices.

Yours, &c.,  
A BRAHMO.

## NOTICES TO CORRESPONDENTS.

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Persons favoring us with communications are requested to write legibly and on one side of the paper only.

Unauthenticated communications will not be inserted.

A CORRESPONDENT from Bhagulpore writes to us on the subject of Professor Huxley's Hume in the Calcutta University. It seems to us that if the book is to be read by any one, it ought to be by the Professor who teaches, and not by the pupil who learns. The latter has not formed his opinions as yet, and he ought to be led by his teacher.

## Literary, Scientific, &c.

THE Earl of Beaconsfield has left his nephew, whom he named Coningsby, the heir to all his estates.

HINDU women, says an English paper, are fast emerging from the strict seclusion of their ances-

tors, for we now hear of a Native Ladies' Elocution Society being established in Puna, where the first of a series of lectures will shortly be delivered in public by a lady elocutionist.

—o—

We learn that Burke's Letters and Papers on Irish Affairs are to be republished immediately by Messrs. Macmillan and Co., with a preface by Mr. Matthew Arnold.

THE *May Scribner* will contain an article by Ralph Waldo Emerson on his personal impressions of Thomas Carlyle, made up from his unpublished letters written at the time of his first visit to England.

It is a curious fact, says an English paper, that "both the present and the past Lord Chancellor should be noted for their sanctimony. One writes hymns, the other attends prayer meetings and delivers sermons." That is not bad. It shows that the two leading geniuses of the law mean to keep their profession in subordination to the higher laws of heaven.

FROM the report of the Indian Association for the Cultivation of Science we learn that on the 31st December 1880, the Association had in the custody of the Bank of Bengal Government Securities at 4 percent. for Rs. 92,400 and Rs. 2,901-0-11 in the floating account. The cash in hand was Rs. 273-9-9. The receipts for the year amounted to Rs. 7,720-13, and the expenditure to Rs. 7,103-10-10. This shows a healthy condition, and we hope the Association will go on prospering. The Committee of Management intend to purchase the present house from Government.

GENERAL GRANT'S famous smoking propensities are declared by the General himself to be due to the public and the newspapers. As a cadet at West Point tobacco made him ill, and he could scarcely smoke at all until the beginning of the Civil War, when he found that a cigar relieved any heavy mental strain, and so often went into battle weed in mouth. On other occasions he smoked very little, yet to his surprise he found the newspapers making a point of his smoking, and him boxes of excellent cigars were sent to him from all parts of the country. There were so many that he supplied many of his officers, and gradually, as time went on, he acquired the habit which has now become a necessity.

A CHRISTIAN contemporary quotes the following from Lecky:—"The question of the criminality of abortion has been considerably affected by physiological speculations as to the time when the focus in the womb acquires the nature, and therefore the rights, of a separate being. The general opinion among the ancients seems to have been that the foetus in the mother, and that she had the same right to destroy it as to cauterize a tumour upon her body. Plato and Aristotle both admitted the practice. The Roman law contained no enactment against voluntary abortion till the time of Ulpian. [170 A. D.] The Stoics thought that the infant received its soul when respiration began. The canon fixed its animation at forty days after conception. In modern legislation it is treated as a distinct being from the moment of conception."

A WRITER in the New Castle *Daily Chronicle* makes the following most just protest:—"I am sorry to see that one of the most pleasant features is becoming apparent in the Indian Census returns—I mean the startling increase of establishments for the sale of strong drink among the proverbially temperate Hindus. In Lower Bengal alone, the number of licensed houses has increased from 3,000 last year to 4,000 in the present year—a most deplorable fact from every point of view, except that of the inland revenue. It is almost sad to read that too much encouragement is given by the revenue authorities to the opening of such establishments, of course with a view to fiscal profits. The mischief which such a licensed dramshop does in a primitive Hindu village, cannot be expressed. Occasionally, two or three times in the year at his religious feasts, the Hindu will overstep his habitual sobriety and intoxicate himself with *dhung* and religious frenzy until he has hardly any control over his actions. The festival ended and the religious excitement allayed, the Hindu goes back to his daily occupation, and no testator is more strict in the observance of the







thought just then it was good policy to listen to a wicked adviser, if, by so doing, she could save or insure her life. It was, therefore, her life insurance policy: and was, by the way, of that very bad co-operative sort which the *Independent* has always condemned. It originated with the Devil, and, hence, we denounce it. This was a bad insurance policy on the part of Eve, although, perhaps, she meant no harm by it. We cannot say here that this policy of Eve is the first life insurance policy of which there is any record in history.

Now as to the position of Adam, he was evidently very hungry, although he did not say very much about it. Adam, as before stated, was a reluctant man, and generally attended to his business, especially when he was not about to look on.

Like other dutiful husbands, however, Adam seemed inclined to fall in with Eve's notions about housekeeping matters. "He probably barked into the voice of his wife," "asking no questions." We admit that Adam thought he was right in thus doing. But here is another important matter. When the serpent said that eating apples would not kill her, Eve, doubtless, thought the serpent had eaten one and spoke from actual knowledge. So she thought she might eat one, two. She then, if she 8 1 2 8 1 2 4 2 4 2 by her strength. Adam very likely knew that Eve had made a terrible mistake; yet he thought he must stick to his wife. At all hazards, and so Adam, when Eve, blundering like 60, 3, 2, 1 2 4 2 4 2 by his strength. Total, 616,356,248,484.

N. B.—An injunction is taken out against all mathematicians who may hereafter wish to put that "blundering like 60" idea into the numbers for Eve, as well as Adam.

## INDIA AND ITS IDOL WORSHIP.

A LECTURE BY PROFESSOR MONIER WILLIAMS.

(Continued from last "Sunday Mirror.")

But to return to the principal topic of this lecture. I need scarcely tell you that as India is a collection of many countries, so it is a collection of many races. The population of Great Britain, with its four races and four languages, is about thirty-three millions; the population of India, with its countless races speaking at least two hundred different languages and dialects, will probably be found by the present census to reach the enormous total of two hundred and fifty millions. Think of the magnitude of the work performed by a handful of Englishmen scattered over a country nearly as large as Europe, amongst a population so enormous. They have to dispense justice, to hold the balance between conflicting interests, to prevent strife and confusion between a vast multitude of antagonistic social forces struggling for the mastery. Probably the antagonism of caste is our chief security in India, but it is none the less difficult to deal with. Undoubtedly we are adding to our difficulties by our efforts to educate the people. At least two millions of Indians are now under education in the colleges and schools of India. Almost all are learning English, and many know English as well as we do. We are only doing our duty, as Christian rulers, by giving them knowledge; but with their new knowledge they are giving them power for evil as well as good, and often making them discontented. And are we giving them religion as a guide and counterpoise? Of false religion they have already too much—are we giving them the true religion? All that can be said is that our missionaries are doing their best. The process is rather like that of demolishing a great old fortress by sudden storm and dashing assault. For if the difficulties of dealing with the people of India politically and socially are enormous, these are as nothing to the gigantic task of dealing with them religiously. It is to this fact that I wish to direct your attention this evening. I wish to convince you that because you subscribe one guinea a year—or even a hundred guineas a year—to some Missionary Society, you are not, therefore, to expect a definite number of conversions to Christianity, or the speedy abolition of idolatry throughout India. If a Company was formed with the object of leveling these Ventnor Downs, and carting all the earth they contain into the sea, we might take shares in such a Company, but we should be foolish to expect it to complete its work in our life-time, or even in a hundred life-times. And are not moral mountains as difficult to level as physical ones? We must not forget that when an Indian changes his religion, he forfeits all the rights and privileges of his former religion, and takes the position of a life most valuable—family ties, friends, relations, social position, professional and pecuniary prospects, nationality itself; for in India religious,

social, and national life are intimately interwoven. These ordinary creed of the people, their deifying idolatry, their demoralising superstitions, are so interwoven with the texture of their daily life, with their domestic manners and institutions, and even with the common law of the land, that to strike at the root of the national faith is to subvert the very foundations of the whole social fabric. Let a man abandon his ancestral religion, let him give up the cherished faith, transmitted through a line of ancestors for perhaps three thousand years—let him reject those subtle philosophies which have given birth to all our European systems—let him set his face against time-honoured usages which have been current in his family for countless generations—let him stand up boldly as a seeker after truth, a renouncer of error, an enemy of superstition, and what are the consequences? He is instantly confronted with a host of cringing and to a few chief personalities which distinguish it from other religions. In the first place, let me remind you that the two hundred and fifty millions of our Indian fellow subjects may be divided, according to the religion they profess, into the two great classes of Hindus and Mahomedans. According to the last census, there are about two hundred millions of Hindus, and about thirty-one millions of Mahomedans in India. These two religions are the only two great religions now confronted with Christianity in the world. For Buddhism is no real religion—it has no God, no prayer, no priest; and the religion of the Parsees, or fire-worshippers, as they are called, is only professed by about seventy thousand of persons in India, though their customs are well worthy of attention—as, for instance, their fire ritual, and the exposure of their dead on open towers, called Towers of Silence, to be devoured by vultures. You see there a fire priest, with a veil over his mouth to prevent his polluting the sacred fire with his breath. But we have no time to tell about these Parsees.

Turn we to the three principal religions now confronted with each other in India—the Hindu religion, the Mahomedan religion, the Christian religion. All three agree in this,—all say there is one God. It is a mistake to suppose that the Hindus do not assert the Unity of God quite as strongly as Mahomedans do, and even as we Christians do. All three religions have Sacred Books, all these Books claim to be inspired, and all claim to reveal to man the nature of the Godhead. But observe the difference. The Mahomedan's *Kuran* asserts that God is absolutely One, that He has never become incarnate, that he lives in a distant heaven distinct and far off from his creatures. The Christian's Holy Bible asserts that God is One, but that His Essence is complex, and that He has manifested Himself in One Divine Incarnation. The Hindu's *Veda* also asserts that God is One, but that He has manifested Himself, and continues to manifest Himself in innumerable incarnations, visible forms, and emanations. This comparison of the root ideas of the Nature of God in the three principal religions of the world enables us to understand three other important differences. The Mahomedan religion rejects all images of God, and even pictures and symbols, and will even allow no music in its

mosques, and no bells—nothing which appeals to eye or ear is permitted in its places of worship, except the writing of texts from its Bible, the *Kuran*. Now the Christian religion, or I should rather say certain forms of the religion, allow a temperate use of images, symbolism, and music; while the Hindu religion not only permits, but encourages the use of every kind of idol, image, picture, and symbol to represent to one God in His countless forms, manifestations and emanations, and thinks music so important an aid to religious services, that the louder and more deafening the din of instruments the better the God worshipped is thought to be pleased. I should state, however, that music is not equally common in all Hindu religious services. In a certain Indian village there were two religious parties—one a musical faction, the other an anti-musical. They were very tolerant of each other, as all Hindus are, and agreed to make use of the village temple alternately. When the musical faction had possession, the din was terrific. I have myself been present at such services, and have come away half deafened by the discordant roar. (Laughter.)

If, then, our mission in India is to turn the people from their exaggerated idol-worship to a reasonable service of the One True God, let us act wisely that we may act effectually: let us not begin by denouncing idolatry as a mass of nonsense; let us try to understand what Indian idol-worship really means, and that, too, from the point of view of the Hindus themselves. There is but One God, and an infinite number of gods, when I asked him to explain his creed, he called out, "One God, by whatever name He is called, or under whatever form He is worshipped in Asia or in Europe. He, the One God, is in His essence impersonal and formless, though He delights in assuming personality and manifesting Himself in infinite creations. Idols are not intended to be worshipped—they are merely used as aids to devotion. They enable ignorant people to form some idea of God's countless manifestations. They are a necessary assistance to the masses of our illiterate population, whose mental condition is that of children, and who cannot read those written descriptions of God, which exist in the scriptures of all nations, and which equally give God human attributes—figure, face, hands, and feet." This is a Hindu's apology for idolatry. Let us look a little more closely into the nature of the Hindu system, and see whether this apology is borne out by facts. We may observe, in the first place, that the very name given to the Supreme Being in India—*Brahma*—means simply, expansion, growth, development. It implies aether, visible shape, nor personality. Contrast the Christian conception of the Supreme Being. In our own sacred Scriptures, God call Himself "I am." In this grand name, the "I" implies personality—the "am" eternal existence. We are also taught that no definition of the Supreme Being is really possible. We are told that "that which I am," for God can only be that which He is. Why, then, do the Hindus call their impersonal Supreme Being, *Brahma*—expansion? Because they say He is for ever expanding and evolving Himself out of His own eternal essence, like a vast tree with countless branches, out of an eternal seed—and then for ever drawing back, being re-absorbed into His essence, retreating, withdrawing and disappearing back again into formlessness and impersonality. And this theory of infinite expansion and evolution (for the Hindus were evolutionists centuries before Darwin) is, indeed, a most subtle one. And for this reason, the Hindu holds the God and His developments of Himself to particular sciences and particular localities. And so the Hindu is quite ready to admit that the Christian manifestation of God Incarnate in Jesus Christ, is a true Incarnation suited to European countries.

And observe again how remarkable is the Indian's feeling after true ideas. The Hindu says that God delights in manifesting Himself in three emanations of three—in trinities, as it were. And first—according to the Hindu bible, the *Veda*—God manifests Himself in three great natural objects. These are Sun, Fire, and Rain: these three are essential to the life of the world—they are held to be the first three manifestations of God's Essence. (To be continued.)

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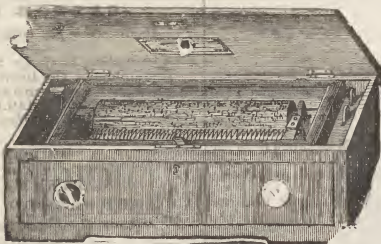
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**NETTROLLOL DAY & CO.,**  
4 & 5, Hare Street, Calcutta.

Burmah

## CIGARS,

UNSURPASSED QUALITY,  
Strongly Recommended,

THREE SIZES,

At Rs. 25; Rs. 15; Rs. 10 per mille.

Manilla Cigars, and Cheroots,  
Cavite, Extra Superior Quality, No. 2.  
At Rs. 60 per mille.

Tobacco.

Richmond Smoking Mixture Rs. 3 per lb.  
Bird's Eye, and Shag, each Rs. 2 per lb.

Snuff.

Rose Macouba, Prince's Mixture, and  
Masulipatam.  
Each at Rs. 3 per bottle.

Cash to accompany order.

NETTROLLOL DAY & CO.,  
4 & 5, Hare Street, Calcutta.

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THE GREATEST  
WONDER OF MODERN TIMES!

## HOLLOWAY'S PILLS

LONG experience has proved the famous remedies to be most effectual in curing either the dangerous maladies or the slightest complaints which are more particularly incidental to the life of a miner, or to those living in the bush.

Occasional doses of these Pills will guard the system against those evils which so often beset the human race, viz—coughs, colds, and all disorders of the liver and stomach—the frequent forerunners of fever, dysentery, diarrhoea, and cholera.

## HOLLOWAY'S OINTMENT

Is the most effectual remedy for old sores, wounds, ulcers, rheumatism, and all skin diseases; in fact, when used according to the printed directions, it never fails to cure alike, deep and superficial ailments.

The Pills and Ointment are Manufactured only at

533, OXFORD STREET, LONDON.

And are sold by all Vendors of Medicines throughout the Civilized World; with directions for use in almost every language.

Beware of counterfeits that may emanate from the United States. Purchasers should look to the Label on the Pots and Boxes. If the address is not 533, Oxford Street, London, they are spurious.

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# COOKE & KELVEY.

**WATCH, CLOCK AND CHRONOMETER MAKERS,  
JEWELLERS AND SILVERSMITHS,  
TO HIS EXCELLENCY THE VICEROY & GOVERNOR-GENERAL OF INDIA,  
20, OLD COURT HOUSE STREET, CALCUTTA.**

## SPECIALITIES. MODEL WATCHES FOR INDIA.

Guaranteed entirely English made throughout, with powerful full-plate lever movements, hard white enamelled sunk seconds dial, capped, jewelled, &c., in substantial fine silver double-bottomed, engine-turned cases.

GUARANTEED BY COOKE & KELVEY FOR TWO YEARS.

### SPECIALITIES IN KEYLESS WATCHES.

FOR GENTLEMEN.

Adapted to all uses, where accurate time and adjustment is necessary. These celebrated Watches enjoy a high reputation for perfection of construction, accuracy of adjustment, and FINE TIME-KEEPING QUALITIES. Silver Keyless Watches in Hunting case, 3/4 plate movements, jewelled in three pairs of Rubies, Compensation Balance, Ruby Pallets, &c.

Gold Keyless Watches in Hunting and Half Hunting cases, with highly finished movements.  
Rs. 150 to 180.  
Rs. 350 to 400.

**SILVER HUNTING.**  
**MODEL R. 75**  
**CRYSTAL FACE**  
**COOKE AND KELVEY'S**  
**HALF HUNTING**  
**R. 80.**  
**WATCHES**  
**R. 230.**  
**COLD HUNTING**

**COOKE & KELVEY'S CELEBRATED ENGLISH LEVER WATCHES.**  
In Silver Crystal-Faced Case. In Silver Half-Hunting Case.  
Cash Rs. 70. Cash Rs. 75.

**IN HUNTING CASE.**  
Cash Rs. 65.

The large demand, and the numerous Testimonials constantly received from all parts of India, attest the wonderful success of these renowned Watches, which are manufactured expressly for Indian wearers, and to resist the extreme effects of the Indian climate.

### THE ARTIZAN'S WATCH.

A STRONG AND USEFUL WATCH FOR ORDINARY WEAR.

These Watches are still obtainable at lower rates than those of English manufacture, and the following can be recommended as good and useful Timekeepers.

India carefully examined and regulated	...	...	...	Cash Rs.	31 0
Ditto ditto Half-Hunting	...	...	...	"	35 0
Ditto ditto Crystal-faced	...	...	...	"	30 0

### COOKE & KELVEY'S SPECIALITIES IN GOLD ALBERT CHAINS.

In a variety of new and beautiful patterns, in bright and colored gold.  
Rs. 40, 50, 60, 70, 80, 90, 100 to 200.

**COOKE & KELVEY,**  
CALCUTTA.

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### NATIONAL BANK OF INDIA, LIMITED.

This Bank's present rates of interest are :  
On Twelve Months' Deposits 5%  
" Six Months' Deposits 4%  
Special rates are allowed on Deposits for short periods.

On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

J. CAMPBELL,  
Manager,

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### REDUCTION OF PRICE.

From this date until further notice the price of

**COOK AND CO'S  
Crushed Food for Horses**

Will be Rs. 2 1/2 per md. Exclusive of bags.

**Crushed Food for Cattle,**  
Rs. 1 1/10 per md. Exclusive of bags. Chaff

Rs. 1/8 per md.  
1st April 1881.

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ESTABLISHED 1846.

**THE DRUGGISTS' HALL,**  
35-36, College Street,  
CALCUTTA.

Fresh consignments to hand ex S. S. "Eldorado,"  
"Buckingham," "Kerbel," "Manora" and  
"Bancora."

CASH RATES.

PATENT MEDICINES.

**Maltine.**

"WHEAT and OATS are especially rich in muscular and fat producing elements."—*L'ebig*.  
Maltine will increase both weight and flesh in most persons of thin habit.

Maltine is particularly recommended for delicate females, and for weak and debilitated children and infants.

Maltine is especially recommended for deficient lactation, and for mothers whilst nursing.

Maltine is the most important combination in use for constipation.

Maltine is entirely free from all products of fermentation, such as alcohol and carbonic acid gas.

Maltine is very palatable and pleasant, and will be readily taken by the younger child.

**Dr. Dunbar's Alkaram or Anti-Catarrh Smelling Bottle.** A safe and speedy cure for Hay-fever, colds in the head and sore throats. It contains no narcotics and never produces any unpleasant effects. Full directions for use and testimonials accompany each phial.

Price Rs. 3 per phial. Packing 4 As.  
Oil of Casheew (Anacard Occident.)

*The Beaupepathy Remedy for Leprosy.*

The oil of Casheew is applied by means of a small piece of sponge, to the diseased parts. The effect of the oil is to produce, after from twelve to twenty-four hours, vesication. The skin should, if possible, not be broken, and the exudation should be allowed to remain and dry on, so as to form a crust. In about ten or twelve days, this will fall off, leaving the skin clear, and free from any ulceration underneath. If the parts are numbed, but not completely anæsthetic, sensibility will in general be completely restored by the first application; if the anæsthesia is complete, it may require two or three applications to restore it. This latter number suffices in a case where anæsthesia had existed more than four years.

Price Rs. 5 per phial. Packing 4 As.

**Leath and Ross's Phospho-Muriate of Quinine.**

Recommended in Debility, Lassitude, Disinclination for work, loss of memory, loss of, or variable appetite, Nervousness, Tremulousness and general relaxation of the system.

Price Rs. 2 per phial. Packing 4 As.

**Leath and Ross's Neuralgia, Tic Dolorous, Sciatica, Rheumatism, Lumbago, and all kinds of nerve-pains.**

Price Rs. 1 per box, and Packing 4 As.

**W. F. SMITH'S PILE POWDERS,**  
AN INVALUABLE SPECIFIC  
For the Cure of Piles and Prevention of Fistula.

They claim the merit of totally removing all pre-disposition to Piles or Fistula, and in actual cases of the former, however severe, of completing a cure more rapidly and with greater safety than any preparation hitherto introduced.

Price per bottle Rs. 1-3. Packing 4 As.

**PROPRIETARY MEDICINES,  
BLISS'S PER PHOSPHODINE  
A Safe and Reliable Phosphoric Remedy**

FOR  
Neuralgia, Nervousness, Lassitude, Overworked Brain, Nervous and General debility, Failure of Memory, Dimness of Sight, Depression of Spirits, Impoverished Blood, Liver Complaints, &c., &c.

Price per bottle Rs. 5. Packing 4 As.

**Dr. S. P. Banerjee's Sanjivani**  
cleanses the blood of all its morbid and effete materials, restores the normal functions of the liver, and keeps the cutaneous system in its proper standard of purity.

Price per bottle Rs. 4. Postage &c., Re. 1.

**WHOLESALE RATES ON APPLICATION,  
GOBIND CHUNDER DUTT & CO.  
WHOLESALE & RETAIL DRUGGISTS.**

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# P. W. FLEURY & CO.,

**BUILDERS, ENGINEERS, SCIENTIFIC INSTRUMENT MAKERS**  
AND  
**CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION.**

No. 63, DHURRUMTOLLAH STREET, CALCUTTA.

## Britannia Company's Patent Combined Lathe and Fret Saw.

It is a Lathe, Drill, Fret Saw, Circular Saw, Emery Grinder and Polisher, in one compact tool with heavy Fly Wheel.

The Fret Saw works with a perpendicular stroke, and requires much less power than any other, while the quality of the work is superior. It will cut the most intricate designs in wood up to 1 1/2 inch thick, and is provided with 1 dozen saws.

The Table is adjustable, and drops to enable the Saw to enter another hole, without loss of time.

It has an improved Clasp, by which the Saw is instantly fixed, while the introduction of rollers behind the saw prevents breaking.

The adjustable Presser Foot is introduced, and prevents the wood being jerked upwards.

It has a horizontal drill for drilling holes for Fret work.

As a Lathe it is very durable, with planed bed, takes 8 inches by 4 inches between centres, conical Mandri hardened Shaft, 3-inch Face-plate, Driver, 2 Rests, square Thread in Barrel, same as a first-class Engineer's Lathe.

It is provided with an Emery and 2 Buff Wheels fixed on Mandri of Lathe, and by means of which steel, stones, and shells may be polished and tools and knives sharpened.

A Circular Saw with iron table and spindle is fitted to the Lathe.  
These Tools are coming into favor for Ladies as well as Gentlemen, and are a most useful and never-ending source of amusement and profit.

## Treadle Foot Lathe.

A splendid second hand turning Treadle Foot Lathe, with planed iron bed, 3 feet 3 inches long, and 5 inch centres; with strong cast iron standards, with 5 speed turned Fly wheel, Head and Tail Stocks, with hand rest, 1 iron turned face-plate. 1 centre piece for wood turning, 1 chuck for fixing drill, and 1 brass chuck fitted with 8 screws for small work. 1 compound Slide Rest, with arrangement for turning taper or conical work to any desired angle, and with 6 stainless steel turning tools complete.

## The Photo-Chromosome

Utilises the Magic Lantern slide all the year round. Adds to any glass transparency *Nature's beautiful tints*. Charming dioramic effects are produced. Never fails to please.

## Woodbury's Patent Scepticon.

A new and improved form of Magic Lantern, specially suited for Drawing-Room Entertainments, Schools, Exhibitions, &c.

The Scepticon is always ready at a moment's notice, a match is applied to the lamp, and, after a few seconds, the wicks can be turned up to the right height, and all is ready. When the entertainment is concluded, the wicks are turned down, the flame blown out, and the instrument put aside for the next occasion.  
Scepticon price... .. Rs. 80.

THE ORIGINAL HARDWARE ESTABLISHMENT OF INDIA.

# T. E. THOMSON & CO.,

9, ESPLANADE ROW,  
CALCUTTA.



Importers of all kinds of Machinery and Agricultural Implements.

HAVE ALWAYS IN STOCK

watering Cart.

Patent Watering Cart, mounted on Iron Wheels, to carry 93 gallons ... .. Rs. 300 0

Ditto ditto, with Pump and Rubber Suction Hose attached ... .. Rs. 400 0

Garden Engines.

12, 16, 24 gallons.

Rs. 65, 85, 110 each.

Aquajects in Pair, each ... .. Rs. 35 0

Ditto, with Lever Handle, each ... .. Rs. 45 0

Improved Water Barrows.

20, 30, 38 gallons.

Rs. 58, 73, 105 each.

Garden Syringes, Rs. 7-8, 9-8, 12-8, 16-8, 21 each.

Hydro-nettes, Rs. 10-8, 13-0, 17 each.

Fountain Jets, Rs. 1-8, 2-4, 3-8, 4-8, 7-8 10-8 each.

Sockete for above, Rs. 1-8, 2 each.

Ten per cent. discount off the above prices for Cash.

# JUST PUBLISHED THE CALCUTTA MAGAZINE FOR A PRIL. BRIMMING OVER WITH GOOD READING. CONTENTS.

Day Dreams	A Forlorn widow
The Bride's Meditations	Personal defects of Poets
Raising the wind	Meaning of a brick
The women men like	Beautiful Prayer of a wife
The men girls like	Little attentions
Anecdotes of Fashion	Accidental Discoveries
Henry Raymond Fink	A child's query
The Poet's Corner	The wives of Poets
What I live for	Seizing the right moment
Noble lives	A lady on ladies
The brook and the cloud	A conscientious dog
Correspondence	An appeal to honour
School boys on the census	Movements of Plants
Literary Notices	Growth of the earth
What girls can do	Modern education for girls
The Indian Retrospect	Newspaper Reporters
Lord Macaulay	Fragrance of Flowers
Carlyle's Style	The Family Friend
The origin of London	My wife has made my fortune
Speaking and writing	Self-dependence
Thirty beauties	Live for something
She came, he saw, she conquered	Reputation
A son-in-law's gloe	Gems of thought
Lapsed Loves	Wit and Humour
Samplings of Wine.	
Health and happiness	
Female authors	

Price Re. 1. Outstation residents may send a rupee's worth of half anna postage stamps in their letters to  
The Manager, "Calcutta Magazine,"  
49, Dhurumtollah Street, Calcutta.

NO MORE PAINS!!!

# DARLINGTON'S

## PAIN-CURER.

WARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diptheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ring-worm, Pimples and Eruptions on the Skin.

Many of the best Physicians of the day prescribe Darlington's Pain-Curer, in the very worst forms of these ailments, with success.

Pains of every description have been cured by the use of Darlington's Pain-Curer, when all other medicines have been tried without effect.

••• The words Pain-Curer and No More Pains!!! are our trade marks.

Per bottle Re. 1, Large size Rs. 2, packing As. 8

DARLINGTON & CO.

49, Dhurumtollah Street, Calcutta.

Beware of a base, worthless, fraudulent, native imitation of Darlington's celebrated Pain-Curer.

CAUTION TO THE PUBLIC. Beware of imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

The Lady Superior of St. Joseph's Convent, Bandora, writes:—"We find Darlington's PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE, Superioress F de la Croix."

His Excellency Sir Sar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 and again for 12 more large bottles of Darlington's Pain-Curer through Major Percy Gough, his Private Secretary.

Mr. E. C. Kemp, Editor and Proprietor of the *Bengal Times*, writes from Dacca:—"I have lately witnessed a speedy and complete cure of a swollen foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

From Bangalore we have the following:—"DARLINGTON'S PAIN-CURER has been found efficacious in a variety of complaints to which flesh is heir."—*Bangalore Examiner*.

**F. W. BAKER & CO.,****SILK MERCHANTS AND FURNISHING UPHOLSTERERS,**

BY SPECIAL APPOINTMENT TO H. E. THE VICEROY.

We have just received a most extensive supply of all furnishing requisites,  
and all orders entrusted to us will be most care-  
fully executed.

**SPECIAL TERMS FOR LARGE CONSUMERS.****VELVET PILE, TAPESTRY & BRUSSELS CARPETS**

IN ALL THE NEWEST DESIGNS

Made to order in any size at a day's notice.

**PLAIN PURDAH REPS**

IN BLUE, CRIMSON, GREEN AND MAROON,

*From Rs. 3-12 to Rs. 5-12,***STRIPED PURADH REPS**

IN ALL THE LEADING COLORS, INTERMIXED WITH GOLD.

**Tapestry Reps, Billiard-cloths, Curtains, Brass Upholstery,  
Hassocks, Oil-cloth, &c., &c., &c., &c.**

ALSO A CHOICE SELECTION OF

**MIRRORS & GIRANDOLES**

IN RICH GILDED AND BLACK AND GOLD FRAMES.

**F. W. BAKER & CO.,**

9, OLD COURT HOUSE STREET, CALCUTTA.

a-23

*Provision for Old Age combined with a Provision for the Widows and Orphan.***EXAMPLE.**

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

*The Same Provision, if commenced*

at age 25, would cost	about FIFTEEN RUPEES a month;
at age 30, " "	about EIGHTEEN RUPEES a month;
at age 35, " "	about TWENTY-ONE RUPEES a month;
at age 40, " "	about TWENTY-THREE RUPEES a month;
at age 45, " "	about FORTY-ONE RUPEES a month;

*The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.*

*There is an obvious advantage in effecting Investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.*

**ORIENTAL LIFE COMPANY.**

Head Office : Elphinstone Circle, Bombay,

Manager and Actuary :

**D. McLAUGHLAN SLATER, F.I.A.,**

Agent for Bengal :

**F. A. COHEN,****7, Wellesley Place, Calcutta.**

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**G. LAZARUS & CO.,****AGENTS, SINGER MANUFACTURING COMPANY,**2, DALHOUSIE SQUARE,  
CALCUTTA.

SINGER'S LOCK-STITCH Sewing Machines.	Gold Medal. Paris Exhibition 1878.
---	--

SINGER'S LOCK-STITCH Sewing Machines.	356,432 Machines, Sold in 1878.
---	---------------------------------------

SINGER'S LOCK-STITCH Sewing Machines.	New Family Hand Machine without cover, Rs. 65.
---	--

SINGER'S LOCK-STITCH Sewing Machines.	New Family Hand Machine with polished cover and lock, Rs. 80.
---	--

SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table, Rs. 85.
---	---

SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table, with Hand Accessory, Rs. 95.
---	---

SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table, with polished cover, Rs. 95.
---	---

SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table, with do. cover and Hand Accessory, Rs. 105.
---	--

SINGER'S LOCK-STITCH Sewing Machines.	The Medium Machine on po- lished Table, Rs. 100.
---	--

SINGER'S LOCK-STITCH Sewing Machines.	The Medium Machine For Milliners & Dressmakers, " Tailors and Shoemakers, with cover, Rs. 115.
---	--

SINGER'S LOCK-STITCH Sewing Machines.	The Arm Machine with move- able feed for Shoemakers, Rs. 120.
---	---

SINGER'S LOCK-STITCH Sewing Machines.	Packing for Hand Machines, Rs. 2-8, Treadle ditto, Rs. 5.
---	---

Up-country orders with remittances promptly  
executed.  
Price Lists free on application. a-3

**THE CALCUTTA ARMOURY CO**

No. 1/1 MISSION ROW, (ROUND THE CORNER.)

Guns, Rifles, Pistols, Ammunitions,  
Shooting & Fishing Tackles, Fencing, Archery,  
Cricketing & Badminton; &c.,  
Also Mathematical Instruments, Bengali surveying  
compasses, and Pebble Spectacles.  
For sale at unprecedented low prices. a-7

N.B.—Every payment of Premium carries its Proportionate value,

which cannot lapse, and for which a Promissory Note is granted.



**Hughly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 24th May, 1881, from 11-30 A.M. to 2-30 P.M.

G. H. SIMMONS,  
a-53 Secretary to the Bridge Commissioners.

**MESSRS. L. V. MITTER & CO.**  
HOMOEOPATHIC CHEMISTS, BOOKSELLERS  
AND PRACTITIONERS,  
No. 1, Upper Circular Road,  
CALCUTTA.

Opposite E. B. Railway Station.  
SUPPLY all sorts of Homoeopathic Medicines,  
Medicine chests, Books in English and Bengali  
for Domestic and Professional purposes, and  
all other requisites imported directly from England,  
on moderate terms.

Catalogues and price lists free on application.

**INDIA GENERAL STEAM NAVIGATION COMPANY, "L.D."**

SCHOENE, KILBURN & Co.—Managing Agents,  
ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday,  
and Goalundo every Sunday, and leave Debroogher  
downward every Saturday.



THE Str. *Sinla* will leave  
Calcutta for Assam, on Friday,  
the 20th instant.

Cargo will be received at the Company's Godowns,  
Nimtolah Ghat, up till noon of Thursday, the  
19th.



THE Str. *Tapore* will leave  
Goalundo for Assam on Sun-  
day, the 22nd instant.

Cargo will be received at the Company's Go-  
downs, No. 4, Fairlie Place, up till noon of  
Friday, the 20th.

Passengers should leave for Goalundo by Train  
of Saturday, the 21st.

**CACHAR LINE NOTICE.**

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and interme-  
diate Stations every Tuesday, and leave Cachar  
downward every Thursday.



THE Str. *Lucknow* will leave  
Calcutta for Cachar on Tues-  
day, the 24th instant.

Cargo will be received at the Company's Go-  
downs, Nimtolah Ghat, up till noon of Monday,  
the 23rd.

For further information regarding rates of  
freight or passage money, apply to

4, FAIRLIE PLACE, J. GILLMAN,  
Calcutta, 18th May, 1881. Offg. Secretary.

**RIVERS STEAM NAVIGATION CO., "LIMITED."**

ASSAM LINE.

The Steamers of this Company will run weekly  
from Calcutta and Goalundo to Assam and back.



THE Steamer *Oude* will  
leave Calcutta for Assam  
on Friday, the 25th May.



THE Str. *Indore* will leave  
Goalundo for Assam on  
Friday, the 25th May.

Cargo should be sent to the Company's Godowns  
Juggurnauthghat and Passengers via Goalundo  
should leave by train on the night of Thursday,  
the 26th instant.

For freight or passage, apply to  
MACNEILL & CO.,  
1, Lyons Range.

**ELECTRIC RAILWAY.**

THE  
PUBLIC ARE RESPECTFULLY INFORMED

GO THRO' THAT

RAILWAY CARRIAGES,

Propelled entirely by Electricity,

WILL RUN

IN THE ZOOLOGICAL GARDENS.

From 11 a.m. to 6 p.m. To-day,

And subsequent days.

Admittance to Engine and State Carriage ... As. 8

Second Class ... .. 4

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**Notice.**

ALL private communications for the Proprietor  
of the *Indian Mirror* and the *Sunday Mirror*  
should be directed to No. 24, Mott's Lane, Dhur-  
runtollah Street.

**Darjeeling Steam Tramway Co., Ltd.  
DEBENTURE LOAN.**

IN accordance with the powers conferred on them  
under the Articles of Association the Directors  
of this Company hereby invite Tenders for Dar-  
jeeling Steam Tramway Co.'s Debentures to the  
extent of one lakh of rupees.

The Debentures will be for sums of Rs 500  
each, and will bear interest at the rate of  
5 per cent., payable half yearly, say on 1st  
December and on 1st June, on presentation  
of Coupons which will be attached to the  
Debentures. The Debentures will be repayable to  
the bearer on 1st June 1891, but the Directors  
reserve to themselves the right to pay off at any  
time, after 1st June 1884 such Debentures as they  
may think fit, on giving three months' notice  
of their intention to do so.

In issuing the Debentures, the Company secures  
to the Holders a first charge on its moveable prop-  
erty, present and future, and all its receipts and  
revenue. Should there hereafter be a further issue  
of Debentures, the Debentures of each series issued  
will rank *pari passu* with the present issue.

Tenders will be received up to 3 P.M. on Wed-  
nesday, 25th May 1881, at the Office of the  
undersigned where forms of Debenture can be seen  
and forms of tender can be obtained on applica-  
tion. Due notice will be given to the successful  
tenderers.

Payment in full of any accepted Tender must be  
made to this Office by the 1st June 1881, on which  
date the Debentures will be ready for delivery.

By order of the Directors,

GILLANDEES, ARBUTHNOT & CO.

Secretaries & Treasurers.

8, CLIVE STREET,  
Calcutta, 19th May 1881.

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**DR. B. M. SIRCAR'S ABBOMA  
AUGUSTUM.**

SPECIFIC FOR DYSMENORRHOEA

OR

Painful Menstruation.

A SINGLE administration during menses gener-  
ally cures the disease, and brings on con-  
ception.

For particulars apply to Dr. Bhobun Mohun  
Sircar, No. 77, Mooktaram Babu's Street, Chore-  
bagan, Calcutta.

Price Rs. 3-8. Packing and Postage As. 8.

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[ESTABLISHED 1873.]

**H. C. RAY AND CO.,**

LUCKNOW,

General Merchants, Book Sellers, Sta-  
tioners and Commission  
Agents;

ALSO

**Chemists and Druggists**

Will be glad to undertake agencies for the sale of

PATENT MEDICINES of all kinds and SCHOOL  
Books of every description and in all the  
required languages within the Oudh  
Educational Circle, and also for  
the sale of Books in general  
in the Province.

Terms of commission, &c., arranged in com-  
munication.

**Ramayana**

AN original poetical work in Bengali by  
Kirtibas. In 2 volumes 8vo, demi, illus-  
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# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, MAY 20, 1881.

NO. 124.

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## Editorial Notes.

THE late Lord Beaconsfield had a truly oriental imagination. He loved to be surrounded by peacocks. A late issue of the *Graphic* contains a fine portrait of the late Premier in this mood.

THE case of the missionary preachers came off in the Police Court on Saturday last. The bench was occupied by Messrs. Marsden, Amir Ali, Gonesh Chunder Chunder and Caithness. Mr. Harrison was subjected to a strict cross-examination which occupied almost the whole day. We understand the case has been adjourned till the 10th proximo.

THE *New York Independent* says:—The address of Chunder Sen, of which we publish the first part this week, is coming out in very short instalments in the *Indian Mirror* from which we gather it. It makes deserved ridicule of those who take his tropes for Occidental prose, and will be of no little interest. We hope to publish the remainder at a later date.

MR. JOHNSON, who is one of the defendants in the Police case, was, we understand, a military officer; but he has renounced his warlike vocation and taken to the peaceful calling of a missionary. And a gallant life he has led in every way. While at Sunderbunds, we are told, a tiger attacked him and took away half of his hand. He has been to various places as a missionary, and among them to Afghanistan. How we honor him! A soldier by profession, he is the man best fitted to fight with sin and ignorance.

WE have nothing to say as regards the merits of the cases that are being heard

before the Police Magistrates of Calcutta, and shall suspend our judgment accordingly. We may even leave the Police Commissioner to confront the Barristers who are engaged to examine him. But as the authorities are employing a two-edged sword against the public, namely, the Commissioner of Police and the Municipal corporation, wishing to compass their design by one and both of these agencies, we may consider the question in the abstract and at any rate controvert the position taken up by the latter. We have discussed the attitude of the missionaries in another column.

THE Bradlaugh controversy brings one point to great prominence. The test imposed by Parliament upon its members is a strictly theistic one. It does not require them to say whether they believe in miracles or the thirty-nine articles, but simply whether they believe in God. That represents, we believe, the religious attitude of the age. After freeing itself from dogmatic tests of all kinds, it busies itself with one question—one God or none. And that is the struggle into which the world has now entered and that is the struggle the theistic side of which the New Dispensation has come to represent. The passing of Sir Stafford Northcote's resolution in Parliament is so much gain to Theism.

HIS MAJESTY the King of Sandwich Islands arrived at Calcutta yesterday at 3 p. m. by S. S. *Pemba* which anchored at her moorings at the Colvin Ghat. Mr. C. P. L. Macaulay, Secretary; Mr. H. M. Kisch, Under-Secretary, Government of Bengal; Mr. J. Lambert, Deputy Commissioner of Police; and Rai Grish Chunder Dass Bahadur, Superintendent, India Government Toshakhana in the Foreign Department, went on board the steamer to meet and escort His Majesty. Mr. Macaulay introduced Messrs. Kisch and Lambert and Rai Grish Chunder. His Majesty, accompanied by the gentlemen named above, drove down in a carriage of the Lieutenant-Governor to the Great Eastern, where quarters have been secured for his accommodation. His Majesty, we understand, leaves Calcutta to-morrow.

THE Municipal Commissioners probably believed that all that they say or believe accurately represents the voice or sentiments of the public. One of them ventured to say at a recent meeting that the squares of Calcutta were used for the purposes of recreation and health, and that preaching was a great annoyance to those that came for those purposes. Now, did the speaker represent the feelings of the community? We know that when our minister preached at the Beeson Park,

some five thousand persons gathered to hear him. Were they annoyed at the preaching? And are their opinions to go for nothing when the feeling of the community is to be consulted? Indeed, the guardians of the city intend to rob us of great portion of the poetry of life forbidding the delivery of these open-air addresses.

A REMARKABLE feature of society has been brought to notice in the course of the Police prosecution of the missionaries. It is the fact that along with Christians, Mahomedans and Hindus have also begun to preach. The Brahmos are not given to street-preaching. But they deliver open-air addresses to large gatherings. The appearance of the Hindus is a sign of the times. The remarkable impetus given to Native thought by the New Dispensation has been productive of great activity in Hindu society. The establishment of Hari Sabhas and the larger prevalence of *sankirtans* in which educated Natives join are evidences of this. Even Hindu lecturers are heard of in these days. The feature we allude to is welcome enough, showing a certain sort of revival. But the appearance of Hindu preachers is most probably a defensive movement set up to counteract the words of Christian missionaries. Even if it were so, we should not hesitate to welcome it.

IT is easy to introduce a large amount of class antagonism into the present controversy about missionary preaching. We are aware that many of those who feel strongly on the subject are led away by their aversion to Christian missionaries. We advise our readers, however, to think calmly, for it is a question of principle that is at issue—a question that affects liberty of speaking. We should have denounced the Municipal authorities even if it were not Christians, but, say, Mahomedans that had thus been prohibited from speaking. We do not, know whether it is true, but we give the information as it has been conveyed to us, that a number of Mahomedans were recently forbidden to pray in a certain square. Most probably this is incorrect; but it shows the tendency of things. It is because the Municipal Commissioners have presumed to sit as guardians over public conscience that we denounce them so strongly. We should denounce the Police Commissioner even if he came out triumphant in the case, for we know the matter will not stop here. A loud, united and continued protest must be raised against this attempt to interfere with people's liberty.

THE present Government of Bengal is rendering itself famous in many ways. It was the staunchest advocate of the Vernacular Press Act, and it was under its auspices that the cruel application of that law was first



brought about. It was this Government that expressed its readiness to gag not only that section of the Press, but also the English members of it, and had it not been for the fortunate upsetting of the Conservative Ministry, we do not know, indeed, where the process would have stopped. But if all this goes for nothing, we may remember that it is the present Administration that has filled Bengal with more liquor shops than the province would contain, and has raised more revenue than sin could conveniently be taxed with. And lastly, it is this Government that, if we are to believe a Municipal Commissioner, has sanctioned that crusade against preaching which is agitating Calcutta society to its depth. Mr. Harrison, the Chairman of the Municipality, is assured of the support of his official superiors, and he will find no difficulty in educating up to the proper standard of obedience those meek Commissioners who have put themselves under his tuition. But let them beware of one thing. The day may come when, if the present Government is allowed to exist beyond May, the Municipal Commissioners themselves will find their mouths suddenly gagged, or, if not gagged—Oh! the retribution—they will have to take a license from the Chairman for speaking.

—o—

THE Wards' Institution in Calcutta has been abolished, and we applaud the Government of Bengal for this bold step. Some of our contemporaries regret the abolition of what they call an excellent educational institution. We confess we find no reason for this regret. The Wards' Institution has never been an unmixed blessing to the country. If an account were published of the lives led by many of those who were educated in it, the result would not, we fear, be quite edifying. We have before us the examples of some of the most promising members of the aristocracy, who were educated in the Wards' Institution, but who, having taken to the fatal habit of drink, wrecked their careers in the midst of the most favorable auspices. The Institution in question obtained such an evil reputation that mothers of Zemindars actually objected in many instances to the sending of their young hopefuls to Calcutta for education. Besides, the educational results of the Institution have never been good. Could our contemporaries point to one instance of a Zemindar having turned a good scholar or passed a brilliant examination? We have been assured by a distinguished member of the Education Department that the wards trained up in the Hindu School were mostly sorry specimens of Native intelligence, and that on a single occasion one of them obtained a prize, and he was reckoned a prodigy among the number! While such have been the educational results of the experiment, we cannot say in what other respects it may be pronounced to have been successful. Up to this moment the efforts of Government in training up wards, be they princes of feudatory States or sons of Zemindars, have been, with very few exceptions, lamentable failures. How this has come to pass we do not know.

#### THE ATTITUDE OF THE MISSIONARIES.

—o—

Those who bring the charge of defiance against the missionaries, and say that they

have wilfully violated the law and thus proved themselves bad citizens, do not seem to understand the real questions at issue. We say that a missionary cannot, by the very constitution of his being, violate the law. For human law is based upon divine law, and both challenge the same degree of allegiance. The former enforces the same principle of justice which in heaven is recognized as the great attribute of divine majesty. If a missionary is an obedient slave to divine law, he is also, by the logical necessities of his position, a slave to human law. Let this proposition be clearly kept in mind by the reader as he peruses the remarks we are going to make. It is represented that the missionaries should have bowed their necks to the authorities, and in not doing so, they have defied the law. But defiance is in the motive, and not in the action. What motive could the missionaries have in defying the law? No one will gainsay that whatever else they might do, they were actuated by the best and highest of motives. To serve God and to serve man—could there be higher motives than these? Now, if the motives are pure, where is the proof that the action of the missionaries is a defiance or exhibition of disloyalty? Those, therefore, that with an easy conscience accuse them of a serious crime, stultify themselves and have to thank themselves for the sorry figure which brings upon them the ridicule of every right-thinking man. The fact is that in no country which respects a constitution, can human law ever trample upon divine law, for the principle of justice, as we have said, underlies both. In Calcutta, so far as liberty of speech is concerned, the two laws are never opposed to each other. Is there a law against preaching in this country? On the contrary, the missionaries have been using the squares for the last fifty years or more, and Government has never thought of prohibiting preaching. Government has not done so, and that shows that human law and divine law are united, and that the missionaries have been loyal to both. What is it then that causes so much disturbance, if they have not defied human law? We have said that human law and divine law are lawfully wedded spouses, and that they do not seek for a divorce. If either of them had desired to separate, then there would have been some ground for the charge. As it is, a third element has come in, which, like a breaker of domestic peace, endeavours to create a separation between the two. What is it then that the missionaries have done? They have not disobeyed God, they have strictly obeyed the law, and they declare that the order of the Commissioner of Police is not law.

It is not the action of the missionaries that is illegal, but the order of the Commissioner that is so. For the law has not altered since the last half a century. The legislature has not passed an act rendering preaching illegal. It is an order of the Commissioner that has come in to break the peace between human law and divine law, and however much he may have authority arrayed on his side, his order is not the ordinary law of the land.

We have defined the position of the missionaries. Let us criticise Mr. Harrison's performance a little more in detail. A disturbance took place in Wellington Square, and our energetic Chairman, after blundering on from stage to stage, found out that the true remedy for repressing disturbances was to license preaching. Heaven save us from quacks! Let us suppose that a man riding a horse on the Strand finds the animal get suddenly fidgetty and untractable. The horse, after throwing its rider, bolts and upsets in the way a vehicle or two, besides kicking and overthrowing several individuals. On the matter being reported, Mr. Harrison immediately orders that all riders should get licenses before they ventured to ride on the Strand again. The logic in the case is the same. Common sense tells us that the better remedy would lie in proper precautions being taken to prevent such accidents rather than in licensing riders. Is not the same argument applicable to preaching? Mr. Harrison thinks that the licensing of preachers will put down disturbances. The argument halts at a certain stage. For surely he does not mean to say that the chief originators of disturbances are the missionaries. If not, should he not have with greater propriety licensed the hearers, and not merely the speakers? The Municipal Commissioners ought to issue licenses to all those who wish to hear the preachers. These squares ought to have several doors attached to them and kept under lock and key. And if disturbances are so much feared, let the Commissioners issue licenses for walking through the streets. In this way let doors and gateways be erected at the entrance of all public streets, and let none walk without a license from the Commissioner of Police. Folly and blindness could no further go. We are really surprised to observe the obstinacy with which the Municipal Commissioners still persist in refusing to appreciate the absurdity of their position. They pretend to believe the squares are their property. For aught we know, they may be masters of the world or the universe, if you like. But so long as there is such a body as the public, they may rest assured their delusion is likely to be broken from time to time—and in a way not very agreeable to themselves.

THE PROGRESS OF THEISM IN ENGLAND.

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WE are able to lay before our readers another instance of the slow but sure progress which the principles of Theism are making amongst the English nation. This time we must call our readers' attention to the town of Brighton in the south of England, the most fashionable watering place in the whole country, sometimes humorously styled "London-super-mare." There has been a Unitarian Church in this town for many years. A Mr. Malleson, an eloquent preacher of a singularly amiable character, was minister of it a generation ago. He was followed by a Mr. Ainslie, also of good repute amongst the Unitarians. In Mr. Ainslie's time, also, the name of the Church, as depicted in a notice board outside of it, was changed from Unitarian to Unsectarian, an indication that the minister and congregation were not altogether satisfied with their existing position. They kept up friendly relations, however, with the Unitarian Association. A liturgy was used in the Church in Mr. Ainslie's time, of which he was the editor; and in part the composer also. In the course of time Mr. Ainslie was succeeded by a Mr. Dobson, who has now been minister at this church for some five or six years. We believe that Mr. Ainslie himself availed himself of the liberality, always accorded to a Unitarian minister, of deviating in his services from the printed liturgy. Mr. Dobson appears to have exercised this privilege to a still larger extent, and in the course of the last year, the service book itself was revised under his auspices. The Church is also now described on the notice board as Free Christian. We have no hesitation in saying that the new service book is simply Theistic, and so is the preaching of Mr. Dobson. To illustrate the Theistic spirit of the service book, we will print together the central portion of the canticle called the "Te Deum," as it appears in the Church of England prayer book, and Mr. Dobson's book respectively. The commencement of the canticle is sufficiently Theistic in both cases, and is not altered by Mr. Dobson. Thus it begins: "We praise Thee, O God: we acknowledge Thee to be the Lord. All the earth doth worship Thee; the Father everlasting."

But lower down the following verse occurs:—

(1) In the Church Prayer Book.  
The Holy Church throughout all the world doth acknowledge Thee.  
The Father: of an infinite majesty.  
Thine honorable true and only Son.  
Also the Holy Ghost, the Comforter.  
Thou art the King of Glory, O Christ.  
Thou art the everlasting Son of the Father.  
When thou lookest upon thee to deliver man, thou didst not abhor the virgin's womb.  
When thou hast overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.

We believe that thou shalt come to be our judge.

We, therefore, pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

(2) In Mr. Dobson's book.  
The Holy Church throughout all the World; doth acknowledge thee.

The Father: of an infinite majesty.  
The everlasting light of all that live: Spirit of grace and truth the Comforter.

Thou art the King of Glory, O Lord: thou art the ever blessed God, our Father.

When thou lookest upon us in our low estate: thou dost not despise our humble prayer.  
Thou settest us free from the bondage of sin: and dost open the kingdom of heaven to all the faithful.

We believe that thou art judge of all the earth.  
We, therefore, pray thee, help thy servants, whom Thou hast redeemed in Thy boundless love.

The revision of the book, however, has been carried out with a tender regard for old traditions. Thus one prayer concludes with the petition, "May all our doings be ordered by thy governance, so that we may do always what is righteous in thy sight, living truly in the spirit of Jesus Christ." Another speaking of ministers of religion concludes: "Enrich them with all spiritual graces, and make them to be in all things true preachers of the Gospel of Jesus Christ." Again a clause in a responsive service runs:—

"For Jesus Christ, and for all great and good teachers of ancient and modern times for every lesson of wisdom and goodness which through them thou hast taught us; for the light of knowledge growing ever brighter; for the glorious gospel of human brotherhood, and divine fatherhood; and for the hope of brighter days to come for our world."

"We bless and praise thee, the giver of all good."

The majority of the prayers, moreover, contain no allusion to Christian traditions. We may add that Mr. Dobson and his congregation are on friendly terms with the Unitarian Association; his church is well attended; and there are several benevolent and social associations connected with it in the town of Brighton. It is probable that many other Unitarian congregations in England have become practically Theistic in the course of the last few years; but these changes take place so serenely that the outer world hears nothing of them.

SIN AGAINST THE HOLY GHOST.

—o—

(New Dispensation.)

IN these days of rampant materialism, there seems to be a perpetual warfare with the Holy Ghost. Thousands worship God as the Father; thousands too honor the Son. But the Holy Spirit who careth to magnify? In His tabernacle few are the worshippers. The Father, the Son, we hear everywhere. But the Holy Ghost, nowhere. He is not so much as even recognised. People seem

to say, "it is enough that we worship the Supreme God as our Father, and follow the example of His Son: why shall we pay homage to the Holy Ghost? We know Him not." We charge these men with infidelity. They are men of little faith. And their sin is atrocious, for they sin against the Holy Ghost. Beware of such sins, for the Gospel tells us that "whoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven," meaning thereby that such blasphemy is most wicked and iniquitous. The reasons are obvious. Sanctification cometh from the Holy Spirit, and the healing of the soul. God Almighty, inspiring, sanctifying and saving the sinful heart is the Holy Ghost. God as our creator is the Father; the same God as our Saviour is the Holy Ghost. These are only different aspects and functions of the Supreme. In the latter capacity and designation He instructs and illumines the mind, subdues the passions, and purifies the heart. He works mysteriously in the inmost recesses of the soul, continually cleansing it and sanctifying it. The Holy Spirit of God giveth us *new life*. Therefore, His promptings and His teachings, His injunction and His inspiration we dare not question, much less disregard. Every breath of the Holy Spirit is unto our edification and salvation, and is, therefore, eminently important. The voice of the Spirit is our instructor, for who can understand the scriptures without His aid? The omniscience of the Spirit is our shield and buckler, for who can resist evil without His living power? In the Spirit, too, we find all our joy and holiness and blessedness. This in-dwelling Monitor, Inspirer, Sanctifier, who can condemn? Who can venture to grieve the Holy Spirit? Who would be so foolish as to quench the living fire within the soul? And yet there are thousands, yea millions who do this. An infidel age hearkens not to the voice of God within. It derides such a thing as Divine *advice* or injunction. It will go to Church and solemnly pray to God; but when He commands and directs, it doubts and hesitates. Ever and anon the Holy Spirit speaks to us, and gives us direct council and command. If we do not obey these, of what avail is our faith or prayer? Oh the infidel sneers of those who speak thus of the solemn promptings of the spirit within—"this is delusion, this is hallucination!" We be unto those who profess to love the Lord, and yet spurn His direct injunction as an infatuation and His guidance as foolish imagination! Will the doubters of the nineteenth century audaciously question every word of the Holy Spirit, and reject every command emanating from



VICTOR HUGO, who, it must not be forgotten, is a Senator, had a flattering reception from his Republican friends, when on his birthday he took his seat in the Senate. They rushed toward him, and cheering and shaking his hands; and when they had been quieted a little, he said: "I did not expect this ovation, which has deeply moved me. In fact, I am so affected that I cannot find words to express my gratitude. Thank you, profoundly, for this mark of esteem and affection." On resuming business, M. Leeton Say, the President, said: "Gaius has taken its seat. The Senate has applauded, and it will now continue its deliberations."







of self-culture and self-control, which it beautified with a morality closely approaching that of the New Testament. And in this respect it took its position, comparatively speaking, with Asceticism, Stoicism, and other schools of the West. But the old beliefs still remained powerful, and when we recollected how completely they had outlived and destroyed all the newer teachings of the Buddhist philosophy—a fact typified by the suicides at the temple of Jaggarath, once a Buddhist shrine—we could realise how much more powerful than the voice of the prophets was the influence of congenial fancies and of inherited beliefs.

## VISIT TO BABU KESHUB CHUNDER SEN.

(Christian World.)

THERE is, perhaps, no movement in India at the present time so interesting to the mind of the English-speaking Native gentlemen more than the three branches of the Brahmo Somaj, of one of which Babu Keshub Chunder Sen is minister. He resides at Lily Cottage, and as we drove up under the portico, we were informed by the servant that his master was at "pujah"—that is at prayer.—and that he had given orders that he was never to be disturbed at prayer. The fact is that there are meetings of the Brahmo missionaries and others at his house every morning and evening, and it is at these meetings that missionaries receive strength and instruction before going forth to distant parts on their errand. We heard the noise of the Native drums and stringed instruments as they were uttering their Native song of morning praise, and we resolved quietly to wait Chunder Sen's leisure. We were introduced by one of his disciples into an upstairs sitting-room, adjoining the room, where the meeting was being held. The door of the latter room was wide open. The room was marked, in large letters over the doorway, "Sanctuary." It was quite full of devout Natives sitting cross-legged on the floor, one gentleman, unable to get in, was sitting outside with his eyes shut in profound meditation. The gentleman who took us upstairs made himself very agreeable, and took pains to interest us, as we might have to visit some time. On the table lay two volumes of the "Early Years of the Prince Consort," handsomely bound, presented to Chunder Sen by Her Majesty the Queen, and signed with her own fine autograph at the beginning. Alongside these books was another large folio book of the "Sermon on the Mount," most beautifully illuminated, and another handsome volume with an elaborate illuminated inscription, from the Sheriditch Total Abstinence Society, presented to him in 1870. On the wall were a likeness of the Queen, presented to Chunder Sen by herself in September 1870, and a fine picture of Jesus Christ breaking bread.

The prayers of Chunder Sen are usually an hour long. He generally gives no sermon at these daily gatherings, but his prayers are supposed to be inspired, and in them his disciples believe they receive Divine instructions. Consequently, these prayers form really the basis of daily instruction for the missionaries who are being trained for their work. They every day find in these remarkable prayers "new thoughts," and as they pray with him they grow wiser. Equally remarkable is that which follows the prayer of an hour. When Chunder Sen's voice ceased, we noticed a harp began to play, gently and quietly at first, but loudly and with accompaniment of Native drums as the rhapsody of the harpist was kindled with enthusiasm. This celebrated harpist is named Troiloko Nath Sandle, so named in honor of the "Supporter of the Universe." This man extemporises a hymn or chant of praise, embodying poetry in the highest and noblest lines of thought that have been evolved in Chunder Sen's long prayer. A shorthand reporter sits before him, and takes down the "inspired" words from his lips. As I watched the Native poet, apparently utterly absorbed in contemplation as he played with his fingers on the strings of the harp, and chanted, it carried my mind back to the schools of the prophets and of the King Saul's days. These hymns are afterwards carefully revised by the poet, and this Brahmo Somaj has already more than 1,000 of these original productions. This one Somaj has now twenty-two of its own missionaries supported by it, which shows its vigor, and somewhat of its power. For the first year these missionaries stay here under training and instruction. During this first year they support themselves by some worldly occupation; then, if they "leave the world and forsake all," they are supported by the "Brahmo Somaj Fund."

But the morning prayer-meeting is now over, and Chunder Sen enters the parlour with a scarlet dress thrown easily and gracefully over his shoulders. In the course of conversation, I remarked to him that every man is to come under the teaching of the Spirit of God.

He replied "Yes, we need be led by the Spirit of God. But missionaries make a mistake formerly in persuading their converts to wear trousers and adopt European customs. We are Easterns. If you want the people of India to adopt Christianity, you must not paint Christ in European clothes. You must be content to let Christianity come to us in its own oriental dress. History has altered the aspect of Christianity, though it may not have altered Christ. We are seeking Him as He was in Palestine, going about doing good, and giving the water of Everlasting Life freely."

I opened my Bible and referred Chunder Sen to Ps. cxiii. and showed him how God "satisfies" the soul that trusts in Him, and that we must not rest short of real soul satisfaction.

He replied, "We Hindus are satisfied. We are happy. But these Palms are in their oriental garb. We do not come to a termination when we have found out one truth. We find there is a yet deeper truth on beyond it. We cannot understand the Bible without the help of God's Spirit."

I answered, "God has given us a revelation of Himself in the sending of Jesus Christ. He was sent from God. We have also a revelation of God in Holy Scripture. The Hindus bathe in the Ganges, and bring offerings to their gods to wash away their sins; but there is only one offering first, and that is Jesus Christ. He alone can cleanse from sin, and we believe that He will come again, and take possession of his own."

He answered at once, "We do not worship idols. I also believe He will come again in a sense."

Mr. Baugh, of the Wesleyan Mission in Calcutta, remarked, "What a power you might become, Mr. Sen, if you would only accept Jesus Christ fully as your Saviour!"

Chunder Sen replied, "I do not know what is before me. That must be left with God. I am not to-day what I was yesterday, and I know not to-day what I shall be to-morrow."

"I hope you will do your duty, whatever you find it to be," Mr. Baugh responded.

"Respecting our duty," replied Chunder Sen, "we must be influenced by the power of God, and obey Christ as He obeyed God. He was lost in God, and became one with the Father; God was in Him, and He was in God. We must follow Christ, and be like Him, and like Him cast all that is of self aside. We need to lose sight of self. The less we have of self, the more we have of God."

So we parted, warmly shaking hands and feeling how near such a man is to the kingdom of heaven and wondering why he should still stand outside. Chunder Sen has just delivered a very notable public address, called "The New Dispensation." There are many fine passages in it, but there seems no foot-hold because no real anchorage in Christ. In the Mission Schools I find some of the most clever teachers avow themselves as "Brahmos." We were interested on entering one of the large Brahmo chapels to find it intensely simple, without any decoration or device, and with only a square erection in front, where the minister sits to speak.

HENRY STANLEY NEWMAN.

Calcutta, March 1881.

## SUPREME COURT OF JUDICATURE.—MAY 2.

## COURT OF APPEAL.

(Sittings at Westminster, before Lords Justices Bramwell, Brett, and Cotton.)

CLARKE vs. BRADLAUGH.

It will be remembered that in this case, which is the well-known action for penalties against Mr Bradlaugh, the defendant, on Wednesday last, obtained leave to argue a point on which he was stopped when the matter was previously before the Court and on which no judgment was given, as it was considered at the time to be immaterial, the point in question being whether the defendant was, on account of his religious belief, a person who was entitled to make an affirmation in the form prescribed by the Parliamentary Oaths Act, 1866.

The argument having been fixed for to-day, Sir H. S. Giffard, Q. C., (with whom was Mr Kidd), for the plaintiff, inquired of the Court as to his position.

Lord Justice Bramwell.—The defendant says this is a matter which we have not decided, and that we have not held the whole of his statement of defence to be bad.

Sir H. S. Giffard, Q. C.—Then it comes to this—you must find an answer to a whole statement of defence. The question is, therefore, if this is a good statement of defence, is the replication any answer to it? This is my appeal. Mr. Justice Mathew gave judgment against me on this cross appeal.

Lord Justice Bramwell.—We don't want to hear you, Sir Harding.

Mr. Bradlaugh.—There was a statement of claim for penalties. To that I pleaded in my statement of defence that before sitting and voting in the House of Commons I had made and subscribed a solemn affirmation in the form prescribed by the Parliamentary Oaths Act, 1866, as altered by the Promissory Oaths Act, 1868. I say that is a good answer to the statement of claim. The Parliamentary Oaths Act, 1866, section 4, is as follows:—

"Every person of the persuasion of the people, called Quakers, and every other person for the time being by law permitted to make a solemn affirmation or declaration instead of taking an Oath, may, instead of taking and subscribing the oath hereby appointed, make and subscribe a solemn affirmation in the form of the oath hereby appointed, substituting the words 'solemnly, sincerely, and truly declare and affirm' for the word 'swear,' and omitting the words, 'so help me God'; and the making and subscribing such affirmation with such substitution as aforesaid by a person hereby authorised to make and subscribe the same shall have the same effect as the making and subscribing by other persons of the oath hereby appointed."

Therefore, the Parliamentary Oaths Act, 1866, (29 and 30 Vict., c. 19), provides that certain persons may affirm. The Promissory Oaths Act, 1868 (31 and 41 Vict., c. 72), also by section 11 provides that certain persons may affirm in lieu of taking an oath. In my statement of defence I then say that I have acted in the form prescribed by those statutes, and the plaintiff replies that by want of religious belief I am not a person entitled to affirm. That reply would be a good answer in saying I "was not entitled," but in adding the words "by want



of religious belief" the plaintiff has made it a bad answer.

Lord Justice Bramwell.—What you mean is that you are one of those persons entitled to affirm by those Acts. You ought to have said so; you ought to have said you were a person who is called a Quaker, a Moravian, a Separatist, or one of those persons for the time being entitled to affirm.

Mr. Bradlaugh.—I submit I am not bound to that. It is enough for me to say that instead of having taken the oath by statute required, I have made the affirmation by statute required. And I submit that this portion of the statement of defence is a complete answer to the claim for a penalty of £500.

Lord Justice Bramwell.—This is a very plain case. I think we practically decided it the other day. I am glad, however, the defendant has had an opportunity of being heard, because it was not actually decided. With all respect to the learned Judge, I think the replication is an idle one; I was going to say it raised an impossible question. The case stands thus:—The plaintiff in his statement of claim says that the defendant sat and voted without taking the necessary oath. The defendant says, True, I did, but I made a solemn affirmation. In my opinion that is clearly no answer, because if he wishes to exempt himself from the rule laid down in the statute—*viz.*, that he should take the oath, he must show that he is within the exceptions. Therefore, he should have shown he was a Quaker, a Moravian, a Separatist, or a member of some other class of persons shown by the statute to be permitted to affirm instead of taking an oath. The defendant admits that unless this can be taken to be averred, the statement of defence is bad. I am satisfied that the meaning of the statement of defence is not that it ought to be taken that he is such a person enabled to affirm instead of taking an oath; and I think that at the trial the jury ought to find the issue in favor of the defendant, though after they have found it the Judge ought to say it is a bad statement of defence, and give judgment for the plaintiff in spite of the finding of the Jury. The defendant ought to have said he was a Quaker, a Moravian, a Separatist, or a person justified by Act of Parliament in affirming, and shown that he had made an affirmation, and then shown the action of Parliament. The meaning of the statement of defence is simply that he did it, and not that he was entitled to do it. That is a bad answer. It is a rule of reason and good sense that in the case of a replication to a bad answer, or plea, you cannot say the replication is good or bad. The defendant says, "I made an affirmation," and the effect of the reply is that no statute justified him in so doing. If there is such a statute, it does not extend to persons having no religious belief. But there is no such statute at all, and, therefore,

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rely it is an idle discussion. If there were an Act which had said that all persons having no religious belief should be entitled to affirm, as Quakers, &c., this replication would have been pertinent, but bad; but as it is, it is an impossible question, because it is in effect this—that the plaintiff says there is no Act which justifies you in making an affirmation, and if there were such an Act it does not apply, which is true, for we have so held it already. I am of opinion we are bound to say that the judgment ought to have been for the plaintiff upon this demurrer—that is, that the plaintiff recover, notwithstanding the matter in the pleading. It is as though the plaintiff pleaded "Twice 2 make 5," and the defendant answered "they do not, but if they do twice 3 make 7."

Lord Justice B. et al.—I think the dispute in this case raises two elementary questions of pleading. The first question is this—being a statement of claim, a statement of defence, a reply, and a demurrer, it is immaterial whether the reply is an answer to the plea, if the plea is bad. It is a rule of pleading that judgment must on such a demurrer be given on the whole record, and if the plea is bad, the whole judgment must be for the plaintiff. In these circumstances, I decline to give any opinion as to whether the replication would have been good if the plea had contained all it ought to have contained. The only question is whether, if the plea is bad, that is a sufficient answer to the defendant's demurrer to the replication. This raises the second rule of pleading, which is that, although it be sufficient for the declaration to make out a *prima facie* case yet in the plea the defence must be good *in ambibus*. The declaration did make out a *prima facie* case; but in order to make the plea good, it ought to have alleged two matters of fact—first, that the defendant was one of the persons entitled to make an affirmation in the form prescribed; secondly, that he did make such affirmation. Unless he alleged both, the plea is not good. He has only alleged one and not the other; he has not given a description of himself, and alleged that he is such a person as is allowed by law to make an affirmation, and, therefore, the plea is bad.

Lord Justice Cotton.—I am of opinion that it is not necessary to give an opinion as to the replication. The statement of claim shows the case requiring to be answered. The defendant has answered "I have made an affirmation." Is that a defence? He ought to state all the facts which are necessary to answer the statement of claim. The Acts of Parliament only give the privilege to affirm to certain classes. The first Act gives the names of the classes of persons, the second Act is in general terms; therefore, in order to show a good answer to the statement of claim, the defendant ought to have averred that he was within the particular classes allowed by those statutes to affirm, and then the question of fact would arise at the trial whether the defendant belonged to one of those particular classes.

The result is that the one point decided by Mr. Justice Mathew in favor of the defendant is now reversed.

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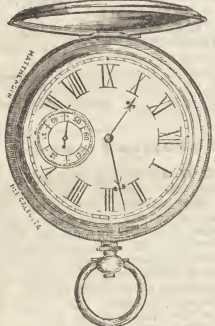
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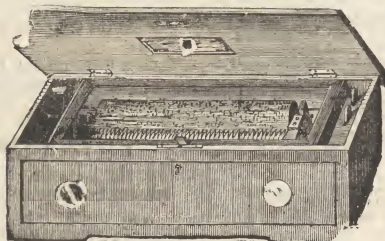
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Occasional doses of these Pills will guard the system against those evils which so often beset the human race, viz.—coughs, colds, and all disorders of the liver and stomach—the frequent forerunners of fever, dysentery, diarrhoea, and cholera.

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Is the most effectual remedy for old sores, wounds, ulcers, rheumatism, and all skin diseases; in fact, when used according to the printed directions, it never fails to cure alike, deep and superficial ailments.

The Pills and Ointment are Manufactured only at  
533, OXFORD STREET, LONDON,  
And are sold by all Vendors of Medicines throughout the Civilized World; with directions for use in almost every language.

Beware of counterfeits that may emanate from the United States. Purchasers should look to the Label on the Pots and Boxes. If the address is not 533, Oxford Street, London, they are spurious.

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# COOKE & KELVEY.

**WATCH, CLOCK AND CHRONOMETER MAKERS,  
JEWELLERS, AND SILVERSMITHS,  
TO HIS EXCELLENCY THE VICEROY & GOVERNOR-GENERAL OF INDIA,  
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The large demand, and the numerous Testimonials constantly received from all parts of India, attest the wonderful success of these renowned Watches, which are manufactured expressly for Indian wearers, and to resist the extreme effects of the Indian climate.

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A STRONG AND USEFUL WATCH FOR ORDINARY WEAR.

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In a variety of new and beautiful patterns, in bright and colored gold.  
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**COOKE & KELVEY,  
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The Bank's present rates of interest are:  
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**J. CAMPBELL,  
Manager.**

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From this date until further notice the price of

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#### Crushed Food for Horses

Will be Rs. 2/2 per md. Exclusive of bags.

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Re. 1/10 per md. Exclusive of bags. Chaff

Re. 1/8 per md.  
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Fresh consignments to hand ex S. S. "Eldorado,"  
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"WHEAT and OATS are especially rich in muscular and fat producing elements."—*L'ebig*.  
Maltine will increase both weight and flesh in most persons of thin habit.

Maltine is particularly recommended for delicate females, and for weak and debilitated children and infants.

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Maltine is the most important combination in use for constipation.

Maltine is entirely free from all products of fermentation, such as alcohol and carbonic acid gas.

Maltine is very palatable and pleasant, and will be readily taken by the youngest child.

**Dr. Dunbar's Alkerm or Anti-Catarrh Smelling Bottle.** A safe and speedy cure for Hay-fever, colds in the head and sore throats. It contains no narcotics and never produces any unpleasant effects. Full directions for use and testimonials accompany each phial.

Price Rs. 3 per phial. Packing 4 As.  
Oil of Cashew (Anacard Occident.)

The *Neuropathy Remedy for Leprosy.*

The oil of Cashew-nut is applied, by means of a small piece of sponge, to the diseased parts. The effect of the oil is to produce, after from twelve to twenty-four hours, vesication. The skin should, if possible, not be broken, and the exudation should be allowed to remain and dry on, so as to form a crust. In about ten or twelve days, this will fall off, leaving the skin clear, and free from any ulceration underneath. If the parts are numbed, but not completely anesthetic, sensibility will in general be completely restored by the first application; if the anæsthesia is complete, it may require two or three applications to restore it. This latter number suffices in a case where anæsthesia had existed more than four years.

Price Rs. 5 per phial. Packing As. 4.

### Leath and Ross's Phospho-Muriate of Quinine.

Recommended in Debility, Lassitude, Disinclination for work, loss of memory, loss of, or variable appetite, Nervousness, Tremulousness and general relaxation of the system.

Price Rs. 2 per phial. Packing 4s. 4.

Leath and Ross's Neuralgia for Neuralgia, Tio Doloris, Sciatica, Rheumatism, Lumbago, and all kinds of nerve-pains.

Price Rs. 1 per box, and Packing As. 2.

### W. F. SMITH'S PILE POWDERS,

AN INVALUABLE SPECIFIC  
For the Cure of Piles and Prevention of Fistula.

They claim the merit of totally removing all pre-disposition to Piles or Fistula, and in actual cases of the former, however severe, of completing a cure more rapidly and with greater safety than any preparation hitherto introduced.

Price per box Re. 1-8. Packing As. 2.

### PROPRIETARY MEDICINES,

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### A Safe and reliable Phosphoric

Remedy

FOR

Neuralgia, Nervousness, Lassitude, Overworked Brain, Nervous and General debility, Failure of Memory, Dimness of Sight, Depression of Spirits, Impoverished Blood, Liver Complaints, &c., &c.

Price per bottle Rs. 5. Packing As. 4.

**Dr. S. P. Banerjee's Sanjivani** cleanses the blood of all its morbid and effete materials, restores the normal functions of the liver, and keeps the cutaneous system in its proper standard of purity.

Price per bottle Rs. 4. Postage &c., Re. 1.

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**GOBIND CHUNDER DUTT & CO.**

WHOLESALE & RETAIL DRUGGISTS.

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**BUILDERS, ENGINEERS, SCIENTIFIC INSTRUMENT MAKERS**

AND

**CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION.**

No. 63, DHURRUMTOLLAH STREET, CALCUTTA.

## Britannia Company's Patent Combined Lathe and Fret Saw.

It is a Lathe, Drill, Fret Saw, Circular Saw, Emery Grinder and Polisher, in one compact tool with heavy Fly Wheel.

The Fret Saw works with a perpendicular stroke, and requires much less power than any other, while the quality of the work is superior. It will cut the most intricate designs in wood up to 1½ inch thick, and is provided with 1 dozen saws.

The Table is adjustable, and drops to enable the Saw to enter another hole, without loss of time.

It has an improved Clip, by which the Saw is instantly fixed, while the introduction of rollers behind the saw prevents breakage.

The adjustable Presser Foot is introduced, and prevents the wood being jerked upwards.

It has a horizontal drill for drilling holes for Fret work.

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It is provided with an Emery and 2 Buff Wheels fixed on Mandri of Lathe, and by means of which steel, stones, and shells may be polished and tools and knives sharpened.

A Circular Saw with iron table and spindle is fitted to the Lathe.

These Tools are coming into favor for Ladies as well as Gentlemen, and are a most useful and never-ending source of amusement and profit. Rs. 120

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A splendid second hand turning Treadle Foot Lathe, with planed iron bed, 3 feet 3 inches long and 5 inch centres; with strong cast iron standards, with 5 speed turned Fly wheel, Head and Tail Stocks, with hand rest, 1 iron turned face-plate. 1 centre piece for wood turning, 1 chuck for fixing drill, and 1 brass chuck fitted with 8 screws for small work. 1 compound Slide Rest, with arrangement for turning taper or conical work to any desired angle, and with 6 suitable steel turning tools complete. Rs. 1-00.

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Utilises the Magic Lantern slide all the year round. Adds to any glass transparency *Nature's beautiful tints*. Charming dioramic effects are produced. Never fails to please. Rs. 25.

## Woodbury's Patent Sclipticon.

A new and improved form of Magic Lantern, specially suited for Drawing-Room Entertainment, Schools, Exhibitions, &c.

The Sclipticon is always ready at a moment's notice, a match is applied to the lamp, and, after a few seconds, the wicks can be turned up to the right height, and all is ready. When the entertainment is concluded, the wicks are turned down, the flame blown out, and the instrument put aside for the next occasion. Sclipticon price... .. Rs. 80.

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THE ORIGINAL HARDWARE ESTABLISHMENT OF INDIA.

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**MESSRS. CHUBB & SONS,**

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Wrought Iron Key Boxes.

Wrought Iron Chests.

Wrought Iron Plate Safes.

## Strong Wrought Iron Doors and Frames, and Patent Strong Wrought Iron Fireproof Safes.

These Safes are lined throughout with the best known Fire-resisting and Non-conducting composition. The Doors are protected by Chubb's Patent drill-preventive, in addition to the principle of fitting a plate of hardened Steel between the lock and door, and secured by Chubb's Patent Gun-powder-proof Locks, containing all the recently patented improvements.

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T. E. THOMSON & CO.,

CALCUTTA.

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Many of the best Physicians of the day prescribe Darlington's Pain-Curer, in the very worst forms of these ailments, with success.

Pains of every description have been cured by the use of Darlington's Pain-Curer, when all other medicines have been tried without effect.

\* \* \* The words Pain-Curer and No More Pains!!! are our trade marks.

Per bottle Re. 1, Large size Rs. 2, packing As. 8  
**DARLINGTON & CO.**

49, Dhurumtollah Street, Calcutta.

Beware of a base, worthless, fraudulent, native imitation of Darlington's celebrated Pain-Curer.

**CAUTION TO THE PUBLIC.** Beware of imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

Call for **DARLINGTON'S PAIN-CURER** and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

The Lady Superior of St. Joseph's Convent, Bandora, writes:—"We find **DARLINGTON'S PAIN-CURER** efficacious, and are glad to know of it as being a useful medicine. **SISTER THEODORINE, Superioress F de la Croix.**"

His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 and again for 12 more large bottles of Darlington's Pain-Curer through Major Percy Gough, his Private Secretary.

Mr. E. C. Kemp, Editor and Proprietor of the *Bengal Times*, writes from Dacca:—"I have lately witnessed a speedy and complete cure of a swollen foot attended by great pain, for the removal of which **DARLINGTON'S PAIN-CURER** was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

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Tapestry Reps, Billiard-cloths, Curtains, Brass Upholstery,  
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IN RICH GILDED AND BLACK AND GOLD FRAMES.

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*Provision for Old Age combined with a Provision for the Widow and Orphan.*

## EXAMPLE.

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*The Same Provision, if commenced*

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at age 45, " "	about FORTY-ONE RUPEES a month;

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SINGER'S LOCK-STITCH Sewing Machines.	356, 432 Machines. Sold in 1878.
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SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine in polished Table, with polished cover, Rs. 95.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table, with cover and Hand Accessory Rs. 105.
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Up-country orders with remittances promptly  
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Guns, Rifles, Pistols, Ammunitions,  
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Cricketing & Badminton; &c.,  
Also Mathematical Instruments, Bengal surveying  
compasses, and Pebble Spectacles.  
For sale at unprecedented low prices. a-7

N.B.—Every payment of Premium carries its Proportionate value,

which cannot lapse, and for which a Promissory Note is granted.



**Houghly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 31st May, 1881, from 3-30 to 6-30 P.M.

G. H. SIMMONS,  
a-53 Secretary to the Bridge Commissioners.

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**INDIA GENERAL STEAM NAVIGATION COMPANY, "LD."**

SCHORN, KILBURN & Co.—Managing Agents.  
ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debrooghar downward every Saturday.



THE Str. *Debrooghar* will leave Calcutta for Assam, on Friday, the 27th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 26th.



THE Str. *Simla* will leave Goalundo for Assam on Sunday, the 29th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 27th.

Passengers should leave for Goalundo by Train of Saturday, the 28th.

**CAOCHAR LINE NOTICE.****REGULAR WEEKLY SERVICE.**

Steamers leave Calcutta for Caochar and intermediate Stations every Tuesday, and leave Caochar downward every Thursday.



THE Str. *Assam* will leave Calcutta for Caochar on Tuesday, the 31st instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 30th.

For further information regarding rates of freight or passage money, apply to  
4, FAIRLIE PLACE, J. GILLMAN,  
Calcutta, 25th May, 1881. } Offg. Secretary, a-1

**RIVERS STEAM NAVIGATION CO., "LIMITED."**  
ASSAM LINE.

The Steamers of this Company will run weekly from Calcutta and Goalundo to Assam and back.



THE Steamer *Myore* will leave Calcutta for Assam on Friday, the 3rd June.



THE Str. *Oude* will leave Goalundo for Assam on Friday, the 3rd June.

Cargo should be sent to the Company's Godowns Juggurnathbhat and Passengers via Goalundo should leave by train on the night of Thursday, the 2nd June.

For freight or passage, apply to  
MACNILL & CO.,  
1, Lyons Range,  
a-2

**ELECTRIC RAILWAY.**

THE  
PUBLIC ARE RESPECTFULLY INFORMED  
THAT

RAILWAY CARRIAGES,  
Propelled entirely by Electricity,

WILL RUN  
IN THE ZOOLOGICAL GARDENS.

From 11 a.m. to 6 p.m., TO-DAY,  
And subsequent days.

Admittance to Engine and State Carriage ... As. 8  
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**Notice.**

ALL private communications for the Proprietor of the *Indian Mirror* and the *Sunday Mirror* should be directed to No. 24, Mott's Lane, Dhurumtollah Street.

BARU Srinath Bhattacharji, M.B. (late Private Physician to His late Highness Maharajah Ram Singh Bahadur of Jeypore, G. C. S. I., I. C., C. I. E.)

No. 24, Upper Circular Road, Calcutta.  
His professional services are available at all hours of day and night.

[ESTABLISHED 1873.]

**H. C. RAY AND CO.,**

LUCKNOW,

General Merchants, Book-Sellers, Stationers and Commission Agents;

**Chemists and Druggists;**

Will be glad to undertake agencies for the sale of PATENT MEDICINES of all kinds, and of SCENIC BOOKS of every description and in all the recognised languages (of the Calcutta University) within the Oudh Educational Circle, and also for the sale of Books in general in the Province.

Terms of commission, &c., arranged in communication.

**DR. B. M. SINGH'S ABRONIA AUGUSTUM.**

SPECIFIC FOR DYSMENORRHOEA

**Painful Menstruation.**

A SINGLE administration during menses generally cures the disease, and brings on conception.

For particulars apply to Dr. Bhobun Mohun Singh, No. 77, Mooktarum Babu's Street, Chorbagan, Calcutta.

Price Rs. 3-8. Packing and Postage As. 8-0

**Ramayana**

AN original poetical work in Bengali by Kirtibas. In 2 volumes 8vo, demi, illustrated with beautiful engravings. Price Rs. 4. Postage 8 annas. To be had at the Gupta Press, 221, Cornwallis Street. This is reprinted from an old work which was published about a century. The Ramayana which is now selling in Bazar, has been greatly altered in many parts of it, so the originality of Kirtibas' work is lost, and to secure which I have reprinted the above work.

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IN prose is in the press, will be published in 6 months in one volume, comprising about 800 pages 8vo, demi with illustrations. Price to advance subscribers 1/8, postage free, and to others 2/8 with post 4 annas 4, a limited number of copies is being printed. Apply at once at the Gupta Press, 221, Cornwallis Street, Calcutta.

D. C. GUPTA,  
Publisher.

**The Indian Guarantee and Suretyship Association.**

IS the FIRST PUBLIC COMPANY, established in India to provide Security against Losses arising through dishonesty of persons holding situations of trust, and to obviate the inconvenience and defects of Suretyship by Private Bondsmen.

The Security of the Association is now generally adopted for European and Native Officers under Government and Public Companies.

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Moderate rates, according to the nature of the employment, on the amount of security required.

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(Of 25 years' Medical Experience.)  
May be also called at nights at all hours.

- (1.) Promptly Cures recent and acute Fevers.
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- (3.) Has successfully operated thousands of urinary stones, tumours of testicles, &c., &c., charge for treatment suited to circumstances.
- (4.) Is Author of "Bengal Midwifery," sold at Rs. 4 per copy.
- (5.) Is Author of "Bengal Diseases of Women and Children," Rs. 2 per copy.
- (6.) Both books bound together, Rs. 5 per copy.

The right and interest of his various patent medicines for recent and chronic Malarious Fevers, Dysentery, Losses of bowels, Cholera, Coughs had been made over to Jnanendra Lal Khastgir—Brothers, who sell them in the said premises at Re. 1 each.

Additional Banghy charge for Mofussil delivery.

**GUPTA PRESS ALMANAC FOR 1288 B. S.**

Price As. 4 a copy. Rs. 2-4 a dozen, and Rs. 18 a hundred.

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Printed and published for the Proprietor by W. C. SOON, at the Sen Press, at No. 2, British India Street, Calcutta.



# The Sunday Mirror.

[EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, JUNE 5, 1881.

NO. 130.

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## Editorial Notes.

THERE is yet time for the case of the missionaries to come before the Police Court. Will not Government think of coming to a compromise?

By a majority of 163 against 17 the House of Commons voted for the second reading of the Sale of Intoxicating Liquors on Sunday (Wales) Bill. This is a majority almost unexampled in the history of the temperance question. Liquor shops are closed on Sundays in Scotland and Ireland, and they will now be closed in Wales. When will England follow the excellent example? And may we ask when will India also?

THE telegram says that the Governorship of Madras has been offered to Lord Carnarvon, the nobleman who visited India during Lord Northbrook's Viceroyalty. So the friends of Sir Ashley Eden will be disappointed again. He missed the Bombay Governorship, and he misses the Madras one, and most probably we are going to miss him soon. Sir Ashley Eden belongs to the Lytton school of politicians, and it is when he retires that this chapter of the Indian administration, begun by the latter, will find a full stop.

UNTHINKING, unreasonable and prejudiced men raised a hue and cry against Mr. Gladstone, because he had not taken part in the funeral of Lord Beaconsfield and delivered a speech when every one expected it. Now that he has spoken, we are sure the mouths of his maligners will be stopped. His speech was a magnificent eulogium on the memory of a man who was his rival and opponent for many long years. Sir Stafford Northcote said that no marble or stone could be a better tribute to the memory of the late statesman than the speech which he had heard. We extract the speech elsewhere.

CARLYLE was not a very warm admirer of Socrates as the following lines will show:—"I willingly admit that he was a man of deep feeling and morality; but I can well understand the idea which Aristophanes had of him, that he was a man going to destroy all Greece with his innovation. He shows a lingering kind of awe and attachment for the old religion of his country, and often

we cannot make out whether he believed in it or not. He must have had but a painful intellectual life—a painful kind of life altogether one would think. He devoted himself to the teaching of morality and virtue, and he spent his life in that kind of mission. I cannot say that there was any evil in this; but it does not seem to me to have been of a character entirely unprofitable. I have a great desire to admire Socrates, but I confess that his writings seem to be made up of a number of very wire-drawn notions about virtue; there is no conclusion in him; there is no word of life in Socrates. He was, however, personally a coherent and firm man."

MR. BRADLAUGH, says *Christian Life*, is not only offending religious people by his readiness to take the oath, but many of his own school of thought. Nothing is more to the point than the words of Mr. G. J. Holyoake in the *Secular Review*. He says: "The new doctrine now set up is that an Atheist may take the oath. If so, anybody may take any thing, whatever he may profess. There is no longer any distinction in terms, or any meaning in principle. If the Atheist may for the time being make a Christian profession, there is no reason why a Christian for the time being may not make an Atheistical profession if it suited his purpose. The apostles made quite a mistake by incurring death for conscience' sake. Bruno and Servetus and Tyndale did not understand the new free-thinking discovery, that the way to advance is to give in instead of standing to it. If a man is not to stand by truth when the consequences are against him, there is an end of truth. It is no longer a duty or a necessity to suffer for it and maintain it. This doctrine was not in the school in which I was reared. If the outcome of all the blowing of trumpets, and defiance of the Church and invocation of Freethought heroes, from Peter Annet to Richard Carlisle, is to be the spectacle of a champion of heresy taking the Christian oath and kissing the Bible in the presence of the Parliament of England, I, for one, cannot be called upon to share the shame and humiliation, either by acquiescence or silence."

THE *Statesman* says:—"In a letter to the *Englishman* the Rev. J. Robertson charged Dr. Rajendralala Mitra with having 'utterly misconceived' the facts of the case when at a recent meeting of the Town Council, he spoke of 'commotions caused by the gathering of 5,000 or 4,000 people.' The *Hindu Patriot* in his eagerness to rebut the charge, quotes the meeting held in Beadon-square by Babu Keshub Chunder Sen, on the 24th January last, as illustrating "how far this charge of miscepan is correct and to what extent the accused has been misled by his earnestness to override the law of the land". Now, the meeting referred

to was not a case of unlicensed preaching or lecturing. Babu Keshub Chunder Sen obtained leave to hold the meeting. The *Patriot* either knew this or he did not. If he did, can he escape the charges of *suppressio veri* and *suggestio falsi*? If he did not, it is a pity that he should have forgotten the danger of bearing false witness against his neighbour. Let the *Patriot* produce cases of 3,000 or 4,000 hearers at the ordinary meeting for which no license or permission was obtained, and he will not only carry out his brief, but do a real public service; but until then his charge of earnestness to override the law of the land recoils on himself. Those who cannot perceive this are not the men who can properly watch the interests of the public." The *Patriot* evidently did not know the fact; but now that he knows it, will he still vote for the disallowance of these meetings at the Beadon Park? We had no suspicion of the fact that it is upon these meetings of the Brahmos held during the anniversary occasions that the chief argument of the *Patriot* against open-air preaching was based.

A PAINFUL case of child murder is causing great excitement in Bombay. A widow girl had a lover, she conceived, got a child and killed it. The Court sentenced her to be hanged, and now the Bombay community have asked Government to mitigate the punishment. Sir Mahdava Rao had long ago written an excellent memorandum on this subject in which he pointed out the cruelty of inflicting capital punishments upon as young Hindu widows, who, helpless and isolated from the world, are rendered still more helpless when goaded on to desire which they cannot kill, or to acts which they cannot control. The memorandum did not produce the desired effect, for Government said that any mitigation of punishment would lessen the respect for human life in a country like India. As we are against capital punishment itself, and as we believe that no earthly power has any right to take the life of a man, we are one of those that would most gladly welcome a favorable decision on the part of Government. Capital punishment is getting quite inconsistent with civilization, and it has already been abolished in some civilized countries. Hence our belief is that it is a remnant of the old barbarism that will go away from us in time. Especially in cases like this there is no excuse whatever for an undue exercise of rigour. We may observe, by the way, that in the Native States women are exempted from capital punishment. We do not know in what respect the morality of British India is superior to feudatory India in consequence of this difference in the application of the penal laws. Speaking as Natives, we say that the loss of family prestige and position is a punishment more dreadful than death; and that considered in reference to it, death itself is more welcome to a poor Hindu widow.



It is said, and we remember having heard the story before, that the gathering of a number of ryots in Wellington Square under the auspices of Babu Surendro Nath Bannerji to protest against the Rent Bill, displeased the Lieutenant-Governor exceedingly, and it was to put a stop to these disagreeable meetings that His Honor directed the Chairman of the Municipality to issue licences for speaking. And fortunately the real offenders escaped, and a most unexpected lot fell into the trap laid for a different class of persons altogether. Even if this version were true, it would not make the position of Government a bit more respectable or enviable. It shows the authorities in their most arbitrary character; impatient of criticism and disconcerting the least outbursts of national sentiment, they find in the low subservience of the people and their want of union the only instruments wherewith to manage the concerns of this vast empire. Our education, our moral sense, our religion itself revolt against this unworthy exhibition of bad statesmanship. Just think that Government is going back to the old days of Governor Adam and the East India Company! The very fact that a number of missionaries have been brought to trial shows the temper of the Government. Was not a concession possible? Would it not have been better if the authorities had taken the missionaries into their confidence and concerted plans of action together? But to bring them to trial and provide rooms for them in the jail, if convicted—could there be worse policy and more detestable attitude than that? They have to deal not with criminals, but with men motivated by the best and highest of motives, men whose profession is peace and whose duty is to obey the law. Surely by dishonouring such men Government dishonours itself. It, moreover, proclaims its incapacity. It says, in other words, that it cannot quell simple disturbances, and it is for this reason that it wishes to pass on to the shoulders of missionaries a responsibility which, properly speaking, belongs to the executive. In fact, the more we think of it, the less the respect we are inclined to feel for the authorities under whom we are placed.

The educated Natives of Bengal are in the habit of observing the Hare Anniversary. The last anniversary was held in the Senate House on Wednesday last, under the Presidency of Maharajah Narendra Krishna. The occasion was a rather dull one, and the audience was not of that enthusiastic kind which a grateful memory might have liked to see. Nevertheless the meeting was an interesting one, for we saw two generations brought face to face on the occasion. Such gentlemen as Dr. K. M. Bannerji, Babu Ramtann Lahiri, Babu Peary Chand Mitra and Dr. Rajendralala Mitra, all pupils of Hare, having condescended to tell the younger generation what they knew of that wonderful man, Maharajah Narendra Krishna spoke a few words, after which Dr. K. M. Bannerji delivered a speech on "The Present State of Education in Bengal." The speaker expressed his opinions freely and boldly, and, among other things, he controverted the notion that it was Government that had begun English education in this country. The Hindu College, he said, was the spontaneous outcome of private, and mainly of Native, enterprise. Government followed this movement and did not originate it. Nor did the first graduates of that institution find Government service ready for them; on the contrary, they got employed in merchants' and barrister's

offices, and it was after that that Government utilised their services. Dr. Rajendralala Mitra related a number of stories in his own inimitable fashion. On one occasion, he said, he was engaged in the laboratory of the Medical College when accidentally he broke an apparatus. Dr. C'Shaughnessy was very much displeased with him, and he reported the matter to the College Board. Fortunately for him David Hare was the Secretary. He was brought before him. Hare shrugged his shoulders several times, as Dr. Mitra humorously illustrated in his own person, and said, "You have acted foolishly; if you do it again, I shall be very angry with you." The story had an obvious moral which the speaker declined to draw. It very well illustrates what we said the other day, that Native youths above a certain age do not require stern discipline to correct them. A reprimand or fine easily cures them of many distempers.

#### A DANGER AND A WARNING.

We never had an attack of Russophobia. We may say we are above that mental derangement which brings it about. But we seriously fear an outbreak of Russian Nihilism among Indian youths in the distant future. As sober journalists we hate the idea of creating unnecessary alarm or inditing sensational gossip. Riding a hobby or palming off a hoax upon a credulous public is not our vocation. Why then talk of Nihilism in India? We say deliberately that there is some prospect of the danger, and we are prepared to prove the prophecy is not entirely without foundation. Of course, we speak of the distant future. There is no prospect of immediate disaster. Only the signs of a remote contingency are visible around us. If we neglect these and take no precautionary measures, they are sure to develop themselves eventually into something most serious. For what is Nihilism but scepticism? And are not the young men of our schools and colleges mostly inoculated with unbelief and doubt? Thousands there are in this city and tens of thousands in the several Presidencies and Provinces in India who openly deny the fundamental principles of religion and morality. They laugh at God and future life; and, as regards moral restraint, they "count it a bondage to fix a belief." Their minds are wholly unsettled, and they acknowledge no system of religion or morality, claiming as their guide now a sceptical head and then a carnal heart. God in history they thoroughly repudiate, and they cannot even bear the thought of a Providence regulating the affairs of individuals and nations. Their denial of God and Providence is dangerous, their infernal infidelity is shocking; but far more dangerous and shocking is their denial of morality. Nothing is absolutely right, nothing absolutely wrong, they say. The domestic and social virtues are expedient, and so is loyalty to the sovereign. Untruthfulness, fornication, murder, robbery, these are all inexpedient and culpable only when they are inexpedient. Neither at home nor in schools or colleges are these young men ever taught the principles of ethics or the duties of life. In Government schools neutrality means not a negative, passive and sleepy attitude, but a positive and active ignoring of religion and morality and a direct dissemination of sceptical views. In such circumstances our young men grow in unbelief and carnality and worldliness. There is no knowing where they will stop. Already

their minds are running into the channels of political aspiration and excitement and many have begun to apply their notions of godless expediency to their relations to the State. To them Queen Victoria is no Heaven-appointed sovereign, and in their estimation there is no morality in loyalty. Any thing and every thing would be justifiable, however immoral and seditious it might be, if only the doctrine of expediency sanctioned it. The atheist's politics is Nihilism. The assassination of sovereigns and princes is only the practical application of scepticism to politics. What if a million young men were to stand up and say—"Divinity doubtful, morality delusion. Down with the tyrants that rule us!" The prospect is gloomy and appalling. Let the Government take lessons from passing events. Let it accept the solemn warning daily administered by a growing generation of sceptical students and youthful free thinkers. There is yet time for preventive measures. Moral teaching in state colleges and schools is the only safeguard against Nihilism in India. Repeatedly have we remonstrated and protested; but our warning has been set aside. If higher arguments cannot persuade our Government to introduce the teaching of justice and benevolence, of veracity and loyalty and of all social and political virtues into the institutions subject to its control, mere selfishness and the fear of Nihilism ought to influence it.

#### PROFESSOR MONIER WILLIAMS ON THE BRAHMO SOMAJ OF INDIA.

THE "Journal of the Royal Asiatic Society of Great Britain and Ireland" contains a supplement to the paper on Indian Theistic Reformers, by Professor Monier Williams. Before we proceed to comment on the paper, it is desirable that we should explain the circumstances which have necessitated it. In an issue of the *Times* some months ago (we forget at present the date) appeared the summary of a paper read on this subject by the Professor before the Royal Asiatic Society, and this among other things contained a number of charges against the minister of our Church, which drew the attention of the Brahmo Missionary Conference, the members of which wrote to the learned Professor contradicting the misstatements contained in his lecture. This drew a reply in which the latter promised to take up the question in a future number of the journal. The *Supplement* before us contains this long expected reply. We shall insert here the correspondence which passed between the Conference and Mr. Williams:—

BRAHMO MISSIONARY CONFERENCE.

22nd December 1880.

To—Professor Monier Williams, C. I. E., D. C. L., Oxford.

Dear Sir,—In conformity with a resolution passed at the last meeting of the Missionary Conference of the Brahmo Somaj of India, held on Monday, the 20th instant, I beg to invite your attention to certain misstatements in your recent lecture on "Indian Theistic Reformers," delivered before the Royal Asiatic Society, in London, and to request you will be so good as to take an early opportunity of rectifying them, and placing the actual facts of the case before the English public. I am emboldened to make this request by the spirit of fairness and candour, which you have displayed in modifying and qualifying some of the serious charges advanced by you against the Brahmo Somaj of India in your original lecture on the same subject. However, as your lecture, even in its present revised form, does not seem to do full justice to



the Brahma community and its leaders, and is likely to prejudice and mislead the public, you will excuse the not unwarranted liberty I have taken in addressing you.

The Missionary Conference entirely repudiates the notion you seem to entertain that we members of the Brahma Somaj of India are a narrow clique of "Mr. Sen's followers," who revere him "as more than human," and honor him as an infallible "Pope over his Church." It is true we have always given him high honor and reverence, for we verily look upon him as not only our minister but our best friend, guardian and our truest benefactor. We regard him as an inspired apostle commissioned by God to lead us. But do we not look upon ourselves too as inspired and Heaven-appointed apostles, whose mission is to bear witness, each in his own humble way, unto the "New Dispensation"? However profound our heart's attachment and loyalty to our minister may be, as Theists we shrink back with a shudder from the idea of idolising him as "more than human." The charge of Popery is altogether out of place in a church, which accords the most unqualified liberty to every man in God's service. In the yard, whose affairs are managed by an elected council subject to control at annual general meetings. The minister, too, like every other officer, elected by the community, holds his office by public suffrage. If he has continued for so long a period to occupy the position of our leader, it is owing solely to his superior merit and the vast moral influence of his personal character.

You have been pleased to remark that even "so late as January 1879, he (Mr. Sen) declared that he once had a vision of John the Baptist, Jesus Christ, and St. Paul, who all favored him with personal communications." What the minister actually said on the occasion was,—"As I was walking along the path of life, I met three stately figures." The very expression "walking along the path of life" clearly shows the metaphorical character of the minister's statement. No stretch of argument would warrant a literal construction of the above passage. Vision in the superstitious sense of the term has no place in our Theology. The same may be said of the doctrine of personal communion with departed spirits. What the minister meant was simply a vivid and living spiritual realization with the eye of faith of the life and character of the three great prophets mentioned.

The Kuch Behar marriage has been characterized in your lecture as another great scandal. How the word "scandal" can be made to apply to either of the two unfounded and fictitious charges of "Popery" and "Vision" noticed above, defies our comprehension. Equally unreasonable is it to charge "the great preacher against child marriages with the 'scandal' of having allowed his daughter to marry who was 'not yet fourteen.'" To dispel the delusion we have only to state the fact that your statement or rather assumption that "the wedding actually took place on 6th March 1878." The fact is the wedding, in the European sense of the word, actually took place in the Brahma Mandir, on the 26th of October 1880, when the Maharajah was eighteen and the Maharani sixteen. The initial ceremony of 6th March was a mere betrothal, and the parties did not live together as man and wife till October last, more than two years and seven months after they were betrothed. Surely the marriage of a girl who has entered upon her seventeenth year is not "child-marriage."

I beg to remain, Dear Sir, yours faithfully  
KRISHNA BIHARI SEN,  
For Secretary, Brahma Missionary Conference.

January 14, 1881.

Dear Sir,—Your letter of Dec. 22 has just reached me. I am absent from Oxford, and I am sorry to say have recently suffered a great bereavement, so that I cannot reply to your letter at length. Nothing can be further from my wish or intention than to do your Society or its leader an injustice, but you must remember that every question has a parallax, and that the point of view from which a Society regards its own position is not the only point of view it may be susceptible of. I am a great admirer of Mr. Sen, but I certainly do not think him perfect. A man of his eminence and celebrity must expect to be criticised in public lectures. The very severity of my remarks makes the praise he receives from me and others far greater than I am the more valuable. One thing I request is that you will wait till you see the whole lecture in print, as revised by me, and not judge by a newspaper report. You think me unfair towards your Society, but surely common fairness towards me requires that you should not judge me by a report, which, though on the main accurate, must

necessarily omit qualifying sentences. I fear my lecture is now printed off and that it is too late to add your letter, but I will write to the Secretary of the Royal Asiatic Society, and request him, if possible, to print your explanations at full either in the January number of the journal or in the second number which will appear later. Meanwhile, be assured of the sincere esteem I really entertain for Mr. Sen, yourself, and the other members of your Society, and believe me to be very faithfully yours

MONIER WILLIAMS.

KRISHNA BIHARI SEN, Esq.

If an opportunity offers, I will try to get a paragraph on the subject of the marriage inserted in the *Times*; but during the Parliamentary debates this is impossible.

One thing is insisted upon here as also in the pamphlet before us. The Professor wishes that above all things we should be fair, and not rely upon a printed report of his speech—a report for which he is not responsible. We have, in reference to this repeatedly expressed wish, reproduced in these columns so many as three versions of the speech, the second and third of which contained important modifying clauses that toned down the severity of his otherwise cruel aspersions against our Church. We have thus given him every opportunity for explaining himself, and so far the charge of unfairness is taken fairly off our own shoulders, but it falls rather upon the learned Professor himself. For the learned Professor having seen the report in the *Times*, allowed months to pass away without doing anything to remove the wrong impressions produced by his lecture on the British public; and now that the correct version has appeared, we observe with concern that it will do nothing to set right the large section of that public which the *Times* represents. He has not even redeemed his promise to enlighten the readers of that journal about the true facts of the Kuch Behar marriage, as regards which, we observe, he has completely changed his attitude, and he comes now with a precious quibble to combat us on the self-same subject. But of that further on. We beg to say that Mr. Williams has throughout this controversy failed to maintain that credit for fairness which we had a right to expect from the author of the "Indian Wisdom." In assuming the character of a partisan, he has deliberately ignored all the well-known laws of historical evidence, and, in representing our party, has drawn upon the unflinching sources of the imagination of our most declared enemies, instead of seeking to know what we have to say, or have said, in defence of ourselves. It would be the same thing were an historian of the Anglo-French war during the Napoleonic days to ignore British records and rely exclusively upon French testimony. Professor Monier Williams gave us to understand that he would consult the latest information that we might supply him with; but in the instance before us we see that the only authority he quotes is Miss Collet, whose hostility to our cause is well known. He quotes our enemies, and even when he quotes us, he is helped to his task by that lady. For he does not quote us in full, nor does he allow us to plead; but in the ingenious manner rendered familiar to us in the Brahma Year-Book, quotes just that portion of our article which, divested of the advantages of explanatory sentences that precede and follow, he knows will be most repugnant to British ideas on the eternal fitnesses of things and most conducive to his own immediate purpose of condemning the Brahma Somaj. Now, our worst enemies will admit that we have never feared criticism; and if the world were arrayed against us, we should bravely confront its verdict, still desiring to defend ourselves against its unjust

cenures. If that were so, why did not Professor Williams quote the worst things on the minister from the minister's own utterances? Instead of that he went to Miss Collet to get all his present store of bad things, and no wonder that to the members of the Brahma Somaj of India, at least, his credit for fairness has received a sad shock. But let us examine his reply. Mr. Williams says:—

We find that Pandit Bijoy Krishna Goswami, the oldest of Mr. Sen's missionaries, and the only one who succeeded on account of the Kuch Behar marriage, stated in a letter to the *Dacca vernacular paper* that one evening Mr. Sen addressed a number of missionaries, of whom the Pandit was one, saying to them: "What am I? You should have a clear and definite notion about that. Souls are of three orders,—the liberated, the seeking, and the bound. The liberated souls are the eternal companions of the Lord, they are now and there sent down by God. Such were Christ, Chaitanya, and others. I regard myself as that Christ and Chaitanya; for that soul am I. Those liberated souls have also circles of companions, as John, Peter, etc., of Christ, and Advaita, Nityananda, Haridas, and others of Chaitanya."—I am aware that this statement rests entirely on the authority of Pandit B. K. Goswami, and that some of the opposite party declared that his memory was at fault as to the exact words employed; but it furnishes a conclusive indication of the opinion that prevailed everywhere as to Mr. Sen's own idea of his own character.

We have no hesitation in declaring this alleged utterance on the part of our minister to be false. It is not known when it was delivered; all we know is that Mr. Sen himself utterly repudiates the opinion so officiously put into his mouth. His opinion as to his own character is no secret. It was boldly given in all his lectures, "Am I an Inspired Prophet?" and "We Apostles of the New Dispensation." So there was no use resorting to the misstatements put forth by a seceding Brahmo. Professor Williams is aware that this statement rests entirely on the authority of Pandit B. K. Goswami (the only missionary who seceded) and that some of the opposite party declared that his memory was at fault as to the exact words employed, and yet he thinks it furnishes a conclusive evidence of the opinion that prevailed everywhere! Then he goes on to say:—

I am quite ready to accept the explanation that when Keshub Chunder Sen declared he had had visions of John the Baptist, Jesus Christ, and St. Paul, he was only speaking figuratively, but whether the public in general will agree that all the strange things asserted in the *Mirror* as revealed during the "Pilgrimages of Saints" can be made to bear a metaphorical interpretation is doubtful.

The concession is good so far as it goes; but what does the Professor mean by the insinuation with which he concludes the paragraph? For fairness' sake, he ought to have quoted the particular extracts which appeared to him to betray supernaturalism, considering that it is to his charge of supernaturalism that we have all along taken exception, and since he wants to convict our leader of blasphemy, to prove him either an impostor or a fool, he ought to have quoted the passages which make him doubt whether all the strange things uttered during the pilgrimages were metaphorical or not. As regards the charge of despotism or popery, Mr. Williams is good enough to say:—"Moreover, the official correspondence which preceded the actual schism shows that no constitutional institutions answering to the description given by the writers of the present letter then existed." Here the Professor betrays his ignorance of facts. The Brahma Somaj of India is a strictly constitutional body. It holds representative meetings, and is managed by an elected council. It annually submits its reports to the public,



and its accounts are published yearly, monthly, and even bi-monthly. Its office-bearers are elected at its annual meetings, and, what is more,—and let Mr. Williams note the fact carefully,—these laws and these institutions are in existence for more than ten years, that is, all along during the existence of the Brahma Somaj of India. It is a fashion with some to complain of the despotic authority exercised in our Church; but it must be remembered that the despotism complained of exists in the imagination of those who have never been able to cope with the minister and his colleagues, and not, indeed, in the latter whose acts have been strictly constitutional from the beginning. The complaint against this alleged despotism is nothing but a complaint against superior intelligence and ability; and the wish that this despotism should come to an end is tantamount to the wish that the persons possessed of that intelligence and ability should for the convenience of mediocrity leave this planet altogether. Now, with this pious wish, we need not say, naturally neither Mr. Sen nor any of his colleagues has been able to sympathise. Upon the Kuch Behar marriage the Professor observes:—

It is astonishing that the members of the Brahma Missionary Conference should venture to deny the fact that the ceremony of March 6, 1878, was the legal marriage. What did the "official paper," published in the *Indian Mirror* of December 29, 1878, notify to the public?

Observe the clever introduction of the epithet *legal*. Do the members of the Brahma Missionary Conference anywhere speak of a *legal* marriage? They say that the wedding, in the *European* sense of the word, actually took place on the 20th October. They have nothing to do with the legal marriage, but a wedding in the *European* sense of the term. Evidently legal marriage is a phantom of the Professor's own creation with which he has chosen to fight. What the Conference wished to say was this, that between March 6, 1878, and October 20, 1880, the Maharajah and the Maharani did not live together as husband and wife, that this living apart for such a considerable period was a condition of the marriage of March 6, entered into between Government and the bride's father, that the betrothal was insisted upon by Government itself, and that its character was strictly preserved by orders of the same Government. The marriage, legal as it was, was thus a betrothal, and even Mr. Williams' sophistry will not be successful in proving that in this sense the marriage was a moral wrong. He proceeds:—

There cannot be the least doubt that the ceremony of March 6, 1878, was the true legal marriage by which Mr. Sen's daughter was made Maharani of Cuch Behar, and by which title she would have been ever afterwards known, even had she never lived with her husband. Every well-wisher of the Somaj will be glad to hear that a private religious ceremony in strict accordance with theistic doctrine was performed on October 20, 1880, but this does not justify the members of the Missionary Conference in calling "the nuptial ceremony" of March 6, 1878, a mere betrothal. They must know very well that had the young Maharajah died before October 20, 1880, Mr. Sen's daughter would have been treated as his widow.

We reprobate this last assertion most strongly. Painful as it is to dwell upon the subject, we are compelled to say that since the highest ethics and religion rank this marriage as a betrothal, if the young Maharajah had died before October 20, 1880, Mr. Sen's daughter would have been not, as Mr. Williams viciously supposes, a widow, but a virgin. Before God the marriage was declared to be a betrothal; before God the parties

bound themselves to be, and did remain as, mere betrothed individuals; and before God the bride would have remained a virgin, had any calamity occurred. Professor Monier Williams ought to have written to the *Times*, correcting the misstatement. As it is, he has taken shelter under a legal quibble!

But we have not yet done. He says:—

Nor can Mr. Sen's admirers shut their eyes to the unwisdom of some of the sensational novelties recently introduced into the forms of worship of his own Somaj. Witness the following notice of the *Sunday Mirror* of January 23, 1881:—"The Flag of the New Dispensation will be unfurled in the Brahma Mandir this evening after *kirtan* when the *arati* will be chanted."

What this *arati* means is not clear. In its ordinary acceptation, the word denotes the act of waving lights before an idol or object of worship. If homage of any kind is directed towards the flag, it cannot but be matter of regret that such a proceeding should be countenanced by the leaders of the Brahma Somaj of India.

Oh! This precious *if*. Mr. Williams is not sure of the fact whether we intended homage of any kind, but he might have assured himself if he had condescended to read our own explanation of the *arati* festival, and not referred to the interpretation vouchsafed him by his interested informant. If he is of opinion that homage was really intended, he ought to have said so boldly; but if he is of the contrary opinion, he ought to have eschewed all *ifs* and *buts*. It is his insinuation that we do not like. After this it is a pleasing task to quote the following:—

Yet in spite of the mistakes which Mr. Keshub Chunder Sen has committed, every friend of India will admit that he has laid his country under incalculable obligations. Perhaps, the exact value of the debt she owes him can scarcely be estimated aright till his career is completed. But one thing is certain, that whatever differences of opinion may arise in regard to his merits as a Reformer, even his bitterest opponents must agree that India has never produced a man of more commanding ability and conspicuous talents as an orator, or of more earnestness of character and self-sacrificing devotion as a religious leader.

His latest annual address, before referred to, attracted an immense concourse of hearers, among whom was the Reverend E. H. Bickersteth, of the Church of England. The author of "Yesterday, To-day, and For Ever." Mr. Bickersteth gives his impression of the address in a recent letter written from Bishop's Palace, Calcutta:—

"This afternoon (Jan. 22) Keshub Chunder Sen gave his annual address to the Brahma Somaj in the Town Hall. The huge hall was crammed. I should say 3500 men and some six ladies; almost all were Hindus, thoughtful, earnest-looking men. He spoke for one hour and forty minutes—a torrent of eloquence. He denies the Godhead of Christ, though, with this grave and grievous lack, nothing in parts could be more impassioned than his language of devotion to Christ. He thinks himself the prophet of a 'New Dispensation,' as he calls it, which is to affirm the Unity of the Godhead, and the unity of all earnest creeds—Hindu, Moslem, and Christian—who worship God. Of course, it is a great advance upon the multifarious idolatry of this land; and again and again I said to myself 'Quoniam talis est, utinam noster esset!'"

In conclusion, I am happy to say that I have just received a letter from Mr. Keshub Chunder Sen, written in a spirit of Christian charity and humility, well worthy of imitation. The letter closes with these words:—"I assure I beg you will do me the favor, whenever any controversy is raised, to seek and publish the fullest information available regarding all parties implicated. Depend upon me I have not the least wish to influence your judgment. I only wish, as you certainly wish, that the whole truth should be given out. There can be no doubt that truth will triumph at last."

We sincerely wish that in speaking of the Brahma Somaj of India, Mr. Monier Williams had published "the fullest information available regarding all parties implicated," for it is thus that the whole truth would have come out.

## PIONEERS OF THE NEW DISPENSATION.

(New Dispensation.)

JOHN the Baptist prepared the way for Jesus. Always a John precedes a Jesus. Each Dispensation has its precursors. Heaven-appointed heralds usher it in. There is an upheaving of the mind, a fermentation, an agitation; preparatory struggles and premonitory symptoms manifest themselves; workers, as it sent in advance, clear the way and prepare the public mind. And then, when all is ready, the promised Dispensation appears on the stage, not too soon nor too late. All Dispensations recorded in history illustrate this truth, and the New Dispensation forms no exception to the rule. For more than a quarter of a century signs of religious liberalism of a revolutionary character have been witnessed in the world of thought, and various movements have been set on foot, more or less unsectarian and eclectic, with a view to make men's faith more catholic and less narrow. In the West, the Broad Church School and the more advanced Unitarians in the van, and the numerous scientists of the age, whose name is legion, in the rear, have fought successfully with narrow Calvinism, and widened the basis of Christianity so as to include science and philosophy. In India the Brahma Somaj and English education have proved chiefly instrumental in liberalizing Hinduism, and imbuing it with the spirit of Christ. More direct and special agencies for the synthetic union of all churches and dispensations have come to operate upon the development of theological science, and in more definite shapes has the literature of eclectic religion organized itself. Foremost among these is the *Science of Religion*, or Comparative Theology, which is the leading forerunner of the present Dispensation. All honor to that noble Apostle of Theological Science, Professor Max Müller, who uniting in himself the Christian scholar and the Hindu *rishi*, has discovered a ground of scientific unity beneath Eastern and Western faith! Next in importance stand the well-known and popular Series of Works on "Non-Christian Religious Systems," published under the auspices of the Society for Promoting Christian Knowledge. In this series are included Hinduism and Islam, Buddhism and Confucianism. The able writers who have contributed to the series have not only dispassionately analysed those systems, but have boldly pointed out parallels between Christian and non-Christian thought and sentiment. Such a course of theological instruction, coming from a recognised Christian association, cannot fail vastly to influence the age for the reception of the New Gospel of harmony. Another helpful publication put forth in this direction is the *Sacred Anthology*, "A Book of Ethical Scriptures" by Mr. M. D. Conway, in which, as the title imports, is collected the wisdom of all ages and all sects, and which may, therefore, appropriately serve as a scriptural hand-book of the present Dispensation. The only other pioneer we shall mention is the cultivation of Oriental Literature, on an extensive scale among Western scholars, a circumstance which has contributed greatly to unite Asia and Europe, and especially India and England in literary and theological confraternity. These are the blessed heralds and harbingers appointed by Providence to clear the way of the New Dispensation, and establish its kingdom in the present age.



## Brahmo Samaj.

THE weather has interfered with our street singing. During the past fortnight the party sang only five times,—in Rutton Mistry's Lane, Rajah's Lane, Sitaram Ghosh's Street, Suripara, and Chorbagan. During the rains the party will not be able to go out often, and must look to indoor exercises. In the mean time the singing party calls for considerable improvement.—*New Dispensation.*

EVERY day, at the conclusion of Divine service, our devotees are required to how seven times. First, they salute the Scriptures of God; 2ndly, Prophets and Saints; 3rdly, Womankind; 4thly, Little Children; 5thly, Enemies; 6thly, the New Dispensation; and lastly, the All-Holy God of our Holy Church. This daily practice has gone on for several weeks since its institution, and we have no doubt it has been found beneficial.—*New Dispensation.*

## MESSENGERS OF PEACE IN TROUBLE.

(New Dispensation.)

Was it for this that I came to India? Was it for this that I left home, father and mother and friends, and came across seas and continents to this distant land? They have tied my hand in my feet, they have gagged my mouth; they will not allow me to preach the Word of God. My days pass in sorrow, and my nights in anxiety and inquietude. There is no joy in my heart. A day is as a year unto me, such is the heaviness of my heart. How long will this calamity last, this calamity worse than death? Shall I eat and drink and be merry, leaving aside the real work of my life, for which alone I am here in this land? No other work have I, no other joy. If I preach not "Him crucified" I am miserable indeed, yea I am dead. And who has brought all this trouble upon me? Not the despised poor 'heathen,' but my own people. They are European and Christian officials in high places who have stood in the way of my preaching. Therefore do I cry all the more mournfully. And for no fault of mine am I thus treated. I have preached Jesus Christ, and for Jesus' sake have I suffered. Ereter Hall! art thou dumb? Wilt thou not run to my rescue? Church of Christ! witness my suffering and humiliation. Tears, come, and are thy poor servant gagged, enchaind and weeping, far away from home and cut off from many a fellow-Christian. Father of the Lord Jesus, knock off these fetters, I pray, and give me freedom to preach thy dear Son unto the people of the land. I will obey thee, for thou art my master, O God. Neither the counsel of friends nor the favour of authority shall make me swerve from thy way. Men may beat me, they may imprison me, but I will glorify thee, for "whom have I in heaven but thee and there is none upon earth that I desire beside thee." Day and night I cry. My God, help me to preach.

## Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed., S. M.]

## PREACHING IN THE SQUARES VS. DIGGING IN THE ROADS.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—A remarkable feature in the prosecution of the missionaries by the Commissioner of Police, is the position taken up by the Municipality of Calcutta, in opposing preaching in the squares set aside for public recreation.

One of them ventured to say at a recent meeting "that preaching was a great annoyance to those who came there for the purpose of recreation." The *Sunday Mirror* asks "did the speaker represent the feelings of the community?" We know that when our minister preached in Beadon Square or Park, some five thousand persons gathered to hear him; were they annoyed at the preaching, and are their opinions to go for nothing when the feeling of the community is to be consulted? Indeed, the guardians of the city intend to rob us of a great portion of the poetry of life by forbidding the delivery of these operatic addresses."

May I ask of whom and what is the Municipality composed? Are they not guardians of the city, morally as well as in a sanitary point of view? Is it Mahomedan, Hindu or Christian maintenance? Is there one law for the Englishman at home, and one for the Englishman abroad? One Sabbath-observing religion at home, and one Sabbath-breaking religion abroad? Are we in Rome "as Englishmen" to do as Rome does? Would a Mahomedan or Hindu forego his prayers and worship, because he travels to Malta or enlighten England? When Rome is in England, do they then do as Englishmen? Then why, I ask, are we Christians of England occasioned such degradation as to be obliged to witness the employment of hundreds of coolies and Eurasians as carriers and overseers in constructing our tramways, steam rolling our roads and numerous avocations, enforced and countenanced by our Municipal authorities? We all are exhorted in the commandments of our religion, not to work upon the Sabbath day, nor to cause even "our man-servant nor thy manservant, nor thy cattle, nor thy stranger that is within thy gates." Who is the stranger? Is the heathen a stranger to the Christian? And if so, is he in favor? Would he work upon his special days or periods set apart for worship? And if not, by what criterion are we to judge sterling character and religious superiority? Our bearers, our *kittungars*, and our Durwans can, on rupees eight for month, afford to be independent and act up to their beliefs, can have resolution to refrain from indulging in the follies and vices introduced into this country by "Western civilization," yet because these inhabitants of Eastern darkness which "we are trying to enlighten" do not object to being employed on our Sabbath, we are weak enough to countenance their employment. Surely, the children of darkness will rise up against us. Repairing roads is not "seeking lost sheep," "helping asses out of ditches," the kind of employment which Christ himself sanctioned on the Sabbath.

We cannot describe the disgust I experienced upon my first arrival in Calcutta to witness this Sunday employment of Natives. I would sooner have seen our own countrymen degrading themselves, than that a Christian Government should employ or countenance the employment of what we are led to believe the heathen. Does the heathen belong to a grade below that of our "Cattle," or is he the stranger even within our gates? Then where is our Christianity to employ him on our special day of religious thought—the day which is sacred to true Englishmen, wherever we travel, the day of rest, the day when each of us mourn over our shortcomings, over the things which we have done and things left undone which we ought to have done? Is it not following too much the devices and desires of our own hearts, and offending against the holy laws of God? Let me exhort our missionaries to take up this point, not out of retaliation, but with a true Christian spirit, not in a Court of law, which may convict but not release, but try more and more and spiritually, during the coming season of revival and prayer, to remove this scandal from our midst, that the fair name of religion may not be slurrd. How can our poor hard-working missionaries contend with such antagonistic evidence? What can they answer to such accusations against us by those to whom missionaries are endeavouring to show the light of the gospel. If I were an Englishman, trader and Christian, as much engrossed with his religious duties as is the Native of India with his accepted responsibilities, no matter what his caste. What a change! A Millennium of peace would be realized. Oh! that we, as Englishmen, could cease from being like unto those sign posts at home, which at the three cross roads point only the way, but do not go themselves. Christ is often blamed for the doings of his professed followers. When Peter denied his master, the crowd said, "and he is one of them." Irrespective of creed or sect, but as the subjects of one Almighty God upon one common ground, let us strive to discontinue this dishonoring of the Sabbath day in India.

Yours &c.,  
TRUTH.

## Literary, Scientific, &c.

"EYE-PEERING" is now the favorite game for social evenings in New York. As our readers are probably aware, two holes are made in a screen, against which two persons hide their faces behind places his eyes, and the audience in front have to guess to whom the eyes belong.

A FEMININE Ambassador would certainly be a novelty in diplomatic circles, yet a New York "Solicitor and Attorney-at-law" has actually applied to President Garfield for the Brazilian mission, setting forth her qualification of great length. She says that she is identified with no particular faction, is familiar with the consular regulations, is a fair linguist, and an intimate friend of the Emperor and Empress of Brazil.

THE war-song of the Kroumirs is sung by the women of the tribe, who follow their lords to battle, and stimulate the combatants' courage by chanting stirring hymns during the conflict. In their arms they hold huge vases of heena, and fling a handful of the compound at any warrior who shows the signs of the white feather. Any Kroumir, whose garment thus bears a suspicious red stain, is excluded from the tribe for some months.

THE latest investigations, as reported, indicate the presence of alcohol in most unexpected places: in spring, river, sea and rain water, and even in the vapor of the air. Only the purest spring water is free from it. This is a bad showing for the human race, if alcohol is always and everywhere a poison. On the other hand, it is not necessary to drink distilled liquors to get all the alcohol which the average human body requires for its best condition.

ALEXANDER III. has resolved to signalise his accession by completing his father's work of emancipating the serfs, and placing them upon an equal footing with the citizens of the empire. Under the *Ukase* of the Emancipation of 1861, the serfs were empowered to make voluntary arrangements with their former masters for the purchase of their holdings in which they were assisted by the Government, who paid the purchase money to the landlord, and, in return, required a yearly payment from the peasant. In the cases where such arrangements have not been made, the proprietors are given until 1883 to come to some agreements with the peasants; and, in case of failure, the Government will step in and make compulsory settlement. As also in many cases, the dues paid by the peasants have been too high, and numbers of the less prosperous communes are consequently in arrears, arrears will be cancelled; and the dues diminished according to the circumstances of each individual commune. The proprietor will not suffer for this, as the Government will continue to allow them compensation at the old rate. The number of peasants, whose burdens will thus be lightened, is estimated at 3,701,437. The *Ukase* is generally considered to be mainly the work of General Melnikoff.

MR. JAMES FREEMAN CLARKE, author of the "Ten Great Religions," has written a story of the life of Christ, the following is the plot as given in the *Christian Union*—The story is of Didymus, as James Freeman Clarke calls it, may be briefly epitomized. He is a Galilean, whose mind is early turned to religious life and problems. He becomes a disciple successively in the different schools of Jewish thought; studies under the scribes, joins the Pharisees, and practices all their asceticisms, goes dissatisfied from them to Alexandria to learn what the school of Philo can teach him, returns home and joins the Essenes; but in none finds a resting place for his faith, in each of them a new reason for his scepticism. More potent than even these successive experiences of intellectual disappointment is a secret disappointment. He is in love with a beautiful Jew maid, Miriam of Magdala. On his return from Alexandria, he is overwhelmed with dismay and wrath to find her married to Herod. Ambition, a wild notion of becoming a second Esther to her nation, stimulated by the evil counsels of a crafty Pharisee, has shattered his mind, and now it is destroyed by his faith in God and man. These experiences occupy about one-third of the book. They trace the growth of Thomas' scepticism, and incidentally afford a picture of Jewish life and especially of Jewish religious and political thought. Now comes the turning point in his life. He meets Jesus, and is drawn to him, and new habits and aims and aims and power. Miriam is turned out of Herod's harem; Jesus finds her torn by the devils of disappointed ambition, fanatical zeal, embittered hate and womanly shame and remorse, casts them out, and leads her to both forgive her enemies and to seek forgiveness of her God. She becomes his disciple, and to him by the force of devotion, gratitude and spiritual love. From this time the story of Thomas and Miriam is substantially identical with



that—but I've endeavoured strictly and carefully to make it my ground. Every one will feel that this is not the occasion to attempt an historical protrature of Lord Beaconsfield. Neither is it the occasion to attempt, especially from this side of the House, to make an analysis of the House of Lords. I will venture to say, is it the occasion to attempt a political eulogy of Lord Beaconsfield. It would be mistaking the purposes for which we are met to-day. I will go a little further and say that the position of the House is in some respects and in part peculiar. I don't know that it has ever happened that a Parliament in the memory of man has been called upon to accept a proposal of this kind with respect to the Minister, whose policy it opposed. At the same time, though there is no case exactly analogous to this, there are cases which make a material approximation to it. When Lord John Russell proposed, in 1850, in a speech of great taste, a monument to the memory of the late Lord Palmerston, he was naturally looked back, not merely to the crisis of the anti-slavery law movement, which had brought them together, but to the long struggles of 35 years ago, and Lord John Russell said, in very becoming language, "I will not enter into any measures with which his name is associated," and again, "This is not a case of particular measures." But he also quoted an earlier case, in which it happened that Colonel Barre proposed a public monument to Lord Chatham, to whom he had been not very long before in the sharpest opposition. So that although the features of this case are marked features, yet the feelings of those without guidance from the proceedings of those who have preceded me before us. This I will venture to say, that it is a case with regard to which we who may be said to form the majority in this House, ought to be on our guard against giving way to our own narrower political sympathies. (Cheers.) It would be better that propositions of this kind should be altogether dropped, and forgotten, and that we should degenerate into discussions for issuing the manifestoes of political alliances or of ordinary partisanship. (Cheers.) If I am asked why, endeavouring to look without fear or favour at this case upon its merits and upon nothing else, and desirous to speak the truth without constraint and without exaggeration, I venture to make such remarks, the proposition of the House, and why I think that the main reasons which have led the House to give in the case of other Prime Ministers of this country a testimony such as I now invite to the memory of Lord Beaconsfield have actually to me, I say that in my judgment we have to look to two questions and to two questions only, and these are whether the House is prepared to pay tribute to be paid to one who, in the first place, has sustained a great historic part, and I do not mean words written on the page of Parliamentary and national history, and next whether those deeds have been done with the full authority of the constituted organs of the nation and of the people itself; and, secondly, whether a certain survey of what has happened will satisfy the House that upon neither of those points is there the smallest room for doubt. (Hear, hear.) It may seem to be a sharp mental transition for us to make when we pass from the balance of political opinion now prevailing in this House to the balance of opinion that existed here two or three years ago, and this it is, I think, just as it necessarily is that we should recollect that what was done by the late Parliament, and what was done by the late Ministry, and above all, by Lord Beaconsfield as the official head and as the guiding spirit of the late Ministry, was done under precisely the same constitutional title, and under precisely the same charter of authority, and that under which we now come to act. (Cheers.) I cast behind me for the moment the question what I approve, and what I disapprove, what I rejoice and what I regret. We are here to act on the part of the nation, and to maintain that description of action which is suitable to, and which is required by, the nation's continuous policy. The career of Lord Beaconsfield is in many respects the most remarkable in our Parliamentary history. For my own part, I know but one that can fairly be compared to it in regard to the emotional surprise—the emotion of wonder, which, when viewed as a whole, is it calculate I to excite, and that is the career, the early career, of Mr. Pitt. Lord Beaconsfield's name is associated, at least, with one great constitutional change, in regard to which I think it will ever be admitted—at least, I never can scruple to admit it—that



arrival was accelerated by his personal act. I will not dwell upon that, but upon the close association of his name with the important change in the principle of the Parliamentary franchise. It is also associated with great European transactions, great European arrangements. I put myself in the position, not necessarily of a friend and admirer, who looks with sympathy at the character of the action of Lord Beaconsfield, but in the position of one who looks at the magnitude of the part which he played on behalf of this country, and I say that one who was his political friend might fairly have said of him:—

"Aspicie, ut insignis spoliis Marcellus opimis  
"Ingreditur, victorque viros supereminet omnes."

My duty is to look at these things in the magnitude of their national and historical character, and it is when so looking at them that I have not a doubt that the man who for seven years sustained the office of Prime Minister, the man who for nearly 30 years led either in one House or in both a great party in this country, is a man for whom the House may well do what I now call upon it to do. I have said that in my opinion, the magnitude of the part played by Lord Beaconsfield and the authority with which it was played, are the only matters to which we ought to look; and I press this point specially as one that many of us might, perhaps, forget—namely, that he acted with the same authority that we claim ourselves; that the same Constitution, the same popular liberties, the same principle of reverence for authority, placed him in a position, first in this House and then in the House of Lords, to give effect to the policy that he believed to be for the good of his country. (Cheers.) This somewhat dry portion of my duty, which has led me to direct the attention of the House to these points, is now, I think, concluded, and, as I have said, I will not attempt anything like an historical retrospect. It would not be fair, and it would not be just, even if it were appropriate, that I who have been separated from Lord Beaconsfield by longer and larger differences than, perhaps, ever separated two persons, should endeavour to draw a picture, which must be too faintly colored, if executed by my hand. But yet I will allow myself some satisfaction in dwelling upon topics that are both pleasant to myself and useful to us all. The deceased statesman had certain great qualities on which it would be idle for me to enlarge: his extraordinary intellectual powers, for instance, were as well known to others as to me. But other qualities there were in him, not merely intellectual or immediately connected with the conduct of affairs, but with regard to which I should wish, were I younger, to stamp the recollection of them on my mind for my own future guidance, and which I strongly recommend to those who are younger for notice and imitation. (Hear.) These character-

istics were not only written in a marked manner on his career, but were possessed by him in a degree undoubtedly extraordinary. I speak, for example, of his strength of will, his long-sighted persistency of purpose, reaching from his first entrance on the avenue of life to its very close, his remarkable power of self-government, and last, not least, his great Parliamentary courage, which I, who have been associated in the course of my life with some scores of Ministers, have never seen surpassed. (Hear, hear.) There were other points in his character on which I cannot refrain from saying a word or two. I wish to express my admiration for those strong sympathies of race for the sake of which he was always ready to risk popularity and influence. (Hear, hear.) A like sentiment I feel towards the strength of his sympathies with that brotherhood to which he thought, and justly thought, himself entitled to belong—the brotherhood of men of letters. It is only within the last few days that I have read in a very interesting book, the Autobiography of Thomas Cooper, how in the year 1844, when his influence with his party was not yet established, Mr. Cooper came to him in the character of a struggling literary man, who was also a Chartist, and the then Mr. Disraeli met him with the most active and cordial kindness—so ready was his sympathy for genius. There was also another feeling which may now be referred to without indelicacy, I mean his profound, devoted, tender and grateful affection for his wife (hear, hear,) which, if it deprived him of the honor of public obsequies—I know not whether it did so—has, nevertheless, left him a more permanent title as one who knew, amid the calls and temptations of political life, what was due to the sanctity and strength of the domestic affections, and made him in that respect an example to the country. (Cheers.) In expressing a hope that this debate may not be unduly lengthened, I wish that my contribution to it may be confined within the limits of necessity, and I have now set before the House all that it is necessary, perhaps all that it is warrantable, for me to say; but there is one slight matter to which I wish to have the satisfaction of referring. There is much misapprehension abroad as to the personal sentiments between public men who are divided in policy. Their words may necessarily from time to time be sharp; their judgments may necessarily be severe, but the general idea of persons less informed than those within the Parliamentary circle is that they are actuated by sentiments of intense antipathy or hatred for one another. I wish to take this occasion, if with the permission of the House I may for a moment degenerate into egotism, of recording my firm conviction that in all the judgments ever delivered by Lord Beaconsfield upon myself he never was actuated by sentiments of personal antipathy. (Cheers.) It is a pleasure to me to make that acknowledgment. The feeling on my part is not a new one, but the acknowledgment of it could hardly have been made with propriety on an earlier occasion, and hon. members must excuse me for having thus obtruded it upon them. (Hear, hear.) I have now called attention to the fact that that to which we have to look is the great-

ness of the man himself, and of the transactions with which he was associated, and the full undisputed, constitutional authority that he possessed to sanction his policy. Those are the essential considerations that ought to guide us, and I feel convinced that, unless it is my grievous fault, I have said enough to show that the Committee will do well and wisely to accept, and to accept in a kindly spirit (cheers) the motion I have the honor to submit for a public monument to Lord Beaconsfield. (Cheers.) The right hon. gentleman then moved:—

"That an humble address be presented to Her Majesty, praying that Her Majesty will give directions that a monument be erected in the Collegiate Church of St. Peter, Westminster, to the memory of the late Right Hon. Earl of Beaconsfield, with an inscription expressive of the high sense entertained by the House of his rare and splendid gifts, and of his devoted labors in Parliament and in great offices of State; and to assure Her Majesty that this House will make good the expenses attending the same."

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Rs. 96,54,900 0 0	
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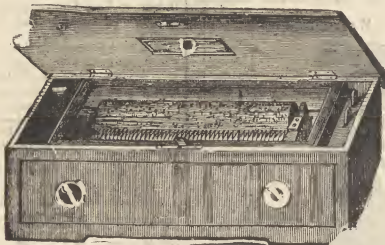
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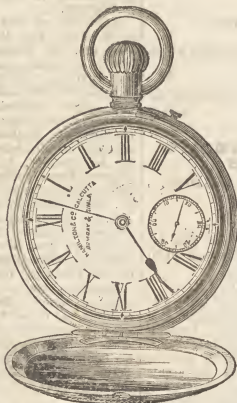
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THE Bridge will be closed for traffic on Tuesday, the 7th June, 1881, from 9 to 12 A.M.

G. H. SIMMONS,

a-53 Secretary to the Bridge Commissioners.

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THE Str. *Lahore* will leave Calcutta for Assam, on Friday, the 10th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 9th.

THE Str. *Dhubri* will leave Goalundo for Assam on Sunday, the 12th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 10th.

Passengers should leave for Goalundo by Train of Saturday, the 11th.

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Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.

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For further information regarding rates of freight or passage money, apply to  
4, FAIRLIE PLACE, J. GILLMAN,  
Calcutta, 4th June, 1881. Off. Secretary, a-1

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The Steamers of this Company will run weekly from Calcutta and Goalundo to Assam and back.

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1, Lyons Range, a-2

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# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, JUNE 12, 1881.

NO. 136.

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## Telegraphic Intelligence.

### REUTER'S TELEGRAMS.

#### RUSSIA IN CENTRAL ASIA.

LONDON, 11TH JUNE.

The Under-Secretary for Foreign Affairs replying to a question said that the Government has no information as to the extent of Tekke Territory annexed by Russia, neither has Government any information respecting the rumoured negotiations of Russia to secure the submission of the Merve Turcomans.

#### MASSACRE OF THE CHINESE IN SOUTH AMERICA.

Advices from South America state that one thousand Chinese have been massacred by Negroes at Santaros in Chili.

#### THE CORK RIOT.

Fifty Cork Rioters have been sentenced to terms of imprisonment. Five Land League meetings which were to have taken place have been prohibited.

#### FENIANISM AT LIVERPOOL.

LONDON, 10TH JUNE.

An unsuccessful attempt was made to-day by Fenians to blow up the Town Hall at Liverpool. Two American Irishmen have been arrested.

## Editorial Notes.

AN asylum for sick animals is to be established near Paris by the Society for the Protection of Animals.

WE do not know what gives birth to the devices on the flags of particular kings or peoples. Is it taste, or legend, or tradition? The Maharajah of Mysore's flag bore the emblem of a monkey, and we learn that His Highness has changed it into a peacock with

two heads. We commend this change from the ridiculous to the graceful. But why give the peacock two heads?

THE Surat infanticide case came on for hearing before the Bombay High Court, appellate side. Mr. Justice West in a lucid judgment examined the bearings of the case, and said that the Court did not think it was necessary that the extreme penalty of the law should be carried into execution. The sentence of death was commuted to transportation for life. We believe the ends of justice have been fully satisfied.

ACCORDING to a Bombay paper, the Bhattias of Kutch, who have been much exercised lately by the re-marriage of a widow of their sect, have resolved to petition the British House of Commons to declare that the remarriage of widows is an offence at law and against society. It is said they are emboldened to take this step from a belief that a Legislature, which makes it unlawful to marry with a deceased wife's sister, may also be induced to regard as offensive marriage with a deceased husband's wife. The logic is irresistible, and we hope Parliament will appreciate it.

MR. GLADSTONE has taken Sir Wilfrid Lawson and the vast number of teetotalers whom he represents by surprise by proposing to introduce drinking in railway carriages. A clause has been inserted in the Budget bills empowering the Commissioners of Inland Revenue to grant licenses to the proprietors of railway carriages, authorising the sale of intoxicating liquors in such carriages, to be consumed therein. We do not wonder that this clause has roused alarm in every breast. For not to speak of the facilities which it will afford to increased drinking, what a danger has been opened to railway travelling in general. In India were a law like this to pass, it would put a stop to travelling at once, for no Natives would trust themselves in carriages where any drunkard might break their heads or throw them from the train. None certainly would travel with European passengers. For the character of a people always decides the sort of drunkards you have to deal with. An eminent French writer says that when one of his own nation gets drunk, he chatters; when a German drinks he goes to sleep, but when an Englishman is drunk he fights. So every thing else if you like, but no compulsion to travel with an English drunkard.

THE revised version of the New Testament is at last out. After ten years of incessant toil the company appointed to carry out the task

THE scapegoat institution flourishes in Travancore in a curious shape. This ceremony was performed when the late Maharajah was on the point of death. Before His Highness left for another world, it was necessary that his sins should be taken off or that some one else should receive them upon his head. So a man was procured who undertook to bear all the sins of His Highness, and this he did for a consideration of Rs. 10,000. The ceremony was completed, when the dying Maharajah felt relieved and tenderly embraced his benefactor. The man after this was not allowed to remain in the country. He was carried to Tinnevely, and ordered never to return. The ceremony illustrated one interesting trait of Hindu character. The burden of a king's sins is hard to bear, and even such a sum as Rs. 10,000 does not suffice to represent its equivalent. The Mahabharat says that a king must see hell at least once, and this though he may be the most virtuous of princes. While an ordinary man is confined to his own narrow circle of relations, a king's responsibilities are as wide as the country he governs, and hence act as he may, he commits sins almost every day or hour of his existence. His duties are left unperformed in several respects, and both as regards omission or commission, he is the greatest sinner in the realm. A kingly office is divine, but how seldom divinely filled!

DUELING on the continent promises to become somewhat of a farce, if we are to believe two stories of recent affairs of honor. Thus two worthy citizens of Treves, after many quarrels, arranged a meeting with revolvers, and duly appeared on the ground. The seconds being peaceably disposed, extracted the balls unknown to the challengers, who fired away with great courage. At the third shot the challenged party fell down, feigning to be fatally hit, and his adversary rushed off in terror to inform his parents of the disaster, deciding not to await the action of justice, but to quit the country. Meanwhile his "mortally wounded" victim stole quietly home; but as he got there met his quondam foe starting for the land of exile. The matter was immediately cleared up, and the courageous duellists were reconciled. A similar stratagem, however, was not so successful in a late Roman duel, where an Italian officer challenged an obnoxious editor. They met, exchanged shots without any murderous result, and honor was duly satisfied. Unfortunately the authorities got wind of the affair, and summoned the pair for "criminal duelling." The officer's horror may be imagined when it leaked out that the considerate seconds had loaded the pistols with chocolate drops, and he is now said to be insisting upon a second duel.



have given the public the result of their mature deliberations. It is too early to say whether the work will be welcome to the large generality of Bible-readers. Some of the most important passages have undergone alterations which will certainly not be agreeable to many. For instance, the Lord's prayer as given in the Sermon on the Mount undergoes an important change. As given in Matthew VI, it runs as follows :—

Our Father which art in heaven, Hallowed be thy name.

Thy Kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

The revised edition gives the following version :—

Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done, as in heaven so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.

The ring of the former passage, in contrast with the latter, is unmistakable. The substitution of the "evil one" for "evil" is, we consider, unfortunate. It brings into a prayer which was meant for universal adoption an element of contention which will have this effect among others that whereas the prayer in question could formerly be used by every Theist or polytheist, it will now be restricted to those only among the Christians who believe in a personal devil. So one of the chances of rendering it acceptable to mankind at large is gone, and every upholder of the Lord's Prayer must, if he wishes that a person should utter it, begin by convincing him of the existence of the devil—a process which will mar the spontaneity which forms the true value of every prayer. The Lord's Prayer is eminently theistic in conception, but it will cease to be so. The times are singular in our opinion. The *Times* says :—"The alteration in the last clause by 'evil' into the 'evil one' is deeply to be regretted. The old reading 'evil' is retained in the margin, and, as is implied by this retention, there is, to say the least, very high authority for it; and this being the case, the old form in which the prayers of Englishmen have been uttered for so many generations ought to have been respected. The change, moreover, forces into notice an important but a disputed doctrine, while the old form had the great advantage of being neutral on the point, and of neither imposing it upon us nor excluding it."

## THE PREACHING QUESTION.

WE hear that the Viceroy, on being informed of the facts of the case as regards public preaching, has sent an intimation to the effect that if the missionaries submitted a memorial to His Excellency representing their present position and stating their demands, it would receive the serious attention of the Government of India. Such an action on the part of the Viceroy was expected; and as we appealed to His Excellency a few weeks ago, we are glad to learn that he is not unwilling to take upon himself the responsibility of settling the

question. In fact, so far as matters have proceeded, it is the sincere wish of every loyal citizen that the point should be settled soon. It is a scandal which reflects no credit upon the Bengal Government that a quarrel of this nature has been allowed to remain unadjusted so long. For aught we know, Sir Ashley Eden might have gracefully forestalled the Viceroy and sent a similar intimation to the missionaries. But no. The Government of Bengal knows of no compromises, no conciliatory measures, no grace to withdraw from the contest. Its orders are final, and it cannot brook that they should be disobeyed. It is in this spirit that the prosecution was begun; it is thus that Sir Ashley instructed Mr. Harrison by telegraph, we are told, to proceed. What a difference between the two Governments! We do not presume to judge of the merits of the case. But we condemn the Government, because it allowed such a case to be instituted, and even when instituted, allowed it to proceed without thinking of a compromise. There could be no greater scandal than that a Government should stand confronted by a number of well-meaning citizens in a case in which no greater crime could be alleged against them than the pious one of having tried to do a duty—duty, that is to say, as conceived by them. It is no criminal charge brought against them, no seditious combination, no disloyal utterances, no theft, no robbery, no murder, nothing but a simple performance of a thing which they deemed to be right and which Government deemed to be wrong. Supposing that the missionaries were in the wrong, was there no means of coming to an understanding with them? We say, therefore, that in instructing Mr. Harrison to prosecute the missionaries, the Government of Bengal committed a blunder the effects of which will soon appear. We speak of the policy, and not the justice of the step; and the policy appears to us to be wrong throughout. We think it is high time that the matter should be taken up by the Supreme Government. The subordinate Government has stultified itself by bringing itself to a position of unenviable hostility to a body of citizens. If Lord Ripon takes up the case, we are sure he will not advise the prosecution of the suit, but pass fresh laws or orders conducive to the future peace of the preachers. We have full faith in the statesmanlike foresight of the Viceroy, and we believe that he will do justice to the principles involved in the case. It is time, we say again, for the Viceroy to step in and intervene and relieve the subordinate Government from the ungraceful and undignified position to which it has brought itself.

## THE OUTLOOK.

THE condition of Europe at the present day is by no means of an assuring character. Everywhere there are signs of an approaching struggle or revolution. Democracy is at war with the existing governments; kings are looking suspiciously at each another; nations are at variance among themselves. In England the ghastly spectre of Fenianism has once more entered its appearance, and Irish disturbances are about to develop themselves into a rebellion or civil war. France is not free from internal troubles. Persecution has made the clergy and those that side with them sulky and discontented, while the inordinate ambition of one powerful man, Gambetta, has

driven many to combine against him. The telegrams tell us that his proposal for a novel mode of election has been rejected by the Senate, so that for a time his ambitious schemes may be abandoned. But there is the prospect of a man who, if he were left to himself, might be a power in the realm as great as Napoleon. With him at the helm of Government, France may lapse into a Dictatorship, or may be any thing of which we have no conception as yet. Sure it is that France as a Republic will not necessarily be a virtuous Government. The annexation of Tunis betrays all the selfishness, insincerity and craftiness which the worst of monarchies have been charged with from time to time. That annexation is as bad as the invasion of Afghanistan or the annexation of Transvaal by the British—with this difference that while the British public have upset the policy which led to those iniquitous measures, the French people glory in the transaction and do not seem to attach any moral blame to what they have done. After all, there is no republican simplicity in the process by which for three years at least the French Government have been finding out pretexts for the step which they now justify by certain raids on the part of frontier tribes. It is after all true that governments have no hand in improving the manners or morals of a people. There are good men in France and England, though the one is a monarchy and the other a republic. Though the French have been fighting for a republic, there is no special virtue in a republic *per se*. A government is good or bad as the people is good or bad. The French annexation of Tunis will be called an act of spoliation, and it will deserve no better name, even if the Government that carried it out is a republic. But we digress. This action of France has made Italy furious and anxious to join Germany in her next war with France. Italy presents a picture pitiable enough. It is governed by a ministry that represents the minority, and no strong ministry, which means a ministry strong enough to intimidate France, is to be found out of the materials that compose the Parliament of that country. Turkey is powerless—what with her internal weakness and what with the threat held out by France that any interference on her part with the affairs of Tunis would be regarded as a *casus belli*. It is not easy to understand the attitude of Germany, which has all along encouraged France to persist in her Tunisian policy. It is not probable that Prince Bismarck is trying to conciliate France, for France and Germany cannot be conciliated without another war. But it is probable that the German Chancellor foresaw the results of the adventure which would make England distrustful, Italy furious, Austria uneasy, and Turkey fretful. It was certainly a good way of injuring a rival by humouring her propensities and leaving her to bear the brunt of the consequences herself. It is suspected that Prince Bismarck is desirous to have another war with France, and that as soon as possible. For the last war did not crush the French; he wants to crush them before they become very powerful; and this war in Tunis may be a good means of encouraging them to believe that they have regained their military efficiency and may make them prematurely confident of winning in the next encounter. Whatever may be the motive, there can be no doubt that a collision between France and Germany is only a question of time. Leaving Germany we come to Russia, where the prospect everywhere is of the gloomiest kind imaginable. Nihilism grows,



and the autocracy of the country grows also. The Czar has within the last few weeks forfeited the esteem and confidence of every one of his well-wishers in the country and abroad. He has dismissed his liberal ministers, and placed himself in the hands of those who are known to be of the old school. A week ago we expressed the hope that Russia would thrive under the new Czar; in another week all our hopes are dashed to the ground. Alexander III. is too weak to carry out reforms, and too confident to think of the rights of the people. The Nihilists waited, and they have become violent. We may soon hear of another catastrophe in Russia. The moral we draw is this, that a government which does not look to the future but rests contented with the past is never safe, but is liable to revolutionary and domestic struggles. On the other hand, a government that is progressive, that moves as the people moves, that removes all the obstacles to progress, that does not obstruct but facilitates the onward march of the people, will last and thrive for ever. The past is the region of prejudices; it should never be an obstacle to the future which is the region of hope. As a thoughtful writer observes, if you bind a vein, it will bring on disease; if you obstruct a river, it will bring on inundation; if you bar the future, it will bring on revolution. One that allows the blood to flow smoothly and naturally in his veins keeps his life in health and vigour; he who lets the stream have its course, allows it to fertilise and beautify the country through which it flows; and he who allows the people its free course of development has no fear whatever of a collapse or anarchy. If rulers were good observers of the laws of God, there would be no war, no revolution, no reign of terror in the world.

#### SOCRATES AND CARLYLE.

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In our last issue we extracted a passage from Carlyle containing his estimate of Socrates. It is a poor and superficial estimate altogether. Carlyle says he is disposed to honor the Athenian sage, but he finds nothing to admire in what he said. Socrates discovered no truth, and hence there was little to be said in favor of him. We are afraid the very same charge may in a modified form be brought against Carlyle. For besides denunciation of conventional unrealities, what did he do or say? And yet we do not overlook the claims of the vast individuality which he has left behind him. Both Socrates and Carlyle are famous not because they discovered new truths, not because they gave us any solid food for our intellectual or spiritual growth. They are famous as discoverers, but not as discoverers of truth, but as discoverers of new methods, and it is upon this that their claims to our allegiance are principally based. Upon the Socratic method was founded the philosophy that rendered Greece famous; and upon the Carlylean method is based that sincere love of truth, that allegiance to the spirit which constitutes the characteristics of true science and philosophy. It may be asked, however, if these two men did not discover important truths, wherein lay their greatness? The answer is simple. Discoverers of methods, those that point out the road to truth without themselves having ever attained it, are in this world sometimes as useful, as great beings as those that discover truths. For the want

of the perception of a true method has often kept the world in darkness for centuries. If Socrates had not appeared, Greece, and along with it the world, would have been ruined by the hair-splitting contentions of the Sophists. It was Socrates that led the mind to enter into itself and perceive the vast energies and susceptibilities that lay hidden there. Bacon in modern times discovered no truth; and yet his inductive method is probably as valuable as truth itself. The same may be said of Carlyle. Read the many volumes which he has left behind; you will hardly come across a single truth which may be said to have proceeded from him. And yet we admire him beyond many writers of his times. Why? Simply because men like him and Socrates have left us golden methods for the pursuit of truth. Let us explain this clearly. All great thinkers begin their careers with certain grand negations. Some content themselves with merely making these negations, others go beyond and base upon them important systems which are new creations in the world of intellect or faith. The negations are what constitute the methods of philosophy, the systems based upon them are what mankind accept for their enlightenment or salvation. The discoverers of the former are the discoverers of methods, and the discoverers of the latter are those whom we recognise as prophets or creative lights in the domain of science. Socrates and Carlyle may be ranked among the former, while Jesus, Sakya, Galileo, Newton and others belong to the latter class. Some sort of negation is the basis of the speculations of all. Socrates found the human mind full of pride and conceit. The presumption or belief that they knew everything led the Greeks over false tracks, and persuaded them to apply their ignorant conceit to all sorts of speculations. The result was that their ignorance betrayed them at every step, and what they honored with the name of philosophy became a tissue of foolish commonplaces and absurd assumptions upon the causes and methods of things. They battled with error with a phantom weapon which they misused knowledge; and no wonder that as often as they struck, the enemy slipped away invincible and invulnerable. Socrates perceived this, and he forthwith proceeded to interrogate the mind upon its own nature. Are you wise? Do you know everything? Are you self-sufficient? If you know every thing, what is it that you know? The interrogatories which he directed to his own nature, met with no good response, and he came to the conclusion that since the mind had answered his queries so clumsily, the best thing to do was to believe that it knew nothing. And that was a universal fact. Socrates made enemies all round, and the reason was that he succeeded marvellously in proving to men their own ignorance. But if his contemporaries did not understand him and in their conceit put him to death, philosophy was far wiser than they, for it immediately proceeded to frame itself after the new model. The consciousness of ignorance is, in fact, the great mark of genius in the world, and the greatest thinkers have all in one shape or another confessed their humility in this respect. The more learned you become, the more ignorant you seem to yourself to be. This is the truth about progress. Good readers know it for a fact that the more they read, the less they seem to have read. The Socratic method is thus the key to all progress. Pridelance conceit never find room in a truly progressive soul. Those are vain and conceited who know little and have progressed little. As

regards Carlyle, we find in his writings the indication of another method. Carlyle grew sick of the outward things of the world. He found men's minds engrossed with them. The conventionalities of the day left the mind invisible. The spirit within was unenclothed, while the dry and precise rules sanctioned by society made all men appear the same. They are all gallant, all polite, all truthful, all brave; the words and phrases coming out of their mouths expressive of these qualities, being all the same. The only difference is in clothes, the man in red being distinguishable from the man in blue; the man with stars and garters on the breast from the man with a red coat. At a levee or public reception you could tell who's who from the dress he wears. But, if as Carlyle's hero maliciously supposes, a strange fate were suddenly to remove the clothes from the brilliant personages assembled there, what a catastrophe would ensue! Royalty would be stripped of its appendages; the judge and the convict would stand face to face unobeyed and obeying; every one would see naked from that dire exposure. Alas! it is too true, the world lives upon clothes. Of real soul-indication there is nothing. The spirit that roars within and, like the lava, strives to come out of the volcano, is carefully concealed and suppressed by the vast, over-renewed envelope of the cloth. Carlyle mercifully tore open this mask, scattered the rags of civilization, and boldly proceeded beneath the surface, and found out the spirit lying enchain'd below. All the mighty individualities that asserted themselves over men he separated from the claff that sought to conceal them, and he showed them to the world in their native, rugged grandeur and sublimity. He showed the hero in man, and eliminated what was false, hollow and cowardly in him. He hated humbug and worshipped reality. Thus he indicated a path unique to mankind—the path that would lead them from every thing that was false to every thing that was real. The value of this method has yet to be perceived. A false civilization possesses the world; it kills aspiration and brings all to a dull level of dreary commonplace. The true way to arrive at reality is to dive deep into the spirit, and, shunning external commonplaces, learn to admire the heroic in human nature. Carlyle has left no religion, no system for men; but he has left a method which, divesting life of its commonplaces, indicates to us the road to true heroism and reality in the world.

#### THE TRINITY IN OUR CHURCH AN HISTORICAL FACT.

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(New Dispensation.)

THREE great battles has the Lord's Church fought in India, and it is interesting to study their secret causes and their issues. Why and how they were brought about, and what important purposes they have served in the economy of Providence, let us reverently inquire and ascertain. The study will prove alike agreeable and profitable. It will reveal to us the marvellous wisdom of God Almighty in His dealings with this nation, and the wondrous manner in which He is unfolding His holy Gospel in our midst. Every body speaks of the schisms and divisions in our Church, and condemns and deprecates our petty squabbles. Little do secularists and unbelievers know of the deep workings of Providence underneath these so-called "squabbles." How wonderfully has the Living



God fulfilled His great purposes, unseen and unobserved, and evolved His eternal doctrines beneath the evanescence and unimportant phenomena of party bickerings and sectarian conflicts! Our first war was with grim idolatry. We found our countrymen prostrate at the feet of idols: we found them miserable because of grinding superstition and tyrannous idolatry. Men and women had turned away from the One True God, and refused to acknowledge or worship Him. We declared war with tyrant-idolatry. It was in the year 1828, more than half a century ago. For many long years our Church fought with the millions of our idolatrous countrymen, and great was our success. The kingdom of the Living God, the Supreme one, the infinite Father of all, was established, and hundreds and thousands of liberated prisoners came and offered homage unto His throne. Our victory we proclaimed by trumpeting forth the praise of the *Etamadvaitam* and unfurling His banner. The result of this battle was that we were cut off from the bulk of Hindu society, and had to form a new community and a new city. Time rolled on. At last signs of contention and hostility manifested themselves in our little body. While we were opposed to the teeming millions of Hindu idolaters, there was a serious division in our own camp among a handful of God's soldiers. Soon the cloud, not bigger than a man's thumb, thickened and expanded, and burst into a mighty storm. The battle-cry was raised in 1866, fifteen years ago, and there was martial music proclaiming the encounter of hostile armies. What could be the cause of this second war? It was a battle to vindicate conscience. The majority of our brethren were content with mere monotheistic worship, but cared not to apply their faith to daily life. They worshipped God as their Father, but did not, like the obedient son, attune their will in all things to the Divine will. We insisted on thoroughness of fidelity and devotion, entire harmony of the Father's and the son's will in daily life. Hence the commotion and the war. Strenuously did we fight till victory came, and kissed our banner. Our small Church became smaller still. We marched on, and formed a new city and a new temple unto our God, in remembrance of our triumph. Peace dwelt in the new city, but only for a time. Again the sound of the drum was heard in our Church, and we were threatened with another rupture. The Lord demanded even larger faith and more perfect devotion. These hundreds persistently refused to give. They said they would serve God, but according to their own interpretation of His will. In the inner working of the Holy Spirit they had no faith, and they defiantly denied the doctrine of Inspiration or *Adehs*. We instantly declared war against this species of infidelity, and in close combat we at last achieved signal victory over our antagonists. Having now triumphed over all opposition, we joyfully sounded the conch-shell of peace, and built unto our dear God the new city the and new tabernacle of the New Dispensation. Devout reader, trace if you can, the finger of God in these successive stages of our progress. In the earliest war we vindicated the Father; in the second we honored the Son; in the third we have established the kingdom of the Holy Ghost. The idolaters protested against the Father; the parent Brahmo Somaj protests against the Son, and would not honor Jesus or Moses or Paul; the protesting Brahmos protest against the Holy Spirit, and regard Divine inspiration or command as a lie.

But—glory be unto God—the New Dispensation worships the Father, honors the Son, and lives in the inspiration of the Holy Ghost. We never read or studied the doctrine of Trinity, but our Holy Church has lived and grown into it. To us this is a marvel.

### Brahmo Somaj.

MONTHLY Divine Service takes place in the Brahma Mandir this morning at 7-30 A. M.

It is proposed to reserve a few copies of each number of the *New Dispensation* for gratuitous distribution to religious societies and public libraries. We shall be glad to post these, on receipt of applications accompanied by postage.—*New Dispensation*

A yet Hindu lady of high family expressed her wish to hear our *kirtan* hymns before her approaching death. Some of our friends were touched by this rather unusual request, and went to the river side where she lay, every moment expecting to be freed from the chains of the world. As she heard the hymns, she seemed to be deeply impressed and moved, and showed by signs, as anxious to hear more and more the sweet name of God. Shortly after she sank quietly in the bosom of the Lord, and died in perfect peace.—*New Dispensation*.

THIS is, indeed, the most valuable testimony we have yet come across. A learned Vedic Pandit, having read the sermons and discourses on the New Dispensation, writes to the minister to say that twenty six years' study of the Veda and the Vedanta in the great city of Benares, never gave him such delight as the perusal of these tracts. In every line, says he, is hid the Veda. "On careful perusal I find that every line is full of Vedic lore, and I felt tempted, as I read, to append marginal notes of these Vedic truths. I am now persuaded that the Supreme Dispenser is creating a new world." Our friends and co-workers will certainly welcome these cheering words.—*New Dispensation*.

We are requested to acknowledge with thanks the following contributions towards the purchase of a piece of ground in the east of the Brahma Mandir:—

	Rs.	As.	P.
Babu Kally Nath Bose ...	...	35	0
" Madhab Chunder Roy ...	...	26	0
" A. B. C. ...	...	20	0
" Nabin Chunder Ghose, Baga ...	...	10	0
" Jyotopal Sen ...	...	10	0
" Baikant Nath Sen ...	...	10	0
" Mokund Bullub Mozumdar ...	...	10	0
" Gobind Chand Dhar ...	...	10	0
" Poreshnath Mozumdar ...	...	5	0
" Kally Dass Sirkar ...	...	5	0
" Dwarka Nath Bose, Bogra ...	...	5	0
" Harry Mohun Nundy ...	...	5	0
" Dinanath Bose ...	...	5	0
" A. T. W. ...	...	5	0
	161	0	0

### THE NEW HOM CEREMONY.

On Tuesday last, the Sanctuary witnessed a new and imposing, and we may add, an instructive spectacle. There was a large iron fire-pan in front of the Veda; in an earthen vessel was *ghee* or clarified butter; bundles of sticks and pieces of fire-wood were gathered in one place, and there was a large metallic spoon. Varieties of beautiful and fragrant flowers and evergreens in abundance formed a semi-circle, skirting the place where the things were arranged. No one was prepared for such a sight, as none even among the select few who were present knew what was going to happen. After the introductory portion of the service was over, the minister invoked Divine blessing on the Ceremony which was to be performed, and prayed that it might become profitable unto the Church. He then lighted up the fuel before him, and, pouring over it clarified butter, produced a brisk fire, which he thus addressed:—

### O THOU BLAZING AGNI,

Great, great art thou, great among the forces in creation. We shall honor thee and marvel at thee because of thy greatness and majesty. Thou art not God; we do not adore thee. But in thee dwells the Lord, the Eternal, Inextinguishable Flame, the Light of the universe, the Immanent Fire, Fire of fire whom fire doth reveal and glorify. O thou brilliant Agni, in thee we behold our Resplendent Lord. His hand holds up thy holy flame. Without Him thou art not. Thou art us glorify Him, thy God and our God. The Lord has made thee, O Agni, formidable and mighty, mighty to consume and destroy. With thy tremendous force thou burnest and swallowest extensive forests, and redest cities and towns into ashes. Before thy fury heroes tremble in utter helplessness. But if, Agni, thou art a flesh enemy to be always dreaded, thou art also a benefactor, worthy of all honor and gratitude. Our friend art thou, O Agni. Thy good services who can recount? In the firmament above thou art ablaze as the sun, and thou scatterest light and heat in all directions for our benefit. Down below on earth, in the home of every householder the kindest a flame to cook our daily food, the cheerest us in cold wintry nights; and thou lightest the candle to give us light in the midst of darkness. Thou removest plague and pestilence and foul diseases, and thou dost purify the air by destroying noxious effluvia. Therefore, our venerable forefathers, the ancient Aryan Rishis, greatly honored thee, and performed the sacred *Hom* unto thy glory. O friend and benefactor of the human race, O thou whose glory the Rig Veda so devoutly sang four thousand years ago, burn brightly before us, that we may sing thy praise amid the civilization of the nineteenth century, and be worthy of our forefathers. Blessed art thou, O Agni, for thou art a blazing witness unto the Lord, and thou revealest His brightness unto man.

### O THOU REPLENDED GOD OF FIRE,

O God of Agni, as Agnihotri and priest I initiate the ceremony of the true *Hom*, under Thy command, for the destruction of carnal propensities. Help us, God; good God, help us. In Thy holy fire we desire to burn to-day our sins and iniquities, our foul desires and the lusts of the flesh. As the fire before us burns these pieces of fuel, so shall we burn our anger and aversion, just and pride, and all our passions in the fire of Thy holiness. We are not saved till the very root of sin and temptation is burnt up. The son of God in an instant bravely vanquished Satan, and overcame temptation. And so the blessed Buddha indignantly drove away the tempter Mra, and conquered flesh. Administer unto us, O Resplendent Spirit, fire-baptism, that we may vanquish the tempter as those master souls did. Root out iniquity. Destroy the very seed of corruption. O Lord, annihilate Satan and burn Death, that we may put on incorruption and everlasting life. These six pieces of fuel tied together, which represent the six evil passions of the heart, do Thou burn and destroy in Thy flame. And as these pieces of fuel burn and are reduced to ashes may they typify the destruction of our carnal passions in the fire of Thy holiness!

Thus saying, the minister cast the six pieces of fuel into the burning fire, the congregation exclaiming together, "Victory to God, Victory to God, Victory to God."

Peace, Peace, Peace.

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed., S. M.]

### A REPLY.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—I see in your issue of May 22 a letter from "A Brahmo," criticising in a kindly spirit my lecture on Brahmoism. From personal experience, both as a speaker and as a hearer, I know how easy it is for some measure of misapprehension to arise as to the meaning of words, caught only as they fall from the speaker's lips, and not remaining in writing before one's eyes. I know, too, how difficult it is when speaking extempore to produce one's thoughts with that exactitude which one desires. Hence I can



express neither surprise nor complaint that my meaning on some points has not been precisely understood, and I only ask my Brahmo critics to be kind enough to correct their remembrance of my lecture by a reference to its exact words when it appears in print, as I hope it will shortly do.

Yours, &c.,  
S. W. O'NEILL.

Iudore, 1st June 1881.

### THE PUNJAB BRAHMO SOMAJ.

TO THE EDITOR OF THE "SUNDAY MIRROR."

Sir,—Adverting to Lalla Rulla Ram Bhimbat's letter to the address of the Secretary of the Punjab Brahmo Somaj, published in the *Sunday Mirror* of the 29th May 1881, beg you will kindly permit me to offer the following remarks.

It may be in the recollection of the Brahmo public that, in the year 1878, a circular letter was issued by the Sadharan Somaj, asking the Mofussil Somaj's to send a report to the latter. A copy of this having been received by the Punjab Brahmo Somaj, a meeting was held in which the proposal of the Sadharan Somaj was rejected with the general consent of all its members, both in and out of Lahore. Mention of this is made in para. 14 of the Punjab Brahmo Somaj's Annual Report, in the following terms: (*vide* Miss Collet's Year-Book, 1880, page 73).

"Although attempts have been made, either directly or indirectly, to affiliate this Somaj with the Sadharan Somaj, I am glad to say that this Somaj has been able to maintain an independent position, and, consequently, friendly to all the Brahmo Somaj's in India, and free from the subjoined copy of a resolution passed at a meeting of the Brahmo Somaj, held in the Mandir on 19th July last:—'That the Punjab Brahmo Somaj has acted independently up to this time and desires to act in the same way for the future, consequently it shall co-operate with all the Brahmo Somaj's for the diffusion of their own and other beneficent work.' But this catholic resolution did not satisfy one of the members of the Punjab Brahmo Somaj, because he did not wish it to sympathise with the Brahmo Somaj of India. For sometime this individual went on making efforts to create distrust regarding the men and movements of the Brahmo Somaj, the simple-minded Punjabis, forming the majority of the resident members of the Somaj, and by far the strong element in it. But all his endeavours in this direction failed. He found the Punjabis too strong to yield to his caprices. Consequently he left the membership. Some of the leading members of the Somaj at first tried to bring him back by pointing out to him the folly of the step he had taken and the ruin of mischief it would cause; but finding him deaf to their sound and reasonable advice, they left him alone. This occurred in the year 1879, and in the Annual Report of the Punjab Brahmo Somaj for that year, we find the following passage touching very briefly the fact of his separation from the Somaj:—'Pundit Shiva Narain Agnihotri resigned the membership of the Somaj \* \* \* during the year under review, owing, it is believed, to certain difficulties with regard to the neutral position of the Somaj, he being a member of the Sadharan Somaj.' We are sorry for this, but the Punjab Brahmo Somaj could not alter its position which is that of friendliness towards all its brother theistic churches." Being thus clearly given to understand that the Punjab Brahmo Somaj was not to disconnect itself with the Brahmo Somaj of India, because it had found no reason to withhold its sympathy from that Somaj, this individual, under the name of his own, and gave it the high sounding name of the "Central Punjab Brahmo Somaj." I should not omit to mention in this place that under the persuasion of the individual in question a few more members of the Punjab Brahmo Somaj subsequently left it and joined his new Somaj, but by their separation the Punjab Brahmo Somaj has been—for reasons which need not be stated here, but which are fully known to the Brahmos of the Punjab—a real gainer rather than a loser; and it is a fact recorded in the Punjab Brahmo Somaj Report for 1880 that while, on the one hand, the Somaj has not expressed a single word by way of regret consequent upon the separation from it of these individuals, it has, on the other hand, regretted in strong terms the establishment in the Province of a rival Somaj and this regret is shared in by all sincere well-wishers of the cause of Brahmoism in the Province.

Honest differences of opinion, he they in matters

pertaining to religion or any other subject, one can tolerate, nay, they are the unmistakable signs of real progress; but when caused by strong party feelings and further allowed to be perpetuated merely for the sake of pleasing, and in return to win the applause of, any particular sect or sects to which the individual or individuals who entertain them, belong, such differences become the source of real danger. Now, in the present instance, judging from the circumstances under which the Central Punjab Brahmo Somaj came into existence, one would suppose that all the members of the Punjab Brahmo Somaj, Pandit Shiva Narain Agnihotri was the only individual who had regard for principles. But do circumstances that have transpired ever since the Pandit left his connection with the Punjab Brahmo Somaj, prove this supposition to be a right one, or has it ever been realized? I say emphatically—No. It is quite evident from the facts stated in the foregoing paragraph that the Punjab Brahmo Somaj, despite its most desperate attempts of Pandit Shiva Narain to the contrary, did not in the least swerve from its position of friendliness towards its brother theistic churches, and, according to its rules recently revised, *shall not swerve from that attitude*. But could the Pandit adhere to his principles for any length of time? It is a fact recorded in the Book of Proceedings of the Punjab Brahmo Somaj that the very next step the Pandit took immediately after he had announced the birth of his "Central Punjab Brahmo Somaj," was an appeal to him praying for the use of the Prayer Hall built to carry out the aims and objects of that very Punjab Brahmo Somaj, the strictness of whose principles had compelled him to create a protestant Somaj. This childish request, of course, as was to be expected, peremptorily rejected, because, although the Pandit showed a lamentable regard for his principles, the Punjab Brahmo Somaj could not, without first making Pandit Shiva Narain admit him or his Somaj, consistently to his Mandir or Prayer Hall. But this was not enough, and he went on persisting in his inconsistency, and at last, through the kind offices of a friend or two, succeeded in holding the services of the Sadharan Somaj, the statement made, or caused to be made, at his request in the Tribune of the 14th May 1880, that "the weekly Divine services of the Central Punjab Brahmo Somaj now take place in the Hall of the Punjab Brahmo Somaj." Anarkulli, every Wednesday at 8 p. m., has turned out utterly false, inasmuch as he or his Somaj does not in this statement acknowledge, but deliberately keeps the public in the dark about the most humiliating conditions under which permission was granted to hold the services of the Central Punjab Brahmo Somaj—conditions under which the Pandit Shiva Narain, with all his head and tail, virtually forsook his principles, and merged in the Punjab Brahmo Somaj. The following facts are communicated to me by a trustee and member of the Managing Committee of the Punjab Brahmo Somaj in a letter, dated Lahore the 23rd May 1881:—"You need not be anxious about the Prayer Meeting of the Central Punjab Brahmo Somaj being held in the Mandir. The fact is that some time ago, a proposal was made to hold the prayer meetings of the Brahmo Somaj in the Mandir. It was resolved that the prayer meetings could not be held under the name of the Central Punjab Brahmo Somaj, but that as those of the Punjab Brahmo Somaj (which) will be held twice a week. Accordingly the permission was granted to hold a prayer meeting on Wednesday, while Babu Neth Chunder Rai (one of the members of the Punjab Brahmo Somaj) was to act as minister. But in the Tribune it appeared that the prayer meeting, held in the Mandir on Wednesday, was on the part of the Central Punjab Brahmo Somaj, just what was expected at first. At the same time, a proposal was made to celebrate the anniversary of the Central Punjab Brahmo Somaj in the Mandir. In order to clear up the matter, a meeting was held on Friday last, at which it was resolved that in future the prayer meeting of the Central Punjab Brahmo Somaj should not be held in the Mandir, nor the coming anniversary be celebrated there, as it is likely to perpetuate the division and is inconsistent with the aims and objects of the Mandir." Dr. Brijlal Ghose, Rai Bahadur, Secretary of the Punjab Brahmo Somaj, writes to me thus in an official letter, dated the 24th May 1881:—"First, regarding the celebration of prayer meetings on Wednesday in the Mandir Hall, you are quite mistaken, because these separate meetings are not meetings of the Central Somaj, but conducted by a minister of the Punjab Brahmo Somaj and

by the sanction of the Committee of Management. Secondly, the permission to hold prayer meetings was given to Pandit Shiva Narain Agnihotri at the time of his application for the Hall on condition that these meetings were to be considered a part of the Punjab Brahmo Somaj meetings. On the present occasion a copy of the above resolution was forwarded to Mr. Agnihotri, a notice circulated to the members and other Theists by the Secretary, Punjab Brahmo Somaj, and our boards were exhibited on the City Gates, and the service conducted by members of the Punjab Brahmo Somaj in which all Brahmos joined. In fact, every step was taken to show that the Central Punjab Brahmo Somaj had no hand or connection with these meetings." In the conclusion of his letter Rai Bahadur Brijlal Ghose thus assures me:—"In conclusion let me assure you, as far as the Somaj is concerned, I will not set a bit otherwise than what the rules of the Somaj allow me to do. These are my guidance, and as such I will strictly follow."

Yours &c.,

A TRUSTEE OF THE LAHORE BRAHMA MANDIR.  
The 7th June 1881.

### Provincial.

#### BALASORE.

[FROM A CORRESPONDENT.]

The 2nd June 1881.

The Brahma Mandir of this place is now under construction. It was taken in hand a year since, but has not been completed on account of the shortness of funds. A sum of Rs. 250 is still required to bring the work to a completion. With a view to raise this sum, a special prayer meeting was called on the 1st instant. It was well attended. Babu Bhagwan Chunder Dass, the life and soul of the Balasore Brahma Somaj, conducted the services, and delivered a sermon calling upon the Brahmos to devote their health and wealth, time and labor to the completion of the prayer-building, the want of which they had so long and so keenly felt. It was a complete success, and sent a thrill of enthusiasm through the hearts of the Brahmos, of whom two, named Lakhman Dass Babaji and Lakhian Punda, came forward and praying before God, took up the richard *gha'ti* the alms bag whereby they resolved to raise the necessary sum by begging from door to door. A third Brahmo, named Babu Rughu Nath Chowdhry, was not also behindhand in this matter. Praying before God he took over charge of the subscription book of the building, and vowed to raise subscriptions to the value of three Brahmos. Lakhandas Babaji is past sixty. His devotion and unflagging zeal are admirable. The services of the other two are none the less remarkable. They all are entitled to the undying gratitude and love of the Brahma Somaj. May God crown their efforts with complete success!

#### DACCA.

[FROM A CORRESPONDENT.]

The 8th June 1881.

THE Dacca Young Men's Theological Club was established on the 15th of February 1879. During the last two and-a-half years, it has, through the blessing of King Proteus, worked very satisfactorily. Members are trained up in the moral and religious principles of the New Dispensation of the Brahma Somaj. Easy exercises are taken, vows observed, and practical steps taken to help the students to grow up as moral and religious beings.

It has started the *Papyrus Journal*, the weekly Anglo-Vernacular paper, which is being published regularly, and doing good among our people in the various parts of East Bengal. It has published a "Students' Routine" and a "Juva Dharma Granthi," which too receives a fair circulation (these publications are sent herewith for your review). Last of all, it sent out a "Juvenile Expedition" to a Students' Boarding. This was a novel thing. A flag was raised with inscriptions of "Juva Dharma Jaya" and "Juvenile Expedition" on two sides, and a paper was circulated on the occasion (this is also sent to you by to-day's post). When the young soldiers of the expedition and the boarders took their seats, they took place cooperation on very interesting subjects touching our improvement; then a song was sung, and a prayer was offered to



God Almighty, and the processings were closed amidst joy and cheering.

The second anniversary of our C'ub was celebrated in February last, when almost all the missionaries and members of the Branch Brahmo Samaj of India were present. The Rev. Missionary Babu Banga Chunder Roy took a leading part in the proceedings.

In conclusion, allow me to mention that this Club is indebted for all its doings and progress to Babu Kailas Chunder Nandy, who even in his impaired state of health is sparing no means to benefit and help us and our fellow-students.

## Literary, Scientific, &c.

GEORGE ELIOT's mother, the *Colonies* states, is still alive, although ninety years old. She is now in Hobart, Tasmania.

ANOTHER society innovation hails from New York, where every fashionable boudoir is now as fragrant as a Roman Catholic Church after high mass, incense being burnt in elaborate bronze dishes on the different tables.

A VOLUME is in the press, entitled "Punishments in the Olden Time," by Mr. William Andrews, Honorary Secretary of the Hull Literary Club. The book will contain an historical account of the ducking-stool, brack, pillory, stocks, drunkard's cloak, whipping post, &c.

THE whole of the last volume of M. Renan's "Origines du Christianisme" is in type. The author is at present busy with the large index for the seven volumes. Before writing his history of the years up to the second exile, he intends to visit it, if his health will permit, the Holy Land as well as Sinai.

THE Vegetarian Society held a conference at the Memorial Hall, Harrington Street, with Prof.-ser Newman, the President, in the chair. Dr. Doremas, in a paper on "Metropolitan Work," stated that the Society had twelve restaurants, in which about 3,000 persons dined every day.

MR. W. WALLACE, of Merton College, Oxford, writes:—"Dr. Reicke, of Konigsberg, and Dr. Sintenis, propose to publish Kant's correspondence. They have already collected six hundred letters to Kant, but comparatively few from him. Dr. Reicke thinks it possible that libraries or private collectors in Great Britain may possess letters from or to Kant. Any information as to such autographs will be gladly received by me and communicated to Dr. Reicke."

SOME relics of the young Pretender were sold in London last week, owing to the recent death of his last descendant, the Comte d'Albanie. Amongst the most interesting mementoes were an ivory casket said to have been given by Francis I. at the Field of the Cloth of Gold to Henry VIII., who subsequently presented it to Mary, widow of James I. of Scotland, and which sold for £130 10s.; a hunting-knife supposed to be the gift of Frederick the Great of Prussia to Prince Charles Edward and Stuart, £75 12s.; and a garter worked by the Countess of Derwentwater, a devoted adherent of the Pretender.

We must notice, what may prove one of the great events of the year, the opening of Mr. Siemens' "electric railway," from Berlin to the Cadenhuetenhaus, about six miles off. The track is a tramway rather than a railway, but the car moved at a speed of eighteen miles an hour, and could reach a much swifter pace, if the German authorities would allow. The descriptions are not intelligible, but the motive power is transmitted from a fixed generating battery along the rails to the tramcar. No details are given of expense, but if it is not great, the use of horses on tramways, not to speak of railways, will at once be superseded. A car travelling by itself will not frighten passing horses as a steam tramcar does.

THE *Colonies and India* quotes from a "New Zealand" paper the following curious story:—"In the

neighbourhood of Turakina an army of caterpillars, hundreds of thousands strong, was marching across the railway line, bound for a new field of oats, when a train came along. Thousands of the creeping vermin were crushed by the wheels of the engine, and suddenly the train came to a dead stop. On examination it was found that the wheels of the engine had become so greasy that they kept on revolving without advancing—they could not grip the rails. The snarl and the engine-driver procured sand and strewed it on the rails, and the train made a fresh start, but it was found that during the stoppage caterpillars in thousands had crawled all over the engine, and all over the carriages inside and out."

Mr. BRADLAUGH's claim to enter Parliament is about to be made the subject of a series of demonstrations *pro* and *con* throughout England. On a recent Monday the Mayor of Northampton presided over a meeting at which resolutions were passed, protesting against the indignity which had been put upon the borough, while, on the other hand, Earl Percy took the chair at a meeting against the proposed Relief Bill, to be held at Exeter Hall on Friday. The *Central News* says that Mr. Bradlaugh will, during the next fortnight, address meetings at Bradford, Huddersfield, Rochdale, Manchester, West Bromwich, Birmingham, Cleveland, Darlington, and Rawtenstall; and adds that letters of adhesion to the movement in defence of constitutional rights are arriving by each post, and nonconformists are offering to find funds for carrying on the agitation.

THE New York "Evening Post" gives the following account of a new motive power:—"Professor Gamage's 'zero-motor' has been exciting considerable attention here [Washington, D.C.], and scientific men are inclined to set a high estimate on its value. One of the examiners in the Patent Office tells me he regards it as the most important patent since the telephone. If it succeeds at all, however, it will be of far greater consequence than that of any invention of recent times. Briefly characterized, it is designed to utilize the expansive force of ammonia as a motive power. In Chief Engineer Isherwood's report on the subject to Secretary Hunt, a document which has called particular attention to the invention, he declares the plan as devised by Professor Gamage to be a far from chemical. It is founded on well-known scientific and mechanical principles. The whole is definite and precise, both in theory and mechanical detail, nor can it be shown *a priori*, that there is not a fair prospect for its success. The motive power, practically, being water as against coal, it is needless to say that the new engine, if found practicable on experiment, must work a revolution in mechanics, superseding the steam-engine as it has taken the place of less economical mechanical powers. The engine has been examined during the week by President Griffith, Secretary Windom and many others. Professor Gamage is sanguine of complete success, and, from his point of view, steamship and railroad companies and manufacturers are menaced with a rival more potent than hangs over the gas-mono-cycles; for the new force is the foe to all monopoly."

## Selections.

### OPTICS.

—O—

(Punch.)

Lecturer. "Now let any one gaze steadfastly on the subject-matter, for instance, his wife's eye—and he'll see himself look no so exceedingly small that—"  
Strong-minded Lady (in Front Row.) "Hear! Hear! Hear!"

### LOCOMOTIVE LIQUOR STAMPS.

—O—

To THE RT. HON. W. E. GLADSTONE, M. P.  
(First Lord of the Treasury and Chancellor of the Exchequer).  
The humble Memorial of the Executive Council of the United Kingdom Alliance,  
Sheweth,

1. That your memorialists have learned with surprise, regret, and alarm that you, as Chancellor of the Exchequer, propose to introduce clauses in the Customs and Inland Revenue Bill,

empowering the Commissioners of Inland Revenue to grant excise licences to the proprietors of railway carriages authorising the sale of intoxicating liquors in such carriages, to be consumed therein; thus introducing a new and specially dangerous extension of the present legalised system of drinking facilities and temptations.

2. That your memorialists most earnestly deprecate the uncalled for and pernicious extension of the already enormous and scandalous network of drinking facilities under the sanction of law; and implore Her Majesty's Government not to proceed with so injurious a proposal, but rather to act in accord with the spirit of the age and the growing demands of an enlightened public opinion by removing instead of increasing the present legalised opportunities and temptations to the use of alcoholic liquors.

Signet on behalf of the United Kingdom Alliance,

BENJAMIN WHITWORTH, M. P., Chairman,  
WILLIAM ARMISTEAD, J. P., Treasurer,  
SAMUEL POPE, C. C., Hon. Secretary.  
TH S. H. BARCAR, Secretary.

United Kingdom Alliance:  
Central Offices, 41, John Dalton Street,  
Manchester, May 18th, 1881.

\* \* A memorial to the same effect has also been sent to the Right Hon. Sir. Wm. Harcourt, M. P., Secretary of State for the Home Department.

## RELIGION AND THE RELIGION OF HUMANITY.

—O—

[FROM THE DUKES OF ARGYLL'S PAPER ON "THE UNITY OF NATURE" IN THE "CONTEMPORARY REVIEW" FOR MAY.]

If we wish to see an illustration and an example of the power of all conceptions of a religious nature in the rapid evolution of unexpected consequences, we have such an example in the case of one man who has lived in our own time, and who still lives in the school which he has founded. I refer to Auguste Comte. It is well known that he denied the existence, or at least denied that we can have any knowledge of the existence, of such a Being as other men mean by God. Mr. John Stuart Mill has insisted with much earnestness and with much force that, in spite of this denial, Auguste Comte had a religion. He says it was a religion without a God. But the truth is, that it was a religion having both a creed and an ideal object of worship. That ideal object of worship was an abstract conception of the mind so definitely invested with personality that Comte himself gave to it the title of The Great Being (*Grande Être*). The abstract conception thus personified was the abstract conception of Humanity—Man considered in his past, his present, and his future. Clearly, this is an intellectual Fetish. It is the worship of a Being known or believed to have an real existence; it is the worship of an idea shaped and moulded by the mind, and thus artificially clothed with the attributes of personality. It is the worship of an article manufactured by the imagination, just as Fetishism, in its strictest meaning, is the worship of an article manufactured by the hand. Nor is it difficult to assign to it a place in the classification of religions in which a large significance has been assigned to the terms Fetishism. The worship of Humanity is merely one form of animal-worship. Indeed, Comte himself specially included the whole animal creation. It is the worship of the creature Man as the consummation of all other creatures, with all the marvels, and all the exhausted possibilities of his moral and intellectual nature. The worship of this creature may certainly be in the nature of a religion, as much higher than other forms of animal-worship as Man is higher than a beetle, or an fish, or a crocodile, or a serpent. But so also, on the other hand, it may be a religion as much lower than the worship of other animals, in proportion as man can be wicked and vicious in a sense in which the beasts cannot. Obviously, therefore, such a worship would be liable to special causes of degradation. We have seen it to be one of the great peculiarities of Man, as distinguished from the lower animals, that whilst they always obey and fulfil the highest law of their being, there is no similar perfect obedience in the case of Man. On the contrary, he often uses his special powers with such perverted ingenuity that they reduce him to a condition more miserable and more degraded than the condition of any beast. It follows that the worship of Humanity must, as a religion, be liable to corresponding degradation. The philosopher, or the teacher, or the prophet, who



may first personify this abstract conception, and enshrine it as an object of worship, may have before him nothing but the highest aspects of human nature, and its highest aspirations. Mill has seen and has well expressed the limitations under which alone such a worship could have any good effect. "That the ennobling power of this grand conception may have its full efficacy," he should, with Comte, regard the *Grand Être*, Humanity or Mankind, as composed in the past solely of those who, in every age and variety of position, have played their part worthily in life. It is only as thus restricted that the aggregate of our species becomes an object worthy our veneration." This, no doubt, was Comte's own idea. But how are his disciples and followers to be kept up to the same high standard of conception? Comte seems to have been personally a very high-minded and a very pure-minded man. His morality was austere, almost ascetic, and his spirit of devotion found delight in the spirit of the Christian Mystics. Yet even in his hands, the development of his conceptions led him to results eminently irrational, although it cannot be said that they were ever degrading or impure. But we have only to consider how comparatively rare are the examples of the highest human excellence, and how common and prevailing are the vices and weaknesses of Humanity, to see how terrible would be the possibilities and the probabilities of corruption in a religion which had Man for the highest object of its worship. Nor is this all that is to be said on the inevitable tendency to degradation which must attend any worship of Humanity. Not only are the highest forms of human virtue rare, but even when they do occur, they are very apt to be rejected and despised of men. Power and strength, however vicious in its exercise, almost always receives the homage of the world. The human idols, therefore, who would be chosen as symbols in the worship of Humanity, would often be those who set the very worst examples to their kind. Perhaps, no better illustration of this could be found than the history of Napoleon Bonaparte. I think it is impossible to follow that history, as it is now known, without coming to the conclusion that in every sense of the word he was a bad man—unscrupulous, false, and mean. But his intellect was powerful, whilst his force and energy of character were tremendous. These qualities alone, exhibited in almost unexampled military success, were sufficient to make him the idol of many minds. And as mere success secured for him this place, so nothing but failure deprived him of it. Not a few of the chosen heroes of Humanity have been chosen for reasons but little better. Comte himself, seeing this danger, and with an exalted estimate and ideal of the character of womanhood, had laid it down that it would be best to select some woman as the symbol, if not the object, of private adoration in the worship of Humanity. The French Revolutionists selected a woman, too, and we know the kind of woman that they chose. It may be wise, perhaps, to set aside this famous episode in a fit of national insanity as nothing more than a profane joke; but the developments of anthropomorphism in the mythology of the Pagan world are a sufficient indication of the kind of worship which the worship of Humanity would certainly tend to be.

The result, then, of this analysis of that in which all Religion essentially consists, and of the objects which it selects, or imagines, or creates for worship, is to show that in Religion, above all

other things, the processes of evolution are especially liable to work in the direction of degradation. That analysis shows how it is that in the domain of religious conceptions, even more than in any other domain of thought, the work of development must be rapid, because, in the absence of revelation or the teachings of Authority, fancy and imagination have no guide and are under no restraint.

#### THE HIBBERT LECTURES.

(I.)

ON Tuesday afternoon, Mr. T. W. Rhys Davids delivered at St. George's Hall, Langham-place, to an audience no less thronged and deeply interested than before, the second of his course of Hibbert Lectures on "The Origin and Growth of Religion, as Illustrated by Buddhism." The last lecture, he remarked, dwell upon the disastrous effects of the method of pouring new wine into old bottles. In no respect had Buddhism adopted this method more distinctly than in its doctrine of the transmigration of souls. This doctrine, as was pointed out, was not found in the Vedas. Whence did it come? Anthropologists seemed to be of the opinion that the belief was world-wide in its distribution; but the lecturer doubted whether it had ever been independently developed amongst any of the seven Aryan races. Mr. E. B. Tylor had traced various notions allied to it in many different parts of the world, but none of the instances adduced by him were drawn from the Aryan peoples, except those of Pythagoras and Plato. Neither even of these held the Indian view either in its Buddhist or its Hindu form, and what they did hold was not the product of the native mind of the Greeks, but the philosophical speculation of isolated thinkers acquainted with foreign modes of thought. Mr. Tylor might have quoted what Cæsar says about the Druids, and another instance of possible Aryan belief in transmigration could be found in the opening verse of the Irish book of Ballymote. But neither of these again, was very reliable, and the latter, at least, was not very ancient. Apart, however, from the Aryan races, the belief was a very general form of the delusions which spring from animism, and had been extensively traced, not only as to the return of men's souls to earth as other men, but also as the rebirth of men's souls in plants and animals. The Indian form of the idea was probably, though not certainly, adopted by the Aryan invaders from the previous inhabitants of the valley of the Ganges. This must have been some time after the invasion by the Aryans, and it was not found in the Brahmana literature, and first appeared in the isolated passages of the Upanishads. Texts were quoted from these writings, showing the belief then to have been that the souls of

*Holloway's Pills.*—Sleeplessness, flatulency, acidity, nausea, and all the dyspeptic indications may be speedily relieved by these famous Pills, of which large quantities are shipped to all parts of the world. The constantly increasing demands for Holloway's medicine proves its power over disease and its estimation by the public. In weakness of the stomach, the diseases of the liver, and in disorders of the system caused by cold or a sluggish circulation, no medicines so efficacious, no remedy so rapid, as these Pills, which are altogether incapable of doing mischief. By quickening digestion they give refreshing sleep, sharpen the appetite impart tone to the digestive organs, purify and enrich the blood, regulate the secretions, and strengthen the whole physical frame.

the men went to the moon, and thence revisited the earth in the shape of rain. Each then entered a new body, and this either of a human being, an animal, a plant, or even of a material object. But, contrary to a wide-spread belief, Gotama Buddha did not teach the transmigration of souls at all. What he did teach was the transmigration, or rather the transfer of character. The link between the two individuals, the second of whom inherited the *karma* of the first—that is the result of his mental and bodily actions—was the force of *Tanha*, desire for existence, and it was shown that Plato, in his adaptation of the Pythagorean system, had arrived at a very similar conclusion. The Buddhist escape from this chain of existence was in the attainment of *Arahatsip* in which this strange desire, and with it its consequences, lust, hatred, and delusion, were extinct. It was from this point of view that *Arahatsip* was called *Nirvana*—the becoming extinct—that is of *Tanha* and its fatal brood, not of the soul. There was, therefore, no future life in Buddhism, and a man's good deeds could not rebound to his own benefit, but only to that of future generations. In this respect Buddhism was compared to Continism. It was finally pointed out that the case of men becoming animals was practically quoted in Buddhism. Transmigration was made use of to explain the present from the past, not to convey a warning for the future. In support of this view not generally, as yet, received, passages from the Palki Pitakas were quoted. In conclusion, Mr. Rhys Davids announced that the next lecture would be on the contents of these Pitakas.

(II.)

ON Tuesday, at St. George's Hall, Langham-place, an appreciative audience assembled to hear Mr. T. W. Rhys Davids deliver the third of his course of Hibbert lectures on "The Origin and Growth of Religion as Illustrated by Buddhism." The belief of the orthodox Buddhists, he said, assigns the whole of their canonical books to the period immediately following the death of Gotama, and claims for them the sanction and authority, if not the authorship, of the immediate disciples of the Buddha himself. An impartial study of the books in the light of historical criticism shows, however, that this cannot be an accurate statement of the real facts. But it is not so easy to arrive at present at a clear conception of the exact way and the exact times in which the literature did grow up. The difficulties in the way would be understood by those who had followed the similar discussions with regard to the New Testament canon. The Buddha, as was well known, was not content to proclaim his new system to the world; he founded an order, the members of which were to carry out the system and hand it down to future generations. This order was a kind of republic, and various rules and regulations and personal questions were settled in open meeting according to fixed forms of procedure, called *Kammavacas* (words of the act). Many of these *Kammavacas* or ancient forms had fallen into disuse, but most

**Darlington's Pain-Curer** has been found to be a certain cure for Pains in the Backs, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Headache, Toothache, Neuralgia, Colic, Rheumatism, Paralysis, Pains in Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Piles, Rig, Worms, Pimples, Freckles, & Eruptions on the skin.



if not all of them, had survived in manuscript. There was good reason for believing that our collections of these Kammavacas—no doubt the most ancient forms recorded in the world's history for preserving order in public meetings—would be eventually complete. As an example, the Kammavaca used when a member of the order wished to change his name was quoted in full. The resolutions come to at these meetings were, in accordance with simple rules, all, without exception, supposed by the Buddhists to have been laid down by Gotama himself, as to the regulation of the internal affairs of the order and of the outward life of its members. These rules were preserved in the Khandakhas. There was also a list of offences against elementary morality and decorum in behaviour which the members of the order were to avoid. This was called the Patimokkha, and was preserved in the Sutta-Vibhanga. The two combined formed what we should call a manual or text-book of the order. Each regulation and each offence was preceded by a history of the occasion on which the Buddha was supposed to have laid down the one or formally condemned the other, and was followed by explanatory and expository notes. The great bulk of this manual must be older than the year 350 B.C., (though it received its last touches a century later), and certain portions of it, such as the statement of the primary rules, of the offences, and of the forms of the Kammavacas, must be older still. The Buddhist Dharmas, or doctrine—those opinions which we now call Buddhism—was handed down in four collections of Suttas, the first and second of which contained conversations, long and short respectively, very much in the manner of the Socratic dialogues. The third gave the same matter, and usually in the same words, but arranged in order of subjects, and the fourth again the same matter, but arranged in order of number. After this class of the Vinaya and the Sutta, there sprang up a new division of the Scriptures into three so-called Pitakas or baskets, the three being called the Abhidhamma Pitaka, the contents of which were explained in detail. There had been much misconception about this word Abhidhamma, and there was no authority for supposing it to mean metaphysics. Two examples of the earlier Suttas or Buddhist dialogues were then summarised. In conclusion Mr. Rhys Davids announced that a society, called the Pali Text Society, had just been formed by the leading Pali scholars in Europe for the publication of all these Suttas and of the Abhidhamma; and he made an earnest appeal for pecuniary support of an undertaking so important in the interests of the history of religious belief.

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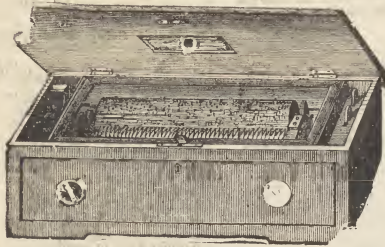
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BENGALÉE AND HINDUSTANEE TUNES.



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- |     |                      |                     |
|-----|----------------------|---------------------|
| No. |                      |                     |
| 1.  | Ragini Saranga       | ... Tala Madhyamana |
| 2.  | Ragini Lum-Jhihit    | ... Tala Madhyamana |
| 3.  | Ragini Yogina        | ... Tala Thuri      |
| 4.  | Ragini Bibhasha      | ... Tala Madhyamana |
| 5.  | Ragini Bibhasha      | ... Tala Pat-tal    |
| 6.  | Ragini Chhayanata    | ... Tala Madhyamana |
| 7.  | Ragini Kedara        | ... Tala Madhyamana |
| 8.  | Ragini Nata-Narayana | ... Tala Madhyamana |
- Cash Price, Rs. 150.

- Box, No. 2, playing 8 Bengalee Tunes.
- |     |                     |                     |
|-----|---------------------|---------------------|
| No. |                     |                     |
| 1.  | Ragini Syama        | ... Tala Pat-tal    |
| 2.  | Ragini Hamira       | ... Tala Madhyamana |
| 3.  | Ragini Khambaja     | ... Tala Madhyamana |
| 4.  | Ragini Behaga       | ... Tala Madhyamana |
| 5.  | Ragini Chhayanata   | ... Tala Madhyamana |
| 6.  | Ragini Kedara       | ... Tala Madhyamana |
| 7.  | Ragini Iman-Kalyana | ... Tala Madhyamana |
| 8.  | Ragini Bhupali      | ... Tala Madhyamana |
- Cash Price, Rs. 125.

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- |     |                      |                     |
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| No. |                      |                     |
| 1.  | Ragini Gaura Saranga | ... Tala Madhyamana |
| 2.  | Ragini Gaura Saranga | ... Tala Madhyamana |
| 3.  | Ragini Bibhasha      | ... Tala Madhyamana |
| 4.  | Ragini Iman          | ... Tala Madhyamana |
| 5.  | Ragini Sobini        | ... Tala Thuri      |
| 6.  | Ragini Megha         | ... Tala Madhyamana |
| 7.  | Ragini Jhihiti       | ... Tala Thuri      |
| 8.  | Ragini Iman-Kalyana  | ... Tala Madhyamana |
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- |     |                      |                       |
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| No. |                      |                       |
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| 2.  | Ragini Aruna-Mallara | ... Tala Druta-trital |
| 3.  | Ragini Surata        | ... Tala Madhyamana   |
| 4.  | Ragini Bhupali       | ... Tala Druta-trital |
| 5.  | Ragini Bibhasha      | ... Tala Surphiktal   |
| 6.  | Ragini Saranga       | ... Tala Ekatala      |
| 7.  | Ragini Behaga        | ... Tala Madhyamana   |
| 8.  | Ragini Iman-Kalyana  | ... Tala Druta-trital |
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- |     |                        |                       |
|-----|------------------------|-----------------------|
| No. |                        |                       |
| 1.  | Ragini Saranga         | ... Tala Ekatala      |
| 2.  | Ragini Purabi          | ... Tala Madhyamana   |
| 3.  | Ragini Jangala-Saranga | ... Tala Madhyamana   |
| 4.  | Ragini Iman-Puriya     | ... Tala Madhyamana   |
| 5.  | Ragini Behaga          | ... Tala Chautala     |
| 6.  | Ragini Saranga         | ... Tala Ekatala      |
| 7.  | Ragini Yogina          | ... Tala Madhyamana   |
| 8.  | Ragini Malasri         | ... Tala Druta-trital |
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- |     |                  |                        |
|-----|------------------|------------------------|
| No. |                  |                        |
| 1.  | Ragini Surata    | ... Tala Druta tritali |
| 2.  | Ragini Bibhasha  | ... Tala Chautala      |
| 3.  | Ragini Behaga    | ... Tala Chautala      |
| 4.  | Ragini Behaga    | ... Tala Madhyamana    |
| 5.  | Ragini Bibhasha  | ... Tala Madhyamana    |
| 6.  | Ragini Bhimbira  | ... Tala Madhyamana    |
| 7.  | Ragini Vaidgauri | ... Tala Chautala      |
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- The above are most strongly recommended to parents, guardians and others residing in Districts where medical aid is not available. Thousands of cases have been cured by their judicious uses:
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- Prepared only by Messrs. E. J. LAZARUS & Co., at the Medical Hall, Benares, from Dr. LAZARUS' original receipts and sold by all Medicine Vendors.

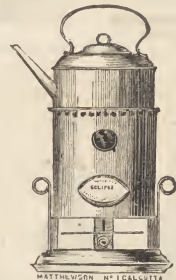
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Save your money by the use of Matthewson's  
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KEROSENE COOKING STOVES.  
Special Advantages.

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- 4th.—They do all that a costly Cooking Range can accomplish, at a merely nominal cost, and with far less trouble.
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No house should be without it.



No. 2 size, fitted with Kettle and Saucepan, Rs. 3-0.

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The "Acme" by Wright and Butler, neat and handy with Kettle and Saucepan. ... Rs. 7-0.

No. large size with Kettle Saucepan and Frypan ... Rs. 10-0

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These Stoves are specially adapted for families, and will be found vastly superior to the ranges now in use. Cooking stove, with Kettle and Saucepan, 1 light, 4 inch wick. ... Rs. 20-0

Do. Kettle, Frypan, Saucepan, Stewpan, Gridiron, and Oven, 3 lights, 4 inches wick ... Rs. 55-0

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Devoe's Brass Laval Kerosene Oil at Rs. 5-4 per case.

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JEWELLER AND WATCHMAKER,  
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Engraved from Photographs or from the articles themselves.  
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THE  
CALCUTTA MUSICAL ESTABLISHMENT  
**LATE BURKIN YOUNG & CO.,**  
FRESH SUPPLY  
THE SERAPHINA-ANGELICA,  
KNOWN ALSO AS  
The Organ-Accordion and Harmonium-Flute.

THIS charming little instrument is played either with one or two hands, by means of a Keyboard like the Harmonium, and has a compass of Three Octaves, including the Semitones. It may be played with one hand, either resting on the knee or placed on a table; or with two hands, by the aid of the Patent Box, or Pedal Stand, and blown by the foot.

The Bellows at the back of the Instrument are perfectly easy of management, and the tones of the SERAPHINA-ANGELICA are as sweet and dulcet as can be desired. Either alone, or as an accompaniment to the Piano-forte, this Instrument is very beautiful, and far superior to those of a similar kind that have hitherto been before the public.

With Three Stops, Two Rows of Vibrators, in Plain Box.

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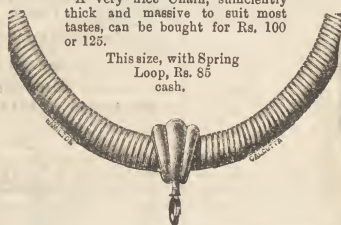
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Manufactured of rich colored Gold. We keep a large variety in Stock of all sizes and prices, from Rs. 80 to Rs. 250 each.

A very nice Chain, sufficiently thick and massive to suit most tastes, can be bought for Rs. 100 or 125.

This size, with Spring Loop, Rs. 85 cash.



PRESENTATION ARTICLES  
Suitable for Native Noblemen and Gentlemen in Solid Silver.

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FOR  
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Commemorative  
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Garnet Earrings, Rs. 36 cash.



Amethyst Earrings to match Pendant, Rs. 27 cash.



A handsome Gold Pendant set with a fine Amethyst, Gold fringe, and glass for portrait at back.

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IS the FIRST PUBLIC COMPANY, established in India to provide Security against Losses arising through dishonesty of persons holding situations of trust, and to obviate the inconvenience and defects of Suretyship by Private Bondsmen.

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MACHINE-MADE, with lever escapements for accuracy, durability, and cheapness *excel all others*. Manufactured in two sizes, and in either hunting or guards' cases. The movements are warranted to be entirely of British manufacture, and *Not American or Geneva* productions fitted in English cases.

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Grimault's Syrup of Hypophosphite of Lime	each Rs.	1 4
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Without taste or smell	"	1 8
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The most efficacious remedy for Nervous Debility, Bilious complaints, Blisters on the skin. Diarrhoea, Dropsy, Dysentery, Female irregularities, Fits, Gout, Guinea-Worm, Headache, Indigestion, Jaundice, Liver-complaints, Sore-throats, Scrofula, Secondary Symptoms; worms of all kinds, weakness from whatever cause, &c., &c., &c.

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Prepared from native Herbs, and free from Mercury, or other injurious drugs. Cure guaranteed. Generally cures longstanding cases within 3 months, by internally absorbing the water.

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## THE ONLY SPECIFIC

FOR

Diseases arising from immoral habits. From the prescription of an eminent, European Surgeon. Cure Guaranteed. Price per bottle Rs. 4. Packing As. 8.

PAWLITT & CO. beg to state that they are always in a position to supply official, non-official, and Patent medicines at the lowest market price. Price List on application.

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## DR. B. M. SIRCAR'S ABBOMA AUGUSTUM.

SPECIFIC FOR DYSMENORRHEA

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## Painful Menstruation.

A SINGLE administration during menses generally cures the disease, and brings on conception.

For particulars apply to Dr. Bhoobun Mohun Sircar, No. 77, Mokkaram Babu's Street, Chorbagan, Calcutta.

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TO HIS EXCELLENCY THE VICEEROY & GOVERNOR-GENERAL OF INDIA,  
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### MODEL WATCHES FOR INDIA.

Guaranteed entirely English made throughout, with powerful full-plate lever movements, hard white enamelled sunk seconds dial, cased, jewelled, &c., in substantial fine silver double-bottomed, engine-turned cases.

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Adapted to all uses, where accurate time and adjustment is necessary. These celebrated Watches enjoy a high reputation for perfection of construction, accuracy of adjustment, and FINE TIME-KEEPING QUALITIES. Silver Keyless Watches in Hunting case, 3/4 plate movements, jewelled in three pairs of Rubies, Compensation Balance, Ruby Pallets, &c.

Rs. 150 to 180.

Gold Keyless Watches in Hunting and Half Hunting cases, with highly finished movements,

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**SILVER HUNTING.**  
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**MODEL**

**CRYSTAL FACE**  
**RS. 75**

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**Watches**

**RS. 230.**  
**COLD HUNTING**

**COOKE & KELVEY'S CELEBRATED ENGLISH LEVER WATCHES.**  
In Silver Crystal-Faced Case. In Silver Half-Hunting Case.

Cash Rs. 70.

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Strong Silver Hunting Watches, with superior jewelled movements made expressly for

India carefully examined and regulated	...	...	...	...	Cash Rs. 31 0
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In a variety of new and beautiful patterns, in bright and colored gold.  
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**COOKE & KELVEY,  
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On Twelve Months' Deposits 6%  
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Special rates are allowed on Deposits for short periods.

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### ASTHMA ELIXIR.

A SINGLE dose of this sovereign remedy, if properly administered, is warranted to cure the most incurable forms of Asthma. The innumerable records of complete success in worst cases bear testimony to its efficacy.

Price Rs. 2. Packing and Postage As. 8.

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ESTABLISHED 1846.

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Fresh consignments to hand ex S. S. "Eldorado," "Buckingham," "Kerula," "Manora" and "Bancura."

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"WHEAT and OATS are especially rich in muscular and fat producing elements."—*L'ebig*. Maltine will increase both weight and flesh in most persons of thin habit.

Maltine is particularly recommended for delicate females, and for weak and debilitated children and infants.

Maltine is especially recommended for deficient lactation, and for mothers whilst nursing.

Maltine is the most important combination in use for constipation.

Maltine is entirely free from all products of fermentation, such as alcohol and carbonic acid gas.

Maltine is very palatable and pleasant, and will be readily taken by the younger child.

**Dr. Dunbar's Alkaram or Anti-Catarrh Smelling Bottle.** A safe and speedy cure for Hay-fever, colds in the head and sore throats. It contains no narcotics and never produces any unpleasant effects. Full directions for use and testimonials accompany each phial.

Price Rs. 3 per phial. Packing 4 As. 1  
Oil of Cashew (Anacard Occident.)

The *Beauchesney Remedy for Leprosy*.

The oil of Cashew and it is applied, by means of a small piece of sponge, to the diseased parts. The effect of the oil is to produce, after from twelve to twenty-four hours, vesication. The skin should, if possible, not be broken, and the exudation should be allowed to remain and dry on, so as to form a crust. In about ten or twelve days, this will fall off, leaving the skin clear, and free from any ulceration underneath. If the parts are numbed, but not completely anesthetic, sensibility will in general be completely restored by the first application; if the anesthesia is complete, it may require two or three applications to restore it. The latter number suffices in a case where anesthesia had existed more than four years.

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## Leath and Ross's Phospho-Muriate of Quinine.

Recommended in Debility, Lassitude, Disinclination for work, loss of memory, loss of, or variable appetite, Nervousness, Tremulousness and general relaxation of the system.

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Price Rs. 1 per box, and Packing As. 2.

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AN INVALUABLE SPECIFIC

## For the Cure of Piles and Prevention of Fistula.

They claim the merit of totally removing all pre-disposition to Piles or Fistula, and in actual cases of the former, however severe, of completing a cure more rapidly and with greater safety than any preparation hitherto introduced.

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## A Safe and reliable Phosphoric Remedy

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**Dr. S. P. Banerjee's Sanjivani** cleanses the blood of all its morbid and effete materials, restores the normal functions of the liver, and keeps the cutaneous system in its proper standard of purity.

Price per bottle Rs. 4. Postage 4s., Re. 1.

**WHOLESALE RATES ON APPLICATION,  
GOBIND CHUNDER DUTT & CO.  
WHOLESALE & RETAIL DRUGGISTS.**

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# P. W. FLEURY & CO.,

**BUILDERS, ENGINEERS, SCIENTIFIC INSTRUMENT MAKERS**

AND

**CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION.**

No. 63, DHURRUMTOLLAH STREET, CALCUTTA.

## Britannia Company's Patent Combined Lathe and Fret Saw.

It is a Lathe, Drill, Fret Saw, Circular Saw, Emery Grinder and Polisher, in one compact tool with heavy Fly Wheel.

The Fret Saw works with a perpendicular stroke, and requires much less power than any other, while the quality of the work is superior. It will cut the most intricate designs in wood up to 12 inch thick, and is provided with 1 dozen saws.

The Table is adjustable, and drops to enable the Saw to enter another hole, without loss of time.

It has an improved Clip, by which the Saw is instantly fixed, while the introduction of rollers behind the saw prevents breakage.

The adjustable Presser Foot is introduced, and prevents the wood being jerked upwards.

It has a horizontal drill for drilling holes for Fret work.

As a Lathe it is very durable, with planed bed, takes 8 inches by 4 inches between centres, conical Mandri hardened Shaft, 3-inch Face-plate, Driver, 2 Rests, square Thread in Barrel, same as a first-class Engineer's Lathe.

It is provided with an Emery and 2 Buff Wheels fixed on Mandri of Lathe, and by means of which steel, stones, and shells may be polished and tools and knives sharpened.

A Circular Saw with iron table and spindle is fitted to the Lathe.

These Tools are coming into favor for Ladies as well as Gentlemen, and are a most useful and never-ending source of amusement and profit. Rs. 120

## Treadle Foot Lathe.

A splendid second hand turning Treadle Foot Lathe, with planed iron bed, 3 feet 3 inches long, and 5 inch centres; with strong cast iron standards, with 5 speed turned Fly wheel, Head and Tail Stocks, with hand rest, 1 iron turned face-plate, 1 centre piece for wood turning, 1 chuck for fixing drill, and 1 brass chuck fitted with 8 screws for small work. 1 compound Slide Rest, with arrangement for turning taper or conical work to any desired angle, and with 6 suitable steel turning tools complete. Rs. 150.

## The Photo-Chromoscope

Utilises the Magic Lantern slide all the year round. Adds to any glass transparency *Nature's beautiful tints*. Charming dioramic effects are produced. Never fails to please. Rs. 25.

## Woodbury's Patent Scepticon.

A new and improved form of Magic Lantern, specially suited for Drawing-Room Entertainments, Schools, Exhibitions, &c.

The Scepticon is always ready at a moment's notice, a match is applied to the lamp, and, after a few seconds, the wicks can be turned up to the right height, and all is ready. When the entertainment is concluded, the wicks are turned down, the flame blows out, and the instrument put aside for the next occasion.

Scepticon price... .. Rs. 80.

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THE ORIGINAL HARDWARE ESTABLISHMENT OF INDIA.

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CALCUTTA.

SOLE AGENTS FOR

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THE Bridge will be closed for traffic on Tuesday, the 14th June, 1881, from 3-15 to 6-15 P.M.

G. H. SIMMONS,  
a-53 Secretary to the Bridge Commissioners.

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Cargo will be received at the Company's Godowns, Nintollah Ghat, up till noon of Thursday, the 9th.



THE Str. *Dhubri* will leave Goalundo for Assam on Sunday, the 12th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 10th.

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THE Str. *Silcher* will leave Calcutta for Cachar on Tuesday, the 14th instant.

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For further information regarding rates of freight or passage money, apply to

4, FAIRLIE PLACE, J. GILLMAN,  
Calcutta, 8th June, 1881. Offg. Secretary.

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**ASSAM LINE.**

The Steamers of this Company will run weekly from Calcutta and Goalundo to Assam and back.



THE Steamer *Nepaul* will leave Calcutta for Assam on Friday, the 17th June.



THE Str. *Scinde* will leave Goalundo for Assam on Friday, the 17th June.

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# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, JUNE 19, 1881.

NO. 142.

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The New Dispensation intellectually viewed.	

## Telegraphic Intelligence.

### REUTER'S TELEGRAMS.

#### THE IRISH LAND BILL.

LONDON, 17TH JUNE.

The second clause of the Irish Land Bill has unanimously passed through committee.

#### TROOPS FROM SOUTH AFRICA.

When Sir Evelyn Wood's force is broken up, the 7th Hussars will return to England. The 14th and 15 Hussars and 6th Dragon Guards will proceed to India, the latter relieving the 10th Hussars.

## Editorial Notes.

In the revised version of the New Testament the word "Love" has been substituted for the now famous "charity."

We publish elsewhere a full account of the baptismal ceremony that took place at Lily Cottage on Sunday last. Before reading it our readers should go through the article on "Hom Ceremony" quoted in our column of Selections.

The maxim of the Nihilists is embodied in the following lines:—

And where tyrants still exist  
Then let us boldly seize them,  
We have loved long enough,  
And we wish at last to hate.

THE missionary case has reached Exeter Hall, where one of the speakers, we are told, made a passing reference to the religion of the Viceroy. Now this was the most atrocious exhibition of bad taste and bad manners that we could ever conceive. The insinuation was a false and cowardly one, and ought not to have been made.

THE Land League movement in Ireland seems to be a formidable business, when even women have thought fit to identify themselves with it and imitate the amiable outspokenness of their male colleagues. Miss

Parnell is reported to have spoken the other day of the government of Ireland as "a mixture of murder and robbery, sometimes tempered by fraud and lies, sometimes with no reserve at all about it. Cromwell was an honest old scoundrel, but Gladstone, Bright and Forster are not honest old scoundrels." How suggestive the epithet—*honest* scoundrels. After this we shall hear of good thieves, lenient bandits, and upright murderers.

THE revised version of the New Testament has had an unprecedented success so far as the sale has gone. The orders received by the Universities' publishers already approach two millions, and an equally large, if not larger, sale is expected in the United States. The work, we learn, has excited quite a commotion in literary and religious circles, in which Jews, Roman Catholics, and every sect of Protestantism take part, while within the Church itself a dispute has arisen as to whether it may or may not be used in the pulpit in lieu of the now old version. One serious fault found with the new version by preachers of more denominations than one is the fact that some of the alterations in the text will make it necessary for them to revise many of their old sermons or write new ones. Utterances on the Lord's Prayer especially require revision, for the praise hitherto bestowed upon it on the ground of its universality was almost unanimous.

THE *Lucknow Witness* preaches a gospel of its own which may receive the appropriate name of the gospel of love and hate. "Some," says our contemporary, "take great credit to themselves for their freedom from all hatred, for the heartiness with which they embrace and love all systems—Mahomedanism, Hinduism, Roman Catholicism, no matter what. Not so did Christ. His religion admits of no compromise with evil and error. \* \* No one can be a friend of God who is not an enemy of the world, the flesh and the devil." So according to this omniscient authority, Mahomedanism, Hinduism and Roman Catholicism are of "the world, the flesh and devil." What is Methodism then? It is in the words of the *Witness* that "genuine Christianity" which "includes a gospel of hate as well as a gospel of love." The gospel of love, we know, belongs to Christ; but that of hate is, we are sure, the pure invention of our contemporary. It exists nowhere except in his own morbid imagination and bad humour.

MR. BRADLAUGH is fast treading the path of martyrdom. He is addressing large meetings and to support him infidels and believers alike have united. Many of the Nonconformists, without having the patience to wait for a better hero, have declared their sympathy for Mr. Bradlaugh. This want of

patience is not strange in a people that once made a hero of Wilkes. But the forms which the sympathy of his friends is taking are stranger still. It is announced that with the view of preventing Mr. Clarke and others from taking further proceedings against him for sitting and voting without taking the oath, his friend Dr. Aveling has served him with a writ, claiming the gross penalties incurred on the whole number of votes given by him, which amount to the nice little sum of 350,000*l*. Some of his supporters are also said to have entered into a solemn covenant to abstain wholly from the use of intoxicating liquors, tobacco, and snuff until "justice be done." What liquors, tobacco and snuff have to do with Mr. Bradlaugh's right to enter Parliament is more than we can make out.

THE *Bombay Guardian* has the following paragraph:—

Our friends of the New Dispensation need to be on their guard against Ritualism: "Every day, at the conclusion of Divine service, our devotees are required to bow seven times. First, they salute the Scriptures of God; 2dly, Prophets and Saints; 3dly, Woman-kind; 4thly, Little Children; 5thly, Enemies; 6thly, the New Dispensation; and lastly, the All-Holy God of our Holy Church. This daily practice has gone on for several weeks since its institution, and we have no doubt it has been found beneficial." The same honor is paid to prophets, women, children and to God.

Alas! for our contemporary's brains. We give him up. The New Dispensation is too much for his troubled intellect. How has he come to know that we pay the same honor to prophets, women, children and God? Will the passage quoted justify the inference? Our critics assume the airs of the Pope in censuring us; yet how fallible they are. The *Guardian* warns us against Ritualism. And so he warned us against Hinduism, Roman Catholicism, and every *ism* that his weak sight could detect in our church. We belong to no *ism*, let us say, but we belong to the New Dispensation.

A CORRESPONDENT gave us the other day three well-known definitions of the personality of Christ, and asked us to state which of these we accepted. Now it seemed to us that the option given was a cruel one. Our correspondent allowed us no elbow room, and gave us the choice of three definitions, as if it were to be assumed that the recollection of no other possible definition. This was hardly fair. We refused to pass any opinion on the terms proposed by our correspondent, and we observe that we have been sufficiently rebuked for the course we ventured to take. One charitable contemporary called us insincere, and another stigmatises our course as a subterfuge. But we need not mind these; we seldom receive fair treatment at the hands of our Christian brethren, who, as often as they proceed to judge us, are sure



to judge us wrongly, partially or upon wrong information. The question, however, is did we shirk the question? Let our readers say. Have we ever cared to conceal our views on Christ? Does not almost every issue of this journal contain our opinions on the subject? Surely he must be a bold man who would insinuate that we tried to shirk the issue. The blame, on the contrary, lies with our correspondent who ought to have known the rules of controversial warfare and met us on fair ground. Will he be good enough to think over the subject, and tell us if he has not judged us uncharitably?

THE other day some of our contemporaries condemned the Theists of the New Dispensation because they had in the holy eucharist substituted rice for bread and water for wine. The following passage from the *New York Independent* on a similar subject will be read with very great interest:—

In a very fresh column in *The Christian Advocate*, devoted to replies to correspondents, appears the following:

"Q. What do you think of a regular Methodist minister who habitually substitutes water for wine in the sacrament of the Lord's Supper?"

"A. We think it equally absurd and profane, and would never receive anything called the sacrament of the Lord's Supper administered in a way that charges Him who established it and who shed His blood for men with wickedness or folly in selecting the symbol."

Whereupon *The National Baptist* wants to know if it is not "equally absurd and profane" to substitute sprinkling for Christ's ordinance of immersion. "Equally," certainly; and there is no profanity nor absurdity in either case, in neither case of substitution would any one be so ridiculous as to charge Christ with "wickedness or folly in selecting the symbol."

We commend the spirit of the above to our contemporaries. After all is it not refreshing to hear that it is a Methodist minister who is accused in the above passage of having substituted water for wine? The *Bombay Guardian* would probably have advised him to use the juice of grapes.

DR. COATES read a very interesting report at the annual distribution of prizes to the meritorious pupils of the Medical College. As regards the general conduct of our students, he said, the Bengali portion carry off the palm this year. This proves that the professors understand their pupils and *vice versa*. It is only when this is not the case that a disgraceful scene like that at Sibpore occurs. Dr. Coates mentioned another fact which ought to receive serious attention. He said that the students were generally good readers, but not good workers. The following passage is quoted from the report:—

I am persuaded that, if English College degrees were made open by examination to students here, and the questions were such as could be got out of books, however big or numerous, Bengali students would surpass all competition.

The Proofs in this Examination I give.—(1) Dr. McConnell, in examining in anatomy some time ago, received a long description of the minute structures of the brain, given word for word from Grey's *Anatomy*, a large octavo of 800 closely-printed pages. The student was sent for the book and the answers not before him in proof of his having cribbed. The Babu at once cleared himself of the charge by repeating from memory other long passages from other portions of the same work, taken at random by the examiner. Dr. McConnell then showed the Babu a brain and asked him to point out the part from which the description had been so fully given, and this he was unable to do.

Here we have the largest acquisition of minute details from books, and the neglect of the simplest practical work and observation.

(2) Dr. Warden brought out the same thing in his examinations. Some preparations of mercury were not only described, but their chemical differences were recorded in admirable detail, and yet when the same substances were given to

the students, they did not know the most common of them by sight, nor were they able to discover what they were by chemical re-agents.

(3) In Offers of Prizes for Purely Practical Works.—The prize for clinical Medicine, which involves the regular writing out of cases at the bed side, has not been awarded this year also, because not one student would take the trouble to do the work.

He continues:—

What am I to say to all this, when students, who are most sensitive to the honor and advantage of gaining prizes in their College course, absolutely want attempt to gain those which involve practical labor or patient observation and record, and who will evade hospital attendance where possible?

There is not a Professor among us but is alive to it, and I may add, somewhat depressed by this great difficulty; but though depressed we are not disheartened. It is not because our students cannot, but because they will not work as indicated.

Dr. Coates is right. Not that they cannot, but they will not.

## THE DOCTRINE OF TRINITY.

THE doctrine of trinity is not new in our Church. It was enunciated and explained in our minister's lecture on Great Men fourteen years ago. What was understood as a told unravelling of a hitherto misunderstood mystery has now become a part of the Brahmo's spiritual life. We believe in God; and we believe also in His threefold manifestation, thus endeavouring to render our faith strong and immovable. Certainly our belief requires to be strengthened; it should be based upon something more than a mere intellectual conviction; it should be based upon evidence—evidence of the eye and the ear, if we may use the expression. Our proof of the existence of God, in the first place, is the vast creation in which we are placed. God appears therein as the Creator or Father. Every object that we see proclaims His existence. Even the breath we draw and give up and the throb the heart makes are witnesses of His reality. He is invisible, but the force that causes the currents to flow in our veins and arteries, and draws in the air to nourish us, is visible to us. Every object, every being in this world is an eloquent theist; man seems to be the only atheist in existence. He is Father, and we live, move, and have our being in Him. This is not enough, however. The second proof of the existence of God is seen in the lives of men. God manifests Himself before the world not only as Father, but as son. He sends us from time to time men of large hearts, fully devoted to Him, coming to us as the givers of wonderful revelations of His will. These persons have seen Him, and, therefore, can tell us what He is; have heard Him, and can, therefore, tell us what He wills. They are men who have no individuality of their own, and their souls, emptied of themselves, are filled with the spirit of God. They give us laws, found communities and lead men to salvation. Their life bears witness to the truth which they preach, and reveals the beauty of Him who sent them. They come to tell us of the Father, and they come to teach us also what ideal sonship means. They are representative men sent to remove the wants of the times or the places in which they flourish. Hence when we study them we understand also the kind Providence that designed their lives. We believe God as Father, and we also believe Him as son. There is a third, proof still. He appears to us as the Holy Spirit. Before the most devout souls He comes as the sublime inspirer, as the giver of new life, as the cause of the purest rapture, and the source of infinite

happiness. When the devout heart communes with him it is filled with holy enthusiasm; it leaves the filthy dungeon in which it is encased, and for a while soars high, rejoicing in the company of the eternal Spirit. When a person is inspired, he acquires strange powers. Though blind, he can see; though deaf, he can hear; though mute, he can speak; and though lame, he can walk. The impossible is rendered possible, the littlest of things can achieve the most marvellous exploits. His body puts forth a power entirely superhuman, and his tongue can speak in a tongue that is not earthly. He sees as other men do not see—he sees Hari where others see a void; He hears music where others bear witness to nothing but discord. He is the most eloquent of men, the most brilliant of poets; a prophet he is—a living miracle himself. He speaks as never man spoke—speaks the most marvellous of things incomprehensible to the ordinary intellect, but clear to the man who has understood the ways of Providence. He is a king, though the meanest of mortals; a judge, though the understanding be ever so poor. He is strong as a giant and can conquer the world by mere love. He is an inspired man speaking nothing but the language of heaven, observing nothing but visions of God. One such man can convert thousands and millions. He sees God, he hears Him; he is supported, strengthened and consoled by Him. Hence he is a fearless man whom the whole world cannot frighten. The Holy Spirit works in him, and he is saved for ever. Thus the last step is reached. We have before us the three fold form of God, revealing unto us the Father, Son and Holy Spirit. In His mercy He doeth all these; and may we be worthy of His love!

## THE CASE OF THE MISSIONARIES.

THE Magistrates of Calcutta sat last Wednesday to hear the cases of the missionaries, and though they promised judgment to-morrow, they gave out unmistakably their opinion that the Commissioner of Police acted beyond his powers in taking upon himself to stop preaching in the squares. We may postpone criticism till our next; but we shall take the liberty to say that this expression of the unanimous opinion of the Magistrates has sent a thrill of joy through the hearts of all sincere lovers of free discussion. We are not aware whether the cases of the other missionaries will be brought forward with fresh charges against them, nor whether Section 62 of the Police Act being given up, the Penal Code will be brought into requisition. So far as we understand it, the case against the missionaries has hopelessly broken down, and there does not seem to be the least justification for the steps which the Commissioner took to suppress public preaching. The Police Act, as Mr. Manmohan Ghose well pointed out, never conferred the least power on the Commissioner to exercise such an interference with private rights as he attempted; and the missionaries were throughout right when they contended that it was not against law that they stood, but against an order which again was against the law. This was the argument which we have used throughout, and we are glad to see that it has been found out to be the true one. The issue of this trial will prove to our countrymen how woefully they had misunderstood the bearings of the case. They were apparently led away by prejudice against Christian missionaries; but we pointed out



to them that it was not a case to be taken in that light. It was a case in which the freedom of individual citizens was concerned; and if it were allowed to go unchallenged, there would be no end to such interferences in future. It grieved us, indeed, to see our countrymen, some of them men of the highest position in society whom we honored and respected, carried away by a prejudice and a mere notion which has been proved to be a false notion. If they had occupied the broader ground of liberty, they would have found out the argument which has convinced Mr. Marsden, Mr. Amir Ali and their two colleagues. Let that pass, however. The question which we mean to deal with here is, what will Government do next? Our contemporary, the *Statesman*, which has all along been the exponent of the only rational argument that could be held on the subject, urges that the missionaries should now petition Government with a view to the final settlement of the question. We were in favor of petitioning a week ago, when we saw no prospect of an amicable settlement or a termination of the case. But now that the case is most likely to be decided in favor of the missionaries, we ask, what is the good of petitioning? If it has been proved that the missionaries have not violated the law, why not allow the law to run on in its usual course? And why petition Government on a subject which requires no looking after? It has been suggested that the authorities will not allow the law to remain as it is, and that amendments may be made to suit the caprices of any future Commissioner of Police. Well, let us wait till that time comes. As yet no indication of the views of the local Government has come out. It was given out in the course of the municipal debate that Mr. Harrison had obtained the sanction of Government to the steps which he had taken; and now it is given out that no such sanction ever came. At the Police Court Mr. Ghose argued on both probabilities, that is to say, whether sanction was given or not given. The *Statesman* told us the other day that Sir Ashley Eden was willing to receive a representation on the subject. Whatever it might be, our position is the same. We condemn Government because it allowed such a case to be instituted; and when instituted, allowed it to be dragged on against the better sense of every reasonable member of society. The scandal had proceeded so far that we were compelled to suggest last week that a representation should be made to the Supreme Government. It has been put to us that "it" would be foolish to expect the local administration to interfere when a case was actually pending. We do not understand the force of the reasoning. Why were not instructions sent to Mr. Harrison to come to an understanding with the missionaries? Would not such a step have prevented an ugly exposure of rulers arrayed against a lot of well-meaning individuals? The attitude of Government, indeed, is not very clear; and unless it were fully explained or some inkling given of it, we should never advise the missionaries to go up to it with a petition. Let them wait and see; in the meantime let things go on as usual.

#### THE NEW DISPENSATION INTELLECTUALLY VIEWED.

The expression "New Dispensation" has, we believe, now become familiar to most of

our readers. Those who ridiculed it when it was first made use of have come to see that there is some thing after all in the system of belief with which the Brahmo Somaj has identified itself. We think the time has come when readers of this journal should seriously devote their attention and thought to a study of this new birth, and appreciate its various scientific and intellectual bearings. Thoughtful persons must have been struck with the respectful hearing which the New Dispensation has already obtained from quarters the least expected. A Nuddee Pandit, deep versed in the Vedic lore, who had studied for twenty-six years at Benares, on hearing of our movement and reading some of the sermons delivered in the Brahmo Mandir, wrote a letter to the minister in which, after many expressions of appreciation of its truths, he broke out, "Really I see the great Father has created a new world," meaning by it the birth of the New Dispensation. Now, what can be the meaning of this language except the fact that our creed has some thing in it which touches the chord in the hearts of men of all religions. The Vedic scholar finds in these utterances the confirmation of the best thoughts and sentiments of the ancient Aryans, while a Christian, on the other hand, finds in them something that Christ would have approved. This strange harmony which the professors of two such obviously antagonistic systems as Hindism and Christianity find in the New Dispensation, stamps it certainly as a unique phenomenon in the history of religion. We say, therefore, let our opponents cease to ridicule. Call it what they may, the New Dispensation is destined to be the future religion of India, and we shall say why. The best side from which a student may view the system is certainly the intellectual one, and from the intellectual side we see that simultaneously with the rise and growth of Theism in India has sprung up in Europe a movement which, embracing all sciences, has come to include religion in the sphere of its many-sided operations. We spoke of the Socratic and Carlylean methods in our last issue; now the method which is pre-eminently the method of the nineteenth century, the method which gives rise to many sciences and establishes unity among them, the method which we recognise as the comparative method, is exactly the one which shows the New Dispensation to be the outcome of all generalisations in connection with the religious instincts of men. What the Brahmo Somaj has been independently working out of its own resources as a religion, is evolved in quite another way by scholars of the West to whom religion as a whole appears in the garb of a science, the laws of which require to be generalised just as those of other sciences are. In India it is a religion meant for human salvation, worked out by a band of devout worshippers under the special guidance of Providence; in England it is a science towards which all intellects are being impelled by the spirit of the age. It seems to us to be a wonderful contrivance of God that He is causing the same principle to be worked out in the East and in the West in the peculiar way of each. India is not strong in the scientific spirit, and hence she is allowed to bring her wonderful resources of the spirit to bear upon the problem of salvation; and the West is called to contribute its large share to God's work by scientifically demonstrating the truths brought forth by the East. In India it is religion; in Europe it is science; and both India and

Europe will harmoniously meet and embrace one day. Working independently of each other, they are doing the same work. The masters of the new science probably do not know what is being done in the East; they are moreover Christians. But the comparative spirit has given them a breadth, a largeness, an amplitude which the mere sectarianism of their religion cannot be credited with. In spite of themselves the larger spirit of theism is being manifested in their writings and utterances, and we hail in their broad faith the first distinct approach to the truths preached by the New Dispensation. The Brahmos of our Church are great admirers, and many of them greedy readers, of the works of Professor Max Muller and Dean Stanley, the two great lights of the broad church movement of our day. Both of them are deep versed in the ways of the comparative method. Both have admired the good which they have discovered elsewhere, and both have eschewed the littleness which seeks to confine itself within the four walls of a church. Now when such a man as Professor Max Muller, for example, finds in the *Upanishads* the confirmation of truths preached in the Bible and in Buddhism the anticipation of the best moral precepts of the New Testament, and when such a man as Dean Stanley has enlarged the vocabulary of the word "Son" and brought it to mean every worthy individual who breathes the spirit of Christ, whether living in the East or the West, whether Christian or heathen, surely the broad church has approached our own definition of the church of God—the church of what we call the New Dispensation. The time has gone, indeed, when professors of the Christian religion could without opposition or contradiction consign non-Christians and heathendom to the eternal fires of hell. If such a person were now to utter a sentiment like this, we are sure he would be hooted and hissed out of the stage as being too orthodox and unfashionable for the age. Just appreciate the progress which the spirit has made! Christian preachers approached our nation of barbarians, fetid worshippers all of them ignorant, uncultivated and cruel, past hopes of redemption unless brought to see the light through the portals of the church. Everything good and noble was Christian; everything bad and vile was Hindu. We were niggers, they were fair-colored; we were heathen, they were Christian; we were ignorant, they were enlightened. Our old civilization, manners and religion were ignored. What could niggers have in the form of a glorious ancestry? The prevailing sentiment lent the tone to the political institutions of the country. Never were people so much hated, oppressed and down-trodden as the Hindus before the discovery of the comparative method. The Christian Government of this country refused to recognise the nigger except as a thing to be trampled upon, and Christian preachers refused to recognise the heathen except as one to be pitied, and if refusing to be converted, one to be damned. The discovery of Sanskrit, followed as it was by the rise of such sciences as comparative philology and theology, dispelled the ignominy that sat upon the forehead of the mild Hindu, and gave him for the first time a recognised position in civilized society. Christian preachers rubbed their eyes and reluctantly admitted, though with many wry faces, our right to a high place in the scale of civilization. But even then the arrogance of religious superiority refused to recognise our claims. We might



be Aryans, said they, but still heathen; and so the struggle has been maintained till this day. That the triumphant spirit of the age will crush this arrogance, we do not in the least doubt. Divine science does not ignore any objects in creation. Just as in comparative physiology we observe the most contemptible worms are honored with a place in the graduated scale of animal life, so in the science of comparative religion, we must give a dignified place to the least and most contemptible of religions. As we cannot reject a worm from a treatise on physiology on the ground of its being contemptible, so we cannot reject a single system of worship on the ground of its being rude or worthless. The lowest of religions, like the lowest of worms, has its use, its dignity, its life and its value. You cannot call a snail dead because it creeps; in the same way you cannot call a religion false because it fails to satisfy civilized humanity. Every religion has its truths then, and to ignore this plain fact is to ignore human nature and strike at the root of human redemption. It is to the scientific spirit of the day that we owe this glorious, important truth. Religion, because it fails to grasp this truth fails to bring the peace and goodwill so much expected of it. Why is it that there is so much bloodshed in the world; why is it that the various religions we see around us are so hostile to each other; why is it that Christendom is so dead arrayed against Islam, and *vice versa*; why is it that the Protestants so heartily abuse the Roman Catholics and the Roman Catholics the Protestants; why is it that it is so much necessary for a Christian who wishes to exalt Christ to damn Mahomed; why is it that the Hindus must be so intolerant of Christians and the Christians so unsparing of the Hindus; why is this bitter strife, this eternal wrangling, this warfare, this cutting of throats, this calling of names? Has God erred in His judgment? Has he really wished to send peace to the world, and has He sent us the wrong instrument at last? The spirit of science beautifully answers one and all of these questions. There can be no peace where there is no love, and there can be no love where there is no mutual appreciation. If you find nothing worthy in me, you are not bound to esteem me. So no religionist is bound to love another who shows no estimable truth in his possession. It is in this way that a Christian felt he was bound to abuse a Mahomedan. The spirit of science, however, has made such an attitude impossible, not to say ridiculous because out of date. Every religion has its truths, and it is our duty to appreciate them. Thus, there is a clear ground of friendship among men. We have not been overlooked by God; you have not been overlooked; so both you and we have truths. The New Dispensation goes further. It says that every great religion is a dispensation by itself, and every founder of a religion is a prophet; and it recognises both the religion and the prophet as providential. Here is then the gate open to the temple of peace. Let mankind recognise the great truth, and it will find in the New Dispensation the best peace-maker that God has sent to the world.

### Brahmo Samaj.

The minister is again suffering from a slight attack of vertigo. The last number of the *New Dispensation* did not, therefore, appear till Friday, a day later.

Who are the enemies of the New Dispensation? 1. Those who diabolize in Providence. 2. Those who scoff at Inspiration. 3. Those who hate asceticism. 4. Those who dislike prayer. 5. Bigots and fanatics. 6. Sensualists and drunkards. 7. Sectarians. 8. Unscientific men. 9. Worldlings. 10. Worshipers of old systems and dead books.—*New Dispensation*.

We are requested to acknowledge with thanks the following contributions towards the Brahma Mandir Fund:—

A Friend, Kulna	Rs. 161-0-0
Babu K. B. Sen	50-0-0
" " Kunja Behary Deb	15-0-0
A Friend, Chorbagan	10-0-0
Total	Rs. 246-0-0

A Native Christian of the Madras Presidency, now in Kentucky, United States, America, writes a most sympathetic letter regarding the New Dispensation movement. He says:—"As long as I am staying in this country I will stand up by you. Inasmuch as we all in hand, to do what I can for the sake of spreading our New Dispensation. I pray that God may raise up many among our countrymen under this glorious Dispensation, that they may preach the Fatherhood of God and the Brotherhood of man to all nations. I trust you may live many many years for the sake of our dear countrymen, and build up many Temples in all parts of the country, and preach the everlasting gospel of the New Dispensation." We need hardly add that we appreciate fully the patriotic sentiments of our distant countryman.—*New Dispensation*.

### IMMERSION IN JORDAN WATER, OR THE NEW BAPTISMAL CEREMONY.

THE Ceremony of Overcoming Temptation which was initiated on Tuesday, the 7th, was consummated on Sunday last. What began with Fire ended with Water. The typical destruction of carnality was naturally followed by the symbol of new birth. Fire killed and consumed the old man, Baptism evolved the new man.

After Service in the Tabernacle the devotees congregated in the family Sanctuary. The minister took his seat on the *veli*, and offered a short prayer to the following effect:—

"Eternal Spirit, we Thy pilgrim servants, desire to go on pilgrimage to the Jordan, in the Holy Land, for our redemption's sake. We desire to be where, eighteen centuries ago, Jesus, Thy son, was baptized. Gratify, Thou, our heart's longing, and guide us and cheer us in our pilgrimage."

The devotees then formed a procession, and solemnly moved on, singing a hymn with the accompaniment of the *mrindanga*, the conch shell and cymbals, till they reached the bathing ghaut of the *Komati Srahar*, the tank attached to the Sanctuary. The place had been decorated with flowers and evergreens, and the flag of the New Dispensation was waving in the breeze. The devotees took their seats upon the steps of the ghaut; the minister sat upon a piece of tiger's skin, stretched upon a wooden *pedi* erected for the occasion. The service prevailed. It was near midday, the torrid sun burning overhead, when the minister addressed his people as follows:—

Beloved brethren, we have come into the land of the Jews, and we are seated on the bank of the Jordan. Let them that have eyes see. Verily, verily, here was the Lord Jesus baptized eighteen hundred years ago. Behold the holy Waters which were the Son of God immersed. See we here the blessed Jesus, and by his side John the Baptist, administering the rite of Baptism, and behold in the sky above the descent of the Holy Ghost. All three are here present, Father, Son, and Holy Spirit, spiritually united. Pilgrims—others, mark their union to-day on this hallowed spot, and see how the Water shineth in celestial radiance.

O THOU GREAT VARUNA, WATER OF LIFE, Sacred Water, Mighty Expanse of Seas and Oceans and Rivers, we glorify thee, Thou art not God but the Lord is in thee. Thou art full of the beauty and glory of Heaven; each drop revealeth the Divine face. Thou art the Water of Life. A most helpful friend art thou unto us. From the clouds above thou comest in copious showers to quench the thirst of the parched earth and to

fertilize its soil. Thou fillest rivers, seas and oceans. Thou causest the dry earth to become fruitful, and thou producest plentiful harvests of fruits and corn in abundance, for our nourishment. O friend of the human race, thou satisfiest our hunger, thou appeasest our thirst. Thou cleansest our body and our home, and wastest away filth and impurity. O thou great purifier, thou healest disease and thou givest health. Cooler and comforter, daily we bathe in thee, and feel refreshed and comforted. Ships freighted with riches float upon thy bosom, and bring us affluence from distant shores. O serene pacifier, thou extinguishest all agony, and refreshest the troubled mind. O true friend and benefactor, our venerable ancestors loved thee and honored thee, and adored thee. And to-day, as in days gone by, the Ganga, the Jamuna, the Narmada, the Godavari, the Kaveri, the Krishna, and all the sacred streams in the land are greatly revered by the people. Say mighty Varuna, dost thou not suggest to Buddha the idea of Nirvana, O thou extinguisher of the fire of all pain and discomfort. And Jesus too magnified thee, and he praised thee as none ever did before. For he saw and found in thee new life and salvation. In the holy Jordan was the Son of God baptized. We praise thee, we bless thee, Holy Water. Rain and river, lakes, seas and oceans we bless and magnify.

The minister read the whole of Matthew, Chapter III., "In those days came John the Baptist preaching in the wilderness of Judea, &c."

He explained the true secret of Baptism thus:—Why did Jesus plunge into the Water of the river? Because he saw the Water was full of God. The Omnipresent Spirit of God he saw moving upon the face of the Waters, and in every drop sparkled Divinity. In such holy Water, in the Jordan of divine life was Jesus immersed. And as he dipped into the Water he dipped into Divinity, and straightway he came out of the Water, full of new or Divine life, and the Holy Spirit overcame him, and his acceptance by God as His "beloved son." Thus in him was the Father glorified, and likewise the Inspiration of the Holy Ghost. Behold, my brethren, the Water; before us is full of the Lord, and blessed are they who are baptized in it, as was Jesus of Nazareth.

The minister anointed himself with flower-oil and went down into the Water. Standing with his head above the Water and reverently looking above, he thus prayed:—May I behold Thy bright and sweet face, O God, my Father, in the Water that encompasses me! Convert this Water into the Water of grace and holiness that I may be immersed in life everlasting. May Thy beloved Son abide in my soul! May John the Baptist be here to administer unto me the sacred rite! And may Thy Holy Spirit hover over my head and inspire me!

Thus saying he thrice immersed himself, saying "Glory unto the Father," "Glory unto the Son," "Glory unto the Holy Ghost." To magnify his Three-in-one, he dipped once more, saying, "Blessed be SACCHIDANAND—Truth, Wisdom and Joy in One!"

With the Water he washed his eyes and ears, his hands and feet, and prayed with clasped hands:

O LORD of RIVERS and SEAS,

Lord of Water, cleanse Thy poor servant, and purify my body and my soul. Thy holy spirit encircle me right and left, before and behind. I have plunged into Thy holiness and love. Thy power, wisdom and joy. In the river of Thy sweet nectar have I been immersed, O *Sacchidananda*, and great is my joy. I thank Thee, and I bless Thee, O God of my salvation, O Merciful Father, that Thou hast baptised me with the Water of life eternal and with Thy holy spirit.

The Singing Apostle then poured Water upon the minister's head.

A number of earthen and metallic vessels were then filled with *Santia*, or Water of Peace.

The minister came out of the water with his *Kandanda* filled with the Water of Peace, and sprinkled it over the heads of the assembled devotees, all shouting together "Peace, Peace, Peace."

Some of the devotees then reverently went through the Ceremony of Immersion, while the minister changing his dress put on the ascetic's yellow robe.

The whole party having left, a number of ladies and children of the New Dispensation came to the spot, and, after Immersion and a short prayer, joyfully carried home the Vessels of Water.



## BRAHMO PULPIT.

## THE THREE GREAT WARS.\*

[Translated.]

THE three great wars, "O Master, recite to me the three great wars that took place before the advent of the New Dispensation; and tell me what great truths the Merciful God revealed therein." Well said, answered the Master; listen to the tale of the great wars, and understand the phases of Divine love. When idol-worship was fearfully prevalent in this country, and the darkness of idolatry covered all sides, it pleased the Sublime Dispenser, the God of India, to show His kindness and glory. He then revealed to the intellect of a few high-souled individuals the true knowledge of God. They thereupon boldly sounded the trumpet and raised in India's skies the banner of the "One God without a second." Many of the inhabitants of Benal and India learnt from them that sublime name, *Brahma*, on the one hand, the Theists raised their flag, on the other, the idolaters hesitated not to accept the challenge and attack their opponents. Thus a furious war ensued. Who knew which side would win? Men of little faith thought that the majority would gain the victory. But truth triumphed. At the advent of the sun of truth, the mists of idolatry were gradually dispersed. The Supreme God began to reign again, where once the people had renounced Him and sworn their faith to idols. The flag of the only God continued to float. His glory and power began to be manifested. Strong in His strength, strong in the strength of truth, the worshippers of God began to demolish the fortresses of superstition and falsehood, and with His aid they triumphed in the end. With bold faith they exclaimed "God is one, not two or three; there is no God but God, there can be no God besides the one God." This truth was obtained as the result of the first war, and it became firmly established in the land. In this war God triumphed, and His obedient worshippers were expelled from the orthodox Hindu society. For a certain time we fared peacefully in the course of life, and under the mercy of God the Brahma Samaj was established.

For the second time the war trumpet was sounded. The small body of monotheists became again divided. In the first war they had detached themselves from the large community of the Hindus. In the second it was the God-fearing Brahmos who were loyal to conscience, that were detached and expelled from the larger body of those who merely believed in God. The first was the war of theism, the second was the war of conscience. So there was discussion in our small community. The majority continued to be satisfied with mere knowledge of God; but there were a few who were sternly determined to apply their knowledge to the details of life. Said the latter, "it will not do to meet once a week and take part in congregational worship; we ought to act according to our beliefs, thus fulfilling the will of the Almighty. We ought to consign our lives to Him. Nothing should be done which was not consistent with his will or with the dictates of conscience; the least details of life should be adjusted according to the decrees of conscience." The first-named party did not consent to advance so far; hence they became hostile to those that upheld the supremacy of conscience, and at last expelled them from their society. This was a more serious war still. The great God beheld the struggle, seated on his endless throne, and gazed the minds of the youthful warriors with holy courage and lit in them the irresistible flame of enthusiasm. At last conscience triumphed. The devout and conscientious worshippers zealously enlarged the kingdom of conscience on all sides, while the older party became gradually dry, lifeless and spiritless, and under the control of stern law cultivated lifeless religion. The youthful band detached from their elders, prayed in this style, "O God, let our will be as Thy will. In the celebration of social ceremonies, in the discharge of household duties, in our daily dealings with men, give us the power, great God, to carry out Thy will." In this manner the second war resulted in the unfurling of the banner of Divine will in the skies of India and the establishment of the throne of conscience in the Brahma Samaj. In the first war truth triumphed, in the second it was the triumph of conscience or heaven's will.

Once again the war trumpet blew; once again the implements of war glittered under the rays of

the sun. A third war was imminent, and great was the agitation thereof. It was the hardest fought of all wars; the battlefield chosen was the ground of inspiration or *adesh*. The combatants occupied their grounds. One party was for inspiration and the other against it. The devout worshippers of conscience alluded to in connection with the second war; said—"The dictates of conscience are the voice of God and are the conscience of His will. If our wills are regulated and subordinated, we can hear the Divine voice and experience the influence of the Holy Spirit." The enemies of conscience thought otherwise. They said—"God has no reason; if we act according to it, we may be religious. God never directly reveals His will to men, and none can hear His commanding voice." A dire struggle ensued; cannon balls rose into the air and fell; pillars of smoke ascended the skies. The third war, like its predecessors, was the decree of Heaven, and it was the means of facilitating progress and bringing peace and happiness to the believers. The great truth, assumed the name of this, that we should accept conscience as the voice of God, that God reveals himself before His chosen disciples, and descending in the shape of life and power in their lives, inspires them with His spirit. The Lord is obedient to those that love Him; it is to preserve the latter that He guides them. It is related that Krishna, in days of yore, assumed the name of the "Pandava friend," and in this capacity became the charioteer of Arjuna. In the very same manner the Lord, who was the friend of those that believed in His inspiration, became the charioteer of the New Dispensation. The Lord himself, the friend of the devout, led the chariot, and gave victory to his disciples. It conclusively demonstrated the fact that even in this material Kaliyuga the Lord preserves his disciples by directly speaking to them. That we can see the invisible God with the eyes of faith and love; that we can hear the infallible voice of the speechless God with the ear of conscience; that we can touch Him who is nearest to us, and that we can commune with him in the yoga of inspiration—these are facts which we are bound to accept and act up to. That in this Kaliyuga when thousands do not even acknowledge the existence of God, His chosen children, after being acquainted with His will and fortified with prayer, should go on triumphing in their struggles with the sins of the world—this is a fact which was gloriously revealed during this third war.

Three priceless truths have been obtained in these struggles. In the first war the one God or the only Father of the universe was proved; in the second, the glory of the one, obedient to the will of the Father or conscience, was proclaimed; in the third, the throne of the Holy Spirit was firmly established in the souls of the faithful. The Lord God said to his disciples, "Establish the temple of the trinity—*sachchidananda*." This is a compound of *Sat* (the true or Father), *chit* (the intelligent or the Son), and *ananda* (joy or Holy Spirit). The New Dispensation is composed of these three truths, this trinity constituting the threefold aspect of the Lord. Marvellously has this consummation been wrought. The three wars resulted in the victory, respectively, of the Father, the Son, and the Holy Spirit. When the throne of the one God had been established, a number of worshippers understood that no one could be holy or happy if he merely worshipped once a week. Hence we should discharge the duties of life in obedience to the will of God and the dictates of the conscience. We should, as I say, "Lord, not mine but thine will be done, and the course of my life." As obedient Jesus spoke the same words at Jerusalem, so did the devout Theists of India. The will of the Father should harmonize with that of the son; one should devote his heart and life to the wishes of the Father. Mere worship of the Father results in nothing. In this manner the spirit of Jesus became the spirit of the Brahma, both being bound together by the thread of conscience. The second war proclaimed the union of the Father and the Son. The Bible speaks of Jesus in the words of God. Now *Chit* means intelligence or wisdom, in other words wisdom that is incarnate in the good soul of man. In other words, the will and the power which were in the Son became triumphant. But the Bhagavadgita was not yet complete. A man who served conscience might yet remain far from God. To bring the obedient Son directly inspired and guided by the voice of God. One who is not led by the Holy Spirit cannot bear the infallible voice of God, nor can he be pure and happy. The Holy Spirit is otherwise

called the giver of gladness in the Christian scriptures. Thus the old Aryan expression *Sachchidananda* is found to convey the same meaning as the Christian Trinity. First *Sat*, that is one God without a second, who has no name, no title, but whose only name is "I Am." Hence *Sat* denotes the Father, *Chit* the Son, and *Ananda* the peace and happiness given by the Holy Spirit. The New Dispensation is the union of these three ideas.

## Literary, Scientific, &amp;c.

A bust of Carlyle is to go into the poet's corner in Westminster Abbey.

At Eton College, there are 964 noblemen and gentlemen now being educated. The list includes an Indian Prince. Who is he?

THE Rational Dress Society, the objects of which are to promote the adoption, according to individual taste and convenience, of a style of dress, based upon considerations of health, comfort and beauty, has prepared a model costume which may be seen at 27, Mortimer Street, W., London.

At a meeting of the Free Church General Assembly, 668 members present, it was decided by a majority of 178 that it is no longer "safe or advantageous for the Church that Professor Smith should continue to teach in one of her chairs." That is to say, he is deprived of his chair.

THE first coins struck in the United States bore a portrait of Martha Washington, the great General's wife. When, however, the General saw the likeness, he was highly indignant, and before any more money was issued he had the features of effigy altered, and a cap placed on the head. This being the original of the present Goddess of Liberty on American pieces.

A MAN came to Mr. W. R. Bradlaugh, the brother of the atheist M. P. for Northampton, at the close of one of the recent services in the Broadmead Rooms, Bristol, in deep distress of mind, and stated he had been at one time a Sunday school teacher, but through reading C. Bradlaugh's infidel newspaper and attending the lectures of secularists had fallen away. He has again joined the Christian Church, and become a virtuous and happy man.

WE are informed that Mr. H. I. Iwell-Phillips has just discovered in Warwickshire a valuable collection of documents throwing considerable light on the social position and history of Shakespeare's connections in that county. Among other matters of interest, it seems that, throughout the poet's youth, his uncle Henry rented a considerable quantity of land under Bartholomew Hales at Snitterfield; and, by a chain of curious evidence, the exact site of his farm has been ascertained. It was situated on the brow of the hill near the church, skirting the road to Luscombe.

A STENOGRAPHIC machine is now in use at Paris. It is worked by means of a keyboard and an alphabet of six elementary signs, from which are combined seventy-four phonetic letters. As fast as a person can speak, the operator can print his words in these signs, which can be learned in a few months. It is suggested that blind people would probably make good operators, from the acute sense of hearing which they commonly possess. The machine is adapted to any language; and if the word is spoken with deliberation, the operator can record them, although they may be to him in an unknown tongue.

THE Nihilists have promptly answered the Czar's manifesto of autocracy by a circular eulogising the "martyred criminals" of March 18th.

\* Substance of a sermon delivered by the minister in the Brahma Mandir.



recounting the hardships indicated upon their imprisonment and exile of brethren, the "true believers," roundly abusing the late Czar, telling Alexander III. that he is deceived and swayed by false counsellors, and appealing to him, the "Czar of all the Russias by God's grace," to rule by "God's grace," and to "put no trust in those persons, who by their perverse counsels brought about the 13th March, but gather your people around you, listen to them without prejudice, and your Majesty need not fear another catastrophe."

THERE is now being erected over the grave of "George Eliot," in Highgate Cemetery, a handsome memorial stone. It is in the form of an obelisk 12 feet in height, designed by Messrs. Macdonald, Field, and Co., and is a beautiful specimen of the blue or Aberdeen granite. The pedestal bears the following inscription in gold letters:—

"Of those immortal dead who live again  
In minds made better by their presence,"  
Here lies the body of  
"George Eliot,"  
Mary Ann Cross.  
Born 22nd November 1819,  
Died 22nd December 1880.

ONE of my friends asks me, says Aunt Patience in *Christian Union*, if any of my young people can classify these animals, which are so skillfully put into rhyme:—

Alligator, Beetle, Porcupine, Whale,  
Bobolink, Panther, Dragon-fly, Snail,  
Crocodile, Monkey, Buffalo, Hare,  
Dromedary, Leopard, Pelican, Ox,  
Epling-bird, Rainsdeer, Anaconda, Fox,  
Guinea-pig, Dolphin, Antelope, Goose,  
Humming-bird, Weasel, Pickering, Moose,  
Ibex, Rhinoceros, Owl, Kangaroo,  
Jackal, Opossum, Toad, Cockatoo,  
Kingfisher, Peacock, Ant-eater, Bat,  
Lizard, Ichneumon, Honey-bee, Rat,  
Mocking-bird, Camel, Grasshopper, Mouse,  
Nightingale, Spider, Cuttlefish, Grouse,  
Ocelot, Pheasant, Wolverine, Auk,  
Periwinkle, Ermine, Katydid, Hawk,  
Quail, Hippopotamus, Armadillo, Moth,  
Rattlesnake, Lion, Woodpecker, Sloth,  
Salamander, Goldfinch, Angle-worm, Dog,  
Tiger, Fleming, Scorpion, Frog,  
Unicorn, Otter, Nantius, Mole,  
Viper, Gorilla, Basilisk, Sole,  
Whippoorwill, Beaver, Centipede, Parrot,  
Xantho, Canary, Pollywog, Swan,  
Yellow-hammer, Eagle, Hens, Lark,  
Zebra, Chamelon, Butterfly, Shark.

We extract the above to convey a hint to our schoolmasters.

## Selections.

### A GERMAN LAGO.

(Punch.)

At the Theatre Royal, Berlin.

CASSIO—France; RODRIGO—Italy.

"Now, whether he kill Cassio, or Cassio him, or each doth kill the other, every way makes my gain."—*Othello*, Act V, Sc. I.

### MARRIED PEOPLE WOULD BE HAPPIER

In home trials were never told to neighbours. If they kissed and made up after every quarrel. If household expenses were proportioned to receipts.

If each would try to be a support and comfort to the other.

If each remembered the other was a human being not an angel.

If both parties remembered that they married for worse as well as for better.

If men were as thoughtful for their wives as they were for their sweethearts.

If there were fewer silks and velvet street costumes and more plain, tidy house dresses.

If there were fewer "please darling" in public, and more common manners in private.

If masculine bills for fancy Havanas and feminine ditto for rare lace were turned into the

general fund, until such times as they could be incurred without risk.

If wives and husbands would take some pleasure as they go along, and not degenerate into more toiling machines. Recreation is necessary to keep the heart in its place, and to get along without it is a big mistake.

If men would remember that a woman can't always smiling who has to cook the dinner, answer the door bell half a dozen times, get rid of a neighbor who has dropped in, tend to a sick baby, tie up the cut finger of a two-year old, gather up the playthings of a four-year-old, tie up the head of a six-year-old, and get an eight-year-old ready for school, to say nothing of sweeping, cleaning, dusting, &c. A woman with all this to contend with, may claim it as a privilege to look and feel a little tired sometimes, and a word of sympathy wouldn't be too much to expect from the man, who during the honeymoon wouldn't let her carry as much as a sushade.

## TRUE MEANING OF THE FIRE CEREMONY.

(New Dispensation.)

THE *Hon* ceremony, which we noticed the other day, was a combination of many types and symbols, ideas and principles, classically made out one. They were not of course elaborated separately by much reflection and thought, and then moulded and mixed together into a heterogeneous compound. The whole thing, however, was evolved as one solid and synthetic unity, typical of a deep spiritual principle, namely, the slaying of carnal propensities. In this rite the observant eye will find Christ's Temptation, Buddha's Temptation, the Hindu Rishi's *Hon*, the Parsi's Blazing Fire in the Temple. The chief idea in it is "Get thee behind me Satan." This idea has been worked out in a perfectly national style. To a Hindu fire naturally commends itself as a destructive and purifying agent, and in his mind cannot fail to suggest grand traditional associations of the ancient *Hon* ceremony, which was used in Vedic days to destroy both physical and moral evil, to purify the atmosphere to keep off ferocious beasts and venomous snakes, to ensure the safety and peace of the hermitage, and thus to help in various ways the *Yogi's* spiritual culture. Hence is it that the modern Hindu devotee lighting up the Vedic *Hon* fire to burn the six Satans of his carnal nature. These are the *Shara Ripu*, or six enemies, namely Lust, Anger, Covetousness, Infatuation, Pride and Envy. The *Hon*, then, under the New Dispensation, symbolizes the burning up of carnality in the blazing fire of Divine holiness, and marks the turning point in the life of every disciple of Christ, where the soul in the strength of the Lord resolutely overcomes temptation, says unto evil "Avant," and accomplishes the negative or destructive work of sanctification before entering upon its positive side, which is the attainment of new life through Baptism.

## ANOTHER WORD ABOUT GOETHE.

By HAMILTON W. MARIE.

THE publication by Little, Brown & Co. of Herman Grimm's "Life and Times of Goethe," in the admirable translation of Sarah Holland Adams, gives fitting occasion for another word concerning this remarkable man, not in the hope of throwing any new light on genius and career to the consideration of whose various aspects the highest critical ability has long been devoted, but to indicate, if possible, one or two characteristics, which, apart from the genius which shines through the poet's whole life, have so long held the attention of the world. Grimm's biography is a notable work, and as such has been so many times reviewed with details and personal gossip, but lucidly portraying these experiences and incidents in the great man's career, which were transmuted by the subtle chemistry of genius into art. Fortunately, indeed, is the man of genius who finds, as in this case, a biographer with sympathy and insight to bring together in one narrative the life of action and the life of thought, and thus to disclose the vital union between the real which the world sees, and ideal, in which silent and alone, the poet lived his deepest life.

Nearly half a century has passed since Goethe died in the little town, which his presence had elevated to the rank of a European capital. In that period every year has produced some contribution

of greater or less worth to the world's knowledge of the man and his doings, and if extent and minuteness of investigation and discussion afford any measure of fame, Goethe's influence is still widening and deepening. The yearly production of biography, criticism and exegesis of all sorts has reached such proportions that a *Goethe-Jahrbuch*, or annual, will hereafter be issued to arrange, classify and comment upon this accumulating literature. Probably no writer save Dante has ever been made the focus of so many concentrated rays of intelligence; and that after the curious and penetrating scrutiny of a full century, beginning with the publication of *Die von Barthshagen* in 1773, the world should still find so much to interest and stimulate is thought is evidence indubitable that manifold as were Goethe's defects, there was in him in rich measure that vitalizing and inspiring genius the appearance of which is always the beginning of a new age in the history of thought.

We know almost nothing of Shakespeare's life, and in Dante's troubled career there is little which the most painstaking scholarship can throw no clearer light than that of conjecture; but in the case of Goethe, the difficulties arise rather from a superabundance of material than from poverty of information. His eighty-three years were lived in the full light of a great fame; no one of any note thought his education finished until he had met Goethe, and so almost every man of contemporary eminence in Germany has left some portrait of the poet. Few men have kept fuller records of their moods, experiences and occupations than Goethe; of the earlier period of his life especially there is the "Dichtung und Wahrheit," in some respects the most notable of autobiographies. One secret of Goethe's immense productivity as a writer, and his power of composition; he was never in haste, but he was never at rest; and this continuous and normal activity left records of itself more frank and full than in the case of any other man of genius. Of "Faust" especially, the greatest literary creation of modern times, and the condition of which was contemporaneous with Goethe's whole active life, we have the fullest history, and are able to study at first hand all the stages of its growth.

The fact that Goethe left such abundant material for biography and criticism is one explanation of the marvelous energy and zeal with which such enterprises have been carried on by many hands, but it is only a superficial solution of the problem; and the secret of the interest which the man and his work continue to excite among thinking people lies in the fact that, more than any other who has lived and wrought in the last two centuries, Goethe is the true representative of the modern spirit and habit. He, more than Napoleon, or Spencer, or Wordsworth, is the man of the age. The struggle of the physical organization to adjust itself to the environment is the most fascinating and inspiring branch of scientific study, a new it is the record of progress along the lines of animal life; but the struggles of the soul to bring itself into harmony with the spirit of the age—to find language for its thought and work for its energies—these are the charm and the inspiration of literature. The legend which the Greek read at Delphi is written over every man's soul, and self-knowledge is the pursuit into which all men of genius, imagination and thought are irresistibly drawn. The age has insatiable curiosity about its great man because in him each man discovers in heroic acts his own ambitions, and while he studies another he studies his time scrutinizing himself. Goethe stands for modern thought as truly as Dante stands for medievalism and Shakespeare for the Renaissance. His external life was hampered by traditions of a society still set in ancient forms, but his creative faculty was in the main untrammelled, and he projected himself beyond his age and his province far enough to breathe the air of the future and catch the vision of the world. His gifts of imagination were as splendid as those of his great predecessors in the literary art; but he used them with more constant recognition of the demands of judgment and the criticism of fact. The creative instinct and the scientific method were in curious alliance in Goethe; he believed in his intuitions, but the scientific tendency was so strong in him that, like us, he waited for some reinforcement of his convictions from without. Pure idealism doubtless tempted him, as it has tempted every great poet, to enter its cloudland of alluring and vanishing beauty, but he was too firmly rooted in actuality, he saw too deeply into the significance of the physical universe, to yield to the half the allegiance which only the whole should receive.



It is a striking fact that the parentage of every character, which appears in Goethe's works, can be traced to some actual persons, whom the poet had known and from whom he had taken some typical trait. No great writer ever drew more largely upon life as he found it about him for the purpose of artistic creation, and his success can be measured in every instance by his fidelity to the fact which he saw and by the sincerity with which he reported it. Gretchen is as true as a wild flower; Iphigenia is as true as the least only a rare and delicate piece of art. From "Werther," written in his twenty-fourth year, to the "Elective Affinities," published when he had passed his sixtieth birthday, Goethe was translating life into art with more or less truthfulness, but the germ of every creation was always in some actual person or experience. No writer ever verified his intuitions by a more constant reference to the world of experience and fact, or strove more steadfastly to keep the real and ideal in natural relations with each other. Goethe fails only when he departs from his habitual method and loses for the moment his hold upon life.

He held to observation not from lack but from excess of imaginative power; discerning in facts that were barren enough to the common observer a poetic significance that made nature the open door to the spiritual realm and concrete life the fullest statement of the absolute truth. He discerned the deep relations of things, traced imaginary kinships from the highest to the lowest, and came as near making science poetry as any one who has ever looked at nature from these opposite sides and known that both are true. It was no accident that he divided his time between art and science, that he was familiar with the technicalities of two or three arts, and at home in twice the number of sciences; nor was it an accident that his greatest contribution to humanity was the discovery of the typical plant. He stood at the meeting of the ways, and not with those scientists who have gone so far on one road or with those poets who have gone so far on the other that they cannot see the points of convergence. In this union of the scientific spirit with the poetic mood he is representative of our age; but in the harmony with which he held to both he is still far in advance of us.

If a word might be ventured concerning that master piece, which, like the Egyptian sphinx, has not only furnished a riddle which all the world has been trying to solve, but which is in danger of being buried by the accumulating drifts of elucidation and explanation, it would be that "Faust" is by far the most important literary work of modern times, because it is so instinct with humanity, so entirely woven out of the very warp and woof of circumstance, so directly and purely representative of our age and spirit. Goethe is at his best in this noble drama, in which the characters are at once individual and typical, ideal and historical; and we read and re-read it with unqualified interest, because we find our age mirrored in the depths of passion and thought and action. It is true that critics have found more in "Faust" than the poet himself discerned in it; but Goethe, like every great imaginative soul, was unconsciously prophetic, and spoke in the present tense of that which lay hidden in the mists of futurity. His drama is the tragedy of modern life, because it discloses with such marvelous clearness the inevitable recoil of the soul from the quest of knowledge, pushed over the broken laws of the spiritual nature, and bearing at last the bitter fruitage of despair and death. Science detroned superstition, but, given absolute power, it becomes a tyrant more rigorous and inflexible than any other in the long history of thought. Faust got his knowledge as our age gets much of its wealth of facts, at far too great a cost. It is as easy to sell a soul for knowledge as for money or power; and what shall it profit a man if he gain the whole world of science and lose the spiritual insight which alone can give it meaning and value? But Faust does not rest here, nor will our eager and inquisitive age; like him, it will find its soul again in some sublime service of humanity, renouncing the real and the ideal, the seen the unseen, the physical and the spiritual, science and poetry, in divine and lasting harmony.

#### THE LEGEND OF THOMAS.

[The following extracts are from Mr. James Freeman Clarke's recent story on Chris'. The first portion relates to an interview which took

place between Matthew and Thomas, the hero of the story. The rest will be understood as the reader goes on.]

Then he broke forth, like a swollen stream in times of rains, O Thomas! marvelous things have come to pass, and greater are coming. A new prophet seeth through all veils, and the hidden worlds of God are naked to his eyes. He reads the thoughts of men, and shows unto each man his own soul. The power of Yahveh goes with him.

He loves to heal the sick; and when he touches them with his hand the demon of disease flies affrighted away. With my own eyes I saw the spirit of madness leave a raging man, of whom the moon demon had possession. Yet he is not such as I deemed a prophet to be. He hath in him no bitterness but is ever gentle and kindly. He dwells not in deserts, but among men.

Neither will he receive thanks, but teaches men to thank God only, since all good things come from God. And I asked why he forbade us to tell of all his goodness. And he said "Call not me good. None is good, save God. When I deal with my right I let not my left hand know it." Then I asked, in my left hand teacheth he concerning the "Kingdom that is to come," according to the prophets? "Strange things," answered Simon, "and such as I do not understand. For he tells us we are not to hate the Romans, nor doth he announce their desolation. But at one time he said that those who would be Children of the Kingdom must love even the Romans and pray for them." "Then is he not true prophet of Yahveh," cried I. "What! Must we love these Romans, who trample down our worship, defile our temple, corrupt our people, and make slaves of the children of God? How is the Kingdom of the Son of the Living and Everlasting Father? We totally destroy out of the land these devouring plagues?"

"The thought of my heart resembled thine," said Simon. "But when I am with him his words fill my soul with such a hope that I am sure he speaketh the truth, though I may not understand it. How sayest thou, brother Andreas?" "My thought is like thine," replied Andreas, "and has been ever since I heard the baptist call him the Lamb of God." But thou hast not told Thomas what the New Prophet is. He comes from Nazirah, that little place among the hills, on the side of the shoulder of Lebanon. And his name with his people is Joshua-bar-Joseph; but the Greeks call him Jesus. "A poor prophet," said I. "He send forth a Prophet. Its people are a proverb for their ignorance of sacred things. I know no prophet, whose teachings are of love to the Romans! I am still a Jew! . . . But how is it that ye, Simon and Andreas, are friends of one who differs so widely from your great master Johanan Baptist, whose fame came to me even in mighty prophet, so that a wild man who set his face like a flint, and whose word was with a voice like the sea, and whose words are so low and soft that no man speaketh his name?" "O Thomas," answered Andreas, "I tell thee a thing marvelous yet true. Even Johanan, the Baptist bowed himself before this man of Nazirah, saying, 'I am not worthy to unloose the thongs of thy sandals.' From Johanan himself we receive the command to follow after Joshua-bar-Joseph; for he said, 'He shall baptise you with the Spirit of God and with fire.' The meaning of his saying I know not; but the words I repeat as I speak." "And Simon continued, 'We first saw him at the river Jordan, where great crowds had come to the Baptist.' Many had heard Johanan must be the 'Coming One.' But he denied it, saying, 'I am only a Voice crying before him. But he is near! I see him standing on the threshing floor. The Kings and Roman soldiers are about him. The Land of the Angels, to which he chaffs from the wheat, and now the Great King of Kings takes the harvest in his hand and will send a strong wind from the granary to drive away the light chaff and save the good wheat. Repent! oh ye who are but chaff, ere ye are cast into unquenchable fire. I hear the tempests blowing from the heavens which announce his coming. He is here! I repent!' Thus spoke the Baptist, with a cry of terrible anguish. . . . But on a certain day came a young man, whom all looked upon with reverence. In his face was seen power and good-will, and withal a piercing look which entered the soul. As he drew nearer the Baptist gazed upon him and said: 'Why should I baptise thee, O Thou pure of heart? But rather baptise Thou me! Thou needest no repentance. But I also am a sinner! O Lamb of God! take away my sins, and the sins of the whole world.' But

Joshua-bar-Joseph bowed his head, saying: 'Suffer it to be so now; it is becoming to fulfil all that is right.' Then Johanan baptised him. But when he came up out of the water, the Baptist said: 'Here is one, on whom I see the Spirit of Yahveh descending like a dove. . . . And the Voice that commanded me to baptise thee, said that when I should find one, on whom the Spirit rested and remained, that he is the Coming One, the Son of God.' Thus spoke the Baptist. So we followed him and abode with him all day. And he taught us the coming of the Kingdom with such knowledge that we said to one another, 'T is mighty he, the One, who was to come.' . . . Then rising they went away. And I descended the hill toward the lake, by the well-known path, which wound among the olive-groves, with their light flitting leaves, where the houses stood surrounded by fig-trees in their summer luxuriance. I thought of what I had heard of this New Prophet. Truly, I could not receive the thought that he might be the "Great Deliverer." How could the poor peasant of Nazirah do what the Baptist could not do before whose word all men trembled,—he whom Herod feared as well as hated, whom the Priests and Pharisees dared not oppose? Jesus was ignorant of letters; he went among the poor people; he taught only peace and good-will. As I would try to break an iron-bar with the blow of a feather, I thought, as thus to shake off the power of Rome.

A few days passed by, and then Thomas was invited by Matthew to accompany him and hear the new teacher for himself. "Come," said he; "already the multitude are passing through the streets to the mountains near by." It was still early morning, "so when we had eaten a few dates and a cluster of grapes and bread" we followed the crowd.

The people were gathered along the side of the hill above a little valley, and sat under the shade of the palms and oaks which grew side by side. The murmur of waters descending from above was in our ears. When I saw the Master coming down from the mountain where he had been "passing the night in prayer, while his disciples," as they told us, "had been sleeping on the grass." Such was his custom, they said, he would first spend hours in prayer like the Pharisees; but when he went forth to any work, or was about to do any important action, he prayed for power to do it aright, calling on God as a Father to aid him in his task. Thus the Helper was always near when he needed help. But because he did not pray according to formality at fixed seasons, men said that he had no religion; but was only a man of morality.

The Teacher seated himself on a stone to speak. And when he had lifted up his eyes on the people who sat around and above him upon the hillside, he opened his mouth, and spoke of the coming Kingdom of Heaven, which we were all hoping so soon to see. . . . I remember the first word that fell from my ear with a tone and a power which roused my whole soul to listen. That word was, "Blessed." Then he paused, and looked around with eyes full of pity as he saw the poor so forlorn and wretched, hungry, and half-naked (for they had been plundered, many of them, of all they had, by the Roman soldiers, who were, however, well-to-do, with some rulers and scribes among them). And again he said "Blessed are ye poor. Ye are nearer to the Kingdom of God than if ye were rich." Then he paused again a moment and added, "A! Blessed are ye whose souls are poor; for the Kingdom of God has come to make your souls rich." And so he went on, on pronouncing the word to be really blessed who were poor, hated, reviled and cast out, because they were the friends of the Son of Man? Then said I to Matthew, "But who is this Son of Man?" He made no reply! I was greatly astonished both at the majesty with which he spoke, and at the nature of his teaching. I would tell of his face and person; but it is not easy to tell, though I could write as the Greek poet Homer does when he describes the gods. . . . For when I gazed at this speaker, the images of "Zeus" and of the far-darting "Phœbus" came to my mind. Some such authority was in his voice, as if the heavens above and the earth beneath seemed to assent, while the air vibrated in response to his eyes were filled with heavenly light. He spoke as if he knew all.

. . . And then again with accents so musical, while strong, that all listened with hushed attention to their heavenly sweetness. . . . When all was ended, as he went down the hill-side, the multitude still thronged round him. They would not suffer him to depart,—such strength, peace, and hope had come down upon them from his words, like rain, after weeks of drought upon the



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And are sold by all Vendors of Medicines throughout the Civilized World; with directions for use in almost every language.

Beware of counterfeits that may emanate from the United States. Purchasers should look to the Label on the Box and Boxes. If the address is not 533, Oxford Street, London, they are spurious.

a-26

### THE CALCUTTA MUSICAL ESTABLISHMENT

LATE BURKINYOUNG & CO.,

FRESH SUPPLY

THE SERAPHINA-ANGELICA,

KNOWN ALSO AS

The Organ-Accordion and Har-  
mont-Flute.

THIS charming little Instrument is played either with one or two hands, by means of a Keyboard like the Harmonium, and has a compass of Three Octaves, including the Semitones. It may be played with one hand, either resting on the Knee or placed on a table; or with two hands, by the aid of the Patent Box, or Pedal Stand, and blown by the foot.

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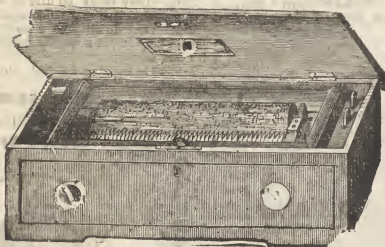
With Three Stops. Two Rows of Vibrators,  
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**MUSICAL BOXES.**  
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4. Ragini Iman ... Tala Madhyamana  
5. Ragini Sohini ... Tala Thuri  
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4. Ragini Bhupali ... Tala Druta-trital  
5. Ragini Bibhasha ... Tala Surphaktal  
6. Ragini Saranga ... Tala Ekatala  
7. Ragini Behaga ... Tala Madhyamana  
8. Ragini Iman-Kalyana ... Tala Druta-trital

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## Box No. 5, playing 8 Bengalee Tunes.

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3. Ragini Jangala-Saranga ... Tala Madhyamana  
4. Ragini Iman-Puriya ... Tala Madhyamana  
5. Ragini Behaga ... Tala Chautala  
6. Ragini Saranga ... Tala Ekatala  
7. Ragini Yogina ... Tala Madhyamana  
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3. Ragini Behaga ... Tala Madhyamana  
4. Ragini Behaga ... Tala Madhyamana  
5. Ragini Bibhasha ... Tala Madhyamana  
6. Ragini Hambira ... Tala Madhyamana  
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The ingredients of both the medicines are the same. They are the best remedies for chronic diseases of the Cranium, of the Lungs, Chest and Heart including Consumption, Phthisis, Asthma, Palpitation of the Heart, Acidity, &c., Colic Pain, Chronic Fever of all kinds, Enlargement of the Spleen and the Liver, Diarrhoea, Dysentery and Dyspepsia, Rheumatism, Mercurial Taints, Blood diseases and many other complicated maladies supposed to be incurable. They are the best specifics for all sorts of Female affections such as Dysmenorrhoea, Emetical, Menorrhagia, Hysteria, Fearful Dreams, Premature Delivery and others. They are at the same time quite innocent, and can be safely administered to an infant as well as to ladies with delicate health. They purify the blood, nourish the body, and strengthen the constitution.

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Is the best of its kind and gives immediate relief. More than 90 per cent. patients are being cured. It is also a sovereign remedy for sunstroke. This dangerous disease is cured in about half an hour, as if by magic.

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Individuals predisposed to constipation arising from a variety of causes of which the chief are habitual neglect of the act of defecation, either from carelessness or want of time, indulgence in straining articles of diet, excessive smoking, sedentary habits, especially if combined with much mental work, debility, and want of tonic from any cause, will find the above preparation indispensable. It cures long-standing constipation of the bowels, enlivens the spirit, and restores the patient's former good humour by strengthening the nervous system.

Price per 6 oz. bottle,—3s. 6d.

Apply to

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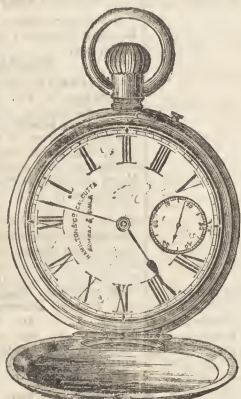
THE undernoted Watches are specially adapted for persons who, having costly watches, are reluctant to use them for rough purposes, such as travelling, sporting, &c. They have been manufactured by Hamilton and Co. expressly to supply the demand for a fairly finished and accurate time-keeper at a moderate cost.

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This Watch, which is guaranteed to be entirely ENGLISH-MADE throughout, has a substantial fine Silver double-bottomed engine-turned HUNTING CASE, with movement on the English Full Plate System with Jewelled Lever Escapement, Fusee and Chain, and with maintaining power to go while being wound. The Dial is of hard white enamel, and with Seconds Hand. Great attention has been paid to the shape of the Watch, which is compact and of medium size.

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Second quality ... 75

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In London Hall-marked Silver Hunting Case, 3 Plate, Capped, Lever movement, English Escapement, Compensation Balance, White Enamelled Dials, Sunk Seconds Dial, &c.

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Being Keyless it is not necessary to open it for winding or for setting the hands.

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Works visible in many holes, with Crystal back.

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Save your money by the use of *Matthewson's* Non-Explosive KEROSENE COOKING STOVES.

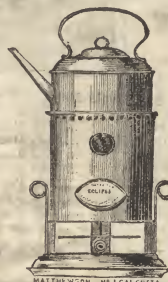
*Special Advantages.*

- 1st.—They are economical, and save the cost in a very short time.
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- 5th.—The cooking finished, they can at once be put out.

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No house should be without it.

No. 2 size, fitted with Kettle and Saucepan, Rs. 3-0.



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Friends and Relations are relieved of the fear of those pecuniary losses to which persons are exposed, who become responsible for the acts of others.

Moderate rates, according to the nature of the employment, on the amount of security required. *Premiums periodically reduced.*

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OR,

F. A. COHEN,

7, Wellesley Place, CALCUTTA,  
Agent, for BENGAL.



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**BUILDERS, ENGINEERS, SCIENTIFIC INSTRUMENT MAKERS**

AND

**CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION.**

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## Britannia Company's Patent Combined Lathe and Fret Saw.

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The Fret Saw works with a perpendicular stroke, and requires much less power than any other, while the quality of the work is superior. It will cut the most intricate designs in wood up to 1 1/2 inch thick, and is provided with 1 dozen saws.

The Table is adjustable, and drops to enable the Saw to enter another hole, without loss of time.

It has an improved Clip, by which the Saw is instantly fixed, while the introduction of rollers behind the saw prevents breakage.

The adjustable Presser Foot is introduced, and prevents the wood being jerked upwards.

It has a horizontal drill for drilling holes for Fret work.

As a Lathe it is very durable, with planed bed, takes 8 inches by 4 inches between centres, conical Mandri hardened Shaft, 3-inch Face-plate, Driver, 2 Rests, square Thread in Barrel, same as a first-class Engineer's Lathe.

It is provided with an Emery and 2 Buff Wheels fixed on Mandri of Lathe, and by means of which steel, stones, and shells may be polished and tools and knives sharpened.

A Circular Saw with iron table and spindle is fitted to the Lathe.

These Tools are coming into favor for Ladies as well as Gentlemen, and are a most useful and never-ending source of amusement and profit. Rs. 120

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A splendid second hand turning Treadle Foot Lathe, with planed iron bed, 3 feet 3 inches long, and 6 inch centres; with strong cast iron standards, with 5 speed turned Fly wheel, Head and Tail Stocks, with hand rest, 1 iron turned face-plate. 1 centre piece for wood turning, 1 chuck for fixing drill, and 1 brass chuck fitted with 8 screws for small work. 1 compound Slide Rest, with arrangement for turning taper or conical work to any desired angle, and with 6 suitable steel turning tools complete. Rs. 150.

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Utilises the Magic Lantern slide all the year round. Adds to any glass transparency Nature's beautiful tints. Charming dioramic effects are produced. Never fails to please. Rs. 25.

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Sclipticon price... Rs. 80.

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THE ORIGINAL HARDWARE ESTABLISHMENT OF INDIA.

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Wrought Iron Key Boxes.

Wrought Iron Chests.

Wrought Iron Plate Safes.

## Strong Wrought Iron Doors and Frames, and Patent Strong Wrought Iron Fireproof Safes.

These Safes are lined throughout with the best known Fire-resisting and Non-conducting com position. The Doors are protected by Chubb's Patent drill-preventive, in addition to the principle of fitting a plate of hardened Steel between the lock and door, and secured by Chubb's Patent Gun-powder-proof Locks, containing all the recently patented improvements.

Prices and Particulars on application.

T. E. THOMSON & CO.,

CALCUTTA.

ESTABLISHED 1846.

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Fresh consignments to hand ex S. S. "Eldorado,"  
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CASH RATERS.

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### Maltine.

"WHEAT and OATS are especially rich in muscular and fat producing elements."—*Lebig*.  
Maltine will increase both weight and flesh in most persons of thin habit.

Maltine is particularly recommended for delicate females, and for weak and debilitated children and infants.

Maltine is especially recommended for deficient lactation, and for mothers whilst nursing.

Maltine is the most important combination in use for constipation.

Maltine is entirely free from all products of fermentation, such as alcohol and carbonic acid gas.

Maltine is very palatable and pleasant, and will be readily taken by the younger child.

**Dr. Dunbar's Alkaram or Anti-Catarah Smelling Bottle.** A safe and speedy cure for Hay-fever, colds in the head and sore throats. It contains no narcotics and never produces any unpleasant effects. Full directions for use and testimonials accompany each phial.

Price Rs. 3 per phial. Packing 4 As.

**Oil of Cashew (Anacard Occident).**

*The Baupesthoy Remedy for Leprosy.*

The oil of Cashew-nut is applied, by means of a small piece of sponge, to the diseased parts. The effect of the oil is to produce, after from twelve to twenty-four hours, vesication. The skin should, if possible, not be broken, and the exudation should be allowed to remain and dry on, so as to form a crust. In about ten or twelve days, this will fall off, leaving the skin clear, and free from any necrosis underneath. If the parts are numbed, but not completely anesthetic, sensibility will in general be completely restored by the first application; if the anesthesia is complete, it may require two or three applications to restore it. This latter number suffices in a case where anesthesia had existed more than four years.

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## Leath and Ross's Phospho-Muriate of Quinine.

Recommended in Debility, Lassitude, Disinclination for work, loss of memory, loss of, or variable appetite, Nervousness, Tremulousness and general relaxation of the system.

Price Rs. 2 per phial. Packing 4 As.

Leath and Ross's Neuralgic for Neuralgia, Tic Dolorux, Sciatica, Rheumatism, Lumbago, and all kinds of nerve-pains.

Price Rs. 1 per box, and Packing 4 As.

**W. F. SMITH'S PILK POWDERS,**

AN INVALUABLE SPECIFIC

**For the Cure of Piles and Prevention of Fistula.**

They claim the merit of totally removing all pre-disposition to Piles or Fistula, and in actual cases of the former, however severe, of completing a cure more rapidly and with greater safety than any preparation hitherto introduced.

Price per box Rs. 1-8. Packing 4 As.

**PROPRIETARY MEDICINES.**

**BLISS'S PER PHOSPHORINE**

**A Safe and reliable Phosphoric Remedy**

FOR

*Neuritis, Nervousness, Lassitude, Overworked Brain, Nervous and General debility, Failure of Memory, Dimness of Sight, Depression of Spirits, Impoverished Blood, Liver Complaints, &c., &c.*

Price per bottle Rs. 3. Packing 4 As.

**Dr. S. P. Banerjee's Sanjivani** cleanses the blood of all its morbid and effete materials, restores the normal functions of the liver, and keeps the cutaneous system in its proper standard of purity.

Price per bottle Rs. 4. Postage &c., Re. 1.

**WHOLESALE RATES ON APPLICATION, GOBIND CHUNDER DUTT & CO.**

**WHOLESALE & RETAIL DRUGGISTS.**

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**F. W. BAKER & CO.,****SILK MERCERS AND FURNISHING UPHOLSTERERS,**

BY SPECIAL APPOINTMENT TO H. E. THE VICEROY.

We have just received a most extensive supply of all furnishing requisites,  
and all orders entrusted to us will be most carefully executed.

**SPECIAL TERMS FOR LARGE CONSUMERS.****VELVET PILE, TAPESTRY & BRUSSELS CARPETS**

IN ALL THE NEWEST DESIGNS

Made to order in any size at a day's notice.

**PLAIN PURDAH REPS**

IN BLUE, CRIMSON, GREEN AND MAROON,

From Rs. 3-12 to Rs. 5-12.

**STRIPED PURDAH REPS**

IN ALL THE LEADING COLORS, INTERMIXED WITH GOLD.

**Tapestry Reps, Billiard-cloths, Curtains, Brass Upholstery,  
Hassocks, Oil-cloth, &c., &c., &c., &c.**

ALSO A CHOICE SELECTION OF

**MIRRORS & GIRANDOLES**

IN RICH GILDED AND BLACK AND GOLD FRAMES.

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Provision for Old Age combined with a Provision for the Widow and Orphan.**EXAMPLE.**

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service (and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

The Same Provision, if commenced

at age 25, would cost about FIFTEEN RUPEES a month;  
at age 30, " " about EIGHTEEN RUPEES a month;  
at age 35, " " about TWENTY-ONE RUPEES a month;  
at age 40, " " about TWENTY-THREE RUPEES a month;  
at age 45, " " about FORTY-ONE RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

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# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, JUNE 26, 1881.

NO. 148.

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## Editorial Notes.

DEAN STANLEY, in a sermon on the Revised Version of the New Testament, said that this work enforced a lesson which people were always apt to forget, which formerly was forgotten altogether, and which we were always the better for learning and perpetuating with constantly increasing interest, namely, the truth that the scriptures—that inspiration consists not in the letter but in the spirit, not in a part but in the whole, not in a particular passage but in the general tendency and drift of the complete words. The general unwillingness to accept the Revised Testament in place of the existing one, is to be accounted for on the ground of the entire neglect of the truth which Dean Stanley so forcibly placed before his audience.

WITH reference to the insinuation made at Exeter Hall and in Parliament about the religion of the Viceroy in connection with the preaching cases, the *Statesman* says that the charge of religious bias should not be preferred against Mr. Harrison also who is a Roman Catholic. Our contemporary dwells upon the administrative capacity of Mr. Harrison and the excellent work he did in Midnapore in connection with primary education in his capacity of District Magistrate. We agree with our contemporary that religious bias had nothing whatever to do with the prosecution; but as regards Mr. Harrison's administrative capacity, we hope we shall be permitted to say that however usefully employed elsewhere, his fitness for governing the metropolis of India is questionable.

THUNDERING lectures have been delivered by the Lieutenant-Governor and the Director of Public Instruction to the students of the Sibpore Engineering College, and we believe the latter have now known what a dangerous thing it is to petition against a European professor who happens occasionally to lose his temper. The Bengal Government has given many wholesome counsels to the misguided young men; but we are afraid the dose administered to Mr. Fournaces is not enough. The Lieutenant-Governor only regrets "that even under the very great provocation he received, Mr. Fournaces went so far as to lay hands upon Sri Chander Lahiri." This part of the business

ought to have been entrusted the other hands. For instance at the opening of the College Chapel the visiting Chaplain might have delivered an effective sermon before Mr. Fournaces on the duty of not being angry "even under very great provocation."

PRINCE LEOPOLD, the recently created Duke of Albany, is said to be the most popular of the Queen's sons. "There is a fancy among the people," says the *Spectator*, "that he is the most cultivated and thoughtful Prince of his House, the one most like his father, the one who takes most interest in the people, their aspirations, and their improvement; the one whose opinion on any considerable matter would be best worth having. He has the gift of utterance, and what he says is read with an attention and respect not always paid to the speeches of Princes who, whether they have anything to set forth or not, keep themselves more carefully within the limits of the conventional. This favorable impression is deepened by rumours of feeble health, and studious habits, and filial attention, till there has arisen a general feeling of kindly regard, a sort of personal friendship for this particular Prince, different both in kind and degree from the rather conventional feeling entertained towards many Princes of his House. People would be moved if any illfortune happened to Prince Leopold, and are glad when good fortune falls to his lot."

WHILE the Native students of the Sibpore Engineering College are left to be dealt with by Mr. Croft, the European and Eurasian students have their spiritual interests looked after by a visiting Chaplain and the Lord Bishop of Calcutta. On Saturday, the 4th instant, we learn, the Bishop re-opened the Chapel of the Sibpore Engineering College, late Bishop's College, after extensive repairs. His Lordship, who was accompanied by his Chaplain, was received by Mr. Slater, Officiating Principal, Mr. Fournaces, Superintendent of the Workshops, and the Rev. T. D. Cunningham, Visiting Chaplain. The Chapel had been extensively and tastefully decorated by the boys for the occasion. Even song was said by Mr. Cunningham, the two Proper Lessons usually appointed for a Confirmation service being read by two senior boys. After the 3rd Collect followed the Confirmation Office. Eighteen candidates, including 10 students of the College, were presented to the Bishop by Mr. Cunningham, and were addressed by His Lordship in very stirring language, appealing to them, as the first students of the College under its new conditions of existence, to carry on its traditions as a place destined for the education of Christian preachers—not now with their lips, but by their lives—and exhorting them to hand down to their successors a reputation for order, discipline, and manly thoroughness. The service was hearty and congregational,

and Mrs. Slater who played the harmonium was well supported by a choir of students, whose singing did much credit to her training.

A PAINFUL divorce suit, one of the fruits of that horrid act known as the Native Converts' Remarriages Act, came on for hearing before the Bombay High Court the other day. The petitioner was Mr. Damodar Porushottam Warliker, a Surgeon in Her Majesty's Indian Army, who having gone to England and turned Christian, returned to tell his wife that he was now a gentleman or *sahib*, and that his manner of living was changed. The poor girl expressed her wish to return to her husband; but far from making the way smooth, the husband represented all the difficulties of the step—that since he had become Christian she must be Christian too, that she must eat pork and beef if she lived with him and so on. Of course, a simple Hindu girl would be naturally frightened at the threats held out by her husband. If Mr. Warliker had really improved by his visit to England, he would have waited and persuaded his wife by all the gentle means in his power to return to him. But no. When he returned to Bombay he lived at a Hotel, and saw her afterwards; and then whenever she expressed a desire to live with him, he shirked the proposal and threatened her with the dreadful pork and beef. The Court dismissed the petition, giving the plaintiff six months' time after which the suit might be brought again. Whatever remedy the petitioner might obtain in Court, the moral bearings of the case are simply disgusting.

THE following conversation passed in the House of Commons shortly before the mails left:—

Mr. Whitley asked the Secretary of State for India, if he would state the reasons why the present Viceroy had for the first time prohibited public preaching by Protestant Missionaries in Calcutta. The Marquis of Hartington said that he had asked the Hon. Member on Friday to postpone his question. He had at the same time asked the Hon. Member whether he had any information on the subject beyond certain telegrams which had appeared in the newspapers. He understood the Hon. Member had no further information. He had, on the former occasion, pointed out to the Hon. Member that the statement in those telegrams did not correspond with what was contained in his question. The statement that he himself had seen was to the effect that any action which had been taken in the matter, had been taken by the Police under the instructions of the law authorities, and not in any way by the direction of the Viceroy of India. He had no further information on the matter, and had no reason to believe that either the Viceroy or the Government of India had taken in any steps in the matter.

As we remarked last week, the question was a disgraceful one, and reflected little credit upon the head and heart of the hon. gentleman who interrogated the Secretary of State. There was, besides, an air of dis-



ingenuousness in the very manner in which the question was framed. It was assumed as a matter of fact which admitted of no contradiction that the Viceroy had prohibited Protestant preaching in Calcutta, and Mr. Whitley only asked why this was so. Two things are conspicuous in the question thus put. In the first place, the Viceroy did not prohibit preaching, and in the second place the preaching put a stop to was not merely Protestant, but Hindu, Mussulman, Brahma, and perhaps Roman Catholic as well.

RELIGION is often charged with intolerance; it is to be remembered, however, that the men who are generally apostles of tolerance are themselves sometimes the most intolerant of men. Mr. Bradlaugh is at present declaiming against the intolerance of the God-ites, as he terms them. Let us hear, however, what took place at a meeting of the representatives of the various religions sects held at Exeter Hall, London. The meeting was convened to protest against "any alteration of the law for the purpose of admitting an avowed atheist to sit in Parliament." Immediately after or before this a League was formed of Mr. Bradlaugh's supporters. Its members, the male portion of them, were to wear rosettes of mauve, white and green, while the women were to provide themselves with tricolor bonnets. The business to be done by this League was variously defined. Among other things the members were invited to come in their thousands and try and break up the meeting proposed to be held at Exeter Hall. Mrs. Besant wrote in the *National Reformer* asking her readers to get as many tickets as possible for the meeting. So when the meeting was about to be held, visitors to the Hall found that the seats had been already occupied. Mr. Guinness describes in detail "the disinterested activity displayed by the zealous and enlightened adherents of Mr. Bradlaugh and Mrs. Besant in transferring watches and other valuables from the pockets of the God-ites to their own." A London Vicar says:—"I had the misfortune to be set upon, struck in the face, kicked downstairs, with coat torn and hat brushed, by two cowardly fellows who were on the platform, one of whom said to the other, 'He's a—God-ite; give it him hot.'" According to the *Morning Post*, "the moment the doors were opened, a compact gang of 500 men, many of whom had forged tickets, pushed aside the Police and took possession of the platform and the principal seats, and were followed by their allies, in shoals, four or five, arm in arm, bustling, kicking and elbowing, while their friends snatched tickets from the hands of those about to enter, and warned them that the Hall was already full to overflowing. "From the platform could be seen a determined mob of Atheists, Freelothers and Republicans in all their power, roaring, rioting, screaming, whistling and cat-calling at the top of their voices, and whenever there was a moment's respite in the row within, the tumult from without was heard." The meeting was nevertheless held.

We have received a pamphlet with the following title: "Open-Air Preaching in the Public Squares of Calcutta. An explanatory statement by the Revs. G. Kerry, K. S. Macdonald and A. J. Bamford regarding the attitude they have felt constrained to assume in relation to Police orders, Nos. 63 and 72." The pamphlet begins with a chronological preface of facts. In the explanatory statement the writers observe:—

It may be asked then, how such a complication became possible? Surely, if the authorities had tried to avert this collision, and if the Missionaries have had no interest in precipitating it, it does seem marvellous that no way out of the difficulty could be found. To us it appears that the blame of leading us into this unnatural relation of opposition must lie at Mr. Harrison's door. It is not for us to say what he ought to have done, but it is to be supposed that any man who is qualified for such appointments as he now holds, should be a man of judgment and tact enough to find a *modus vivendi* with other men, all of whose instincts and desires incline them to the side of peace and order. We have not deceived Mr. Harrison.

In letter after letter Mr. Harrison had been led to understand, two things, (1) that the Missionaries would much deprecate a collision with the authorities, but (2) that, if it could only be avoided by applying for licenses from him, it would, with however much regret, be risked. Yet this claim to grant licenses which he had reason to know was the greatest difficulty that had so far arisen, is the one claim to which he most pertinaciously adheres. In other matters he is so changeable that it is difficult to know where he may be expected, or in what character. His first assigned motive is to ensure the peace and order of the community. Then this contention is quietly dropped and a letter is received, saying, that the only issue of any moment is a question of the Commissioners' right to consider the Squares their "private property;" and we are led to understand by the statement—that they will not press their claim until they know if the Government acknowledge it—that their claim is a doubtful one even to their own minds, and that perhaps some confirmation of it might be welcomed even at the cost of humiliating the Missionaries. Again, in Order No. 73, we find we are dealing with the Commissioner of Police only, whereas when Mr. Macdonald called on Mr. Harrison to seek an explanation of Order No. 63, he distinctly stated that he had nothing to do with him as Commissioner of Police, but only as Chairman of the Municipal Commissioners. First the permission is to be granted by him in the one capacity, then it seems we are to apply to him in the other. On the eve of his last Order, issued as Police Commissioner, as Mr. Harrison, he was writing to Mr. Kerry expressing sanguine hopes that a satisfactory solution would be arrived at!

Now it does seem strange, if Mr. Harrison was as anxious as he professed to be to find a solution of the difficulty, that he should lay such stress on the only matter in which he had learnt that the Missionaries could not give way.

A man with any claim to statesmanship, even though he had regarded the Missionaries as absurd in their demands, if he saw they were not likely to yield, would have felt the impolicy of driving such men into the apparent attitude of examples of lawlessness.

Mr. Harrison's anxiety to come to a solution must not be of great worth, for just at the moment when the Magistrates delivered their judgement on Monday last Mr. Hume gave notice of an appeal. The statement submitted to Government by the missionaries will be found elsewhere.

#### THE CASE OF THE MISSIONARIES.

The preaching case was decided on Monday last, and it resulted in the discharge of all the defendants. In many respects the case was a unique one. The defendants were Christian missionaries who never hesitated to attack the religions of other people. Yet among those that came to judge them, one was an eminent Mahomedan lawyer, another a Hindu, and two were Christians; while among those that defended them were two educated Hindus, one a Mahomedan and another a Christian. At the same time the Government that prosecuted them was Christians. Of the public that expressed its opinions on the case, a large portion was hostile to the missionaries, no doubt; but the really thoughtful element was in favor of them. Of the English journals, the *Englishman*, as a matter of course, took the side of the authorities, while the *Statesman*, one of the few outspoken and

independent newspapers on this side of India, spoke out boldly against their high-handed doings. Our own attitude was from the first clear and decided. In our opinion the outcry raised against the missionaries was unjust and unfair. It was represented that they had defied the law, and, therefore, did not deserve the sympathy of loyal citizens. Much was said also about laws, human and divine. Our readers are already familiar with the views we put forth on the subject. It was absurd to take up one's position on the differences between human law and divine law. Of course, no such differences ever existed. In the present case the law of the land was on the side of the missionaries. The Commissioner of Police tried to show that they had violated one of the provisions of the Penal Code and another of the Police Act. Now, we pointed out that what the missionaries disobeyed was not the law, but a violation of the law. The order of the Police Commissioner was illegal, and the gentlemen who proved that it was so did a public duty, and discharged one of the noblest functions which it was given to a loyal citizen to do. We are glad to observe that our argument was the very one upon which the Magistrates agreed to dismiss the case; and the decision they have given is one for all posterity to go by. The very fact that gentlemen representing different nationalities and creeds agreed, is an argument that the finding is one approved by common sense and right reason. It has been given out that the Commissioner of Police intends to appeal to the High Court. We hope the report is unfounded, and for the fair fame of Mr. Harrison at least, we hope he will not be so regardless of the credit of Government as to rush to a tribunal whose decision cannot improve his prospects any way. Mr. Harrison has already wrecked his reputation, and we do not like to see him finish the business by making himself ridiculous. The role enacted by the Police, which threatened to be so tragic, will prove a farce if the Police Commissioner thinks of playing still another part in the High Court. If he thinks of carrying matters to extremes, we are sure Government will come to the rescue and spare the public another disgraceful exhibition. We still hold that Government did not do its duty throughout this business; and if it thought its duty was rather to keep silence, we hope it will persevere in the laudable resolution, now that the case has been tried and its interference is held to be quite uncalled for. Silence is golden by all means, and let no sense of false delicacy or wounded pride persuade Government to change the law, as many interested individuals have advised it to do. The law of the land requires no change; but if such a one be held advisable, we hope it will be a law to regulate the Police, and not the peaceful doings of honest and law-abiding citizens.

#### THE THEISM OF THE NEW DISPENSATION.

Those who have accepted the comparative method as the only powerful instrument discovered by the nineteenth century for the discovery of truth, will admit that what has done so much for science, language, mythology and law, must surely achieve wonders in the sphere of religion. The eclectic philosophy of Cousin came very near the intellectual solution of the problem about the origin and essence of man's spiritual nature. The Brahmo Samaj obtained at the hands of Ram Mohun Roy its remarkable catholicism which, otherwise explained, is only



the legitimate product of the eclectic philosophy. But having come so far, neither philosophy nor theism; as taught by the Brahmo Somaj, could proceed any further. The intellectual Rabbin having been passed, there still was wanting that daring and force which could render further progress possible. The new theology taught us to break with idolatry and except God as the highest generalization, the first cause of all the phenomena or effects we see in nature. But having obtained the belief in one God, how were we to know Him, and how could our lives be influenced by such an intellectual conviction as Theism gave us? The simple intellectual belief in one God was a gain, so far as it went; as our conduct, however, depended for its purity and integrity upon the strength of convictions and the intensity with which axioms were grasped by the mind, it was found that in all our actions the only sustaining principle we could find was the exercise of reason and the other intellectual powers. A man's religion, in short, depended upon reason. The discovery of truths and errors in other religions was to be guided by reason; and salvation itself was to rely upon what right conduct reason alone could prescribe. Thus our Theism was mainly intellectual, and only partly spiritual. This was not a safe position; but the safety of the Brahmo Somaj lay in a merciful providence. The most hopeful element of our movement lay in its progressive character. The Brahmo Somaj was not a stagnant body, but it flowed onwards till the infinite sea of truth itself was ready to receive it in its bosom. The New Dispensation has brought us to a distinctively new and hopeful position. It has supplanted reason and given us the authority of the Divine voice to aid us in the discovery of truths. We are enabled by it to receive the truths of other faiths as scripture truths infallible as God, and reject errors with the same certainty with which we reject fallacies in logic or blunders in mathematical demonstrations. Reason may err, but the voice of God in the soul can never err. In rejecting the reasoning faculties of man and in accepting Divine voice as our guide in the search after truth, the New Dispensation has accepted the only safe position which it is possible for a religion to occupy. It speaks with the voice of authority, and its decrees are unalterable as Heaven.

This transition from the intellectual to the spiritual will be understood clearly by those who have a belief in a personal God. In fact, this belief is a *sine qua non* to every one who wishes to accept the Dispensation. To those who come to argue with us about the merits of this religion, our first query is, do you believe in a personal God? If the answer be in the affirmative, our task is easy with them. That is to say there is some hope that God-willing, they may perceive the truths which are taught. But if the answer be in the negative, then all we have to say to them is, "Friends, this religion is not meant for you so long as you deny the very Being who hath sent it to the world." There are many Brahmos who have not accepted the New Dispensation: are they not believers in a personal God? The answer to this must be difficult, since there are many among us who have no clear ideas as to what is or what is not a personal God. The subject, however, ought to be well understood by our fellow Theists. There are many who hold that God has created this world; but that having created it, He has in a manner retired from it, the entire machinery of nature being conducted by laws which He impressed upon

it. According to this view prayer is needless, some say, insulting to the majesty of Heaven, the only feeling about whom in men ought to be that of wonder. God is thus in a manner useless, for He has by His infinite wisdom created things which shall not require His interference as long as they last. There is, according to this view, a dim destiny surrounding our being which cannot be transcended or altered. Though this theory recognises God, it is only one step in advance of that agnosticism which refuses to know Him. Religion views things in another light. There is a God who has not only created the world, but in Him we live, move and have our being. He is not only present everywhere, but by His eternal wisdom upholds the universe. His will is the law, and by His will He creates and governs. He is before us, and watches our daily actions. If we are in danger and ask Him to help us, He helps us immediately. He hears our prayers and responds to them. He is the eternal Providence watching over our lives, and if the world goes to bad, He is present to correct it. In a general way He sustains and nourishes us, but in a special way He removes us from the reach of sin and provides for our salvation. As the great father, the merciful mother, the eternal guide, He preserves sinners and dispenses mercies. One who takes God in this light has no difficulty in understanding the cardinal principles of the New Dispensation. What this means we hope to explain in another issue.

### THE SON OF GOD.

—o—

THE following extracts are from a letter received by our minister from a profound thinker in England. The views they embody on the sonship of God agree in the main with those often put forth in these columns:—

"You know that nothing is more difficult than to draw a sharp line between the Divine and the Human. At first nothing seems easier, and in many of the old religions we should have been told that these two terms exclude each other, like right and left; that what is human is not divine, and what is divine is not human. One of the most widespread names for the Gods was Immortals (*amrita*, *immortales*) while men were emphatically called mortals (*marta*, *mortales*).

"I cannot enter here into the origin and the growth of the words for Deity in the ancient languages and religions of mankind. \* \* \*

"What applies to the names for God in the Aryan languages, holds good also with regard to the divine names used by the Semitic races, and particularly by that Semitic race which interests us most, the Jewish. The conception of God, as you see in the Old Testament, varied very considerably at different times in the history of the Jews. It reached its highest spiritual elevation in the utterances of some of the Prophets, and it sank down to mere idol-worship even with the wisest of their kings. The history of the Jewish religion has been so often and so fully written that here too I may refer you to other books, and simply call your attention to the fact that at the time when Christianity arose, the Jewish conception of Jehovah was one of a God who had created the world, who ruled the world, but who, though he might be invoked as a friend and even as a father, was yet, in his essence, entirely different from man, and the works of his hand. God was immortal, man was mortal; to claim immortality for man seemed almost incompatible with the awe and reverence which

the Jews felt for their immortal God. In fact, the distance between God and man was perhaps never conceived as greater than it was by the people among whom Christ appeared, and yet that was the very people whom Christ came to teach that "I and my Father are one."

"People who have carefully read the sacred books of other religions, and have found there almost every doctrine which they had considered as peculiarly Christian, have sometimes asked me, 'What then distinguishes Christianity from other religions?' My answer is that historically the distinguishing feature of Christianity lies in the new conception of the relation between God and men. Here we see the pendulum of religious thought swing back completely from left to right, from the Jewish to the Christian conception of God. Though some of the Jewish prophets had preached Jehovah as a father, and had dared even to speak of men as gods, the stream of popular religion was running in a very different channel. To a Jew, at the time of the advent of Christ, the very expression of Son of God was blasphemy. Their idea of Deity had never been so supermundane as that of the Jews, and they had, therefore, less difficulty in accepting heroes and demigods, or even human beings, raised to a level with their gods. But taking the Jewish idea of Jehovah, as it was preached in the synagogues, we can perfectly well understand why the orthodox Jews should have shouted, 'We have a law, and by our law he ought to die, because he made himself the Son of God.' (John xix. 7).

"Here then is the vital difference between Judaism, and Paganism too on one side, and Christianity on the other; here is the thought which, in the history of the world, stamps Christianity as a new religion. Christ taught many things which other religions teachers had taught before; but Christ taught a new, his own conception—more than conception, his new intuition and realization of God. Closely connected with this was his new conception—and more than conception—the new birth of man. These two concepts of God and man are so inseparable that it is impossible to modify one without modifying the other. If, as I know many do who call themselves Christians, we leave the conception of Jehovah, as we find it among the Jews, and then represent Christ as the Son of God, it is surely blasphemy even now. It carries us back into Greek paganism, and it has actually produced in Christian countries forms of thought and forms of worship paid, not only to the Son of God, but to the Mother of God, which must appear to you pure idolatry.

"Christianity is Christianity by this one fundamental truth that as God is the father of man, so truly, and not poetically or metaphysically only, man is the son of God, participating in God's very essence and nature, though separated from God by self and sin. This oneness of nature between the Divine and the Human does not lower the concept of God by bringing it nearer to the level of humanity; on the contrary, it raises the old concept of man and brings it nearer to its true ideal. No doubt you would find, even at the present day, many theologians to whom what I have just written to you would sound very strange; but that only shows how little true Christianity has as yet leavened the thoughts of men—how many who call themselves Christians are really Jews, nay how many have not yet worked themselves free from the pagan concepts of Deity. You have no doubt observed among your English friends in India how easily those who call themselves Trinitarians



fall into a worship of three Gods, and how often those who call themselves Unitarians, are no better than Jews in their conception of Deity. The true relation between God and man had been dimly foreseen by many prophets and poets, but Christ was the first to proclaim that relation in clear and simple language. He called himself the son of God, and he was the first born son of God in the fullest sense of that word. But he never made himself equal with the Father in whom he lived and moved and had his being. He was man in the new and true sense of the word, and in the new and true sense of the word he was God. If you ask me whether I am a Trinitarian, I say No; if you ask me whether I am a Unitarian, I say No. And why? because I believe in Christ as the son of God. To my mind man is nothing if he does not participate in the Divine, and it seems to me that the Jews with their conception of Jehovah were perfectly consistent in not believing in a son of God, or even in the immortality of the soul. To you, brought up in the schools of Indian thought, the participation in the Divine must be quite familiar. Your sages have expressed it in philosophical phraseology by the *Pratyag ātmā*, the self that lies behind us, and the *Paramātmā*, the highest self. But we want something else, something more human, more homely, and yet more holy to express the same thought in religious language, in language that should be intelligible to the wise and the foolish, the old and the young—and that expression has been found by Christ by calling himself, and all who believe in him, the sons of God.

"After these remarks you will better be able to understand the danger of speaking of Christ in language which carries us back to panegrics addressed by pagan poets to their gods and idols. If you speak of Christ as not a perfect human being in his own sense of the word, you are in danger of making a new idol of him, and you utterly destroy the very soul of his religion. Other prophets have tried to reveal to us what God is: Christ has revealed to us what man is, and that is the greatest of all revelations which all who call themselves Christians must try to preserve in its original purity. You may say, 'We know so little of Christ and his original teaching, and what we know of him is what his disciples, all of them Jews, believed of him.' There is some truth in it, and to some it may seem a great loss. But it has its advantages also. Out of the scattered stones of the temple which we find in the Gospels, we have each of us to build up our own Christ, and you know how different the ideal and real Christ have been which different theologians have built up for themselves. We must each of us discover our own Christ. The apostles had to do the same. They had to discover Christ, and they often found it very hard to do so. And while they saw in him that perfection which changes or rather restores human nature to its divine original, you know how others who had the same opportunities of judging, believed that Christ was possessed of a devil. It was then, as it is now, and as it always will be. The same person whom some of us love and revere as almost perfect, whose motives we never doubt, whose words we never question, is represented by others as possessed by all the evils of selfishness, falseness and cruelty. I quite admit that there are statements in the Gospels that lend themselves to very different interpretations; for how otherwise could we have such different 'Lives of Christ'? But there is one point on which there can be no doubt, and that is the extreme humility of Christ."

## Brahmo Samaj.

QUERY.—Who administered the rite of Baptism, the other day, to the Apostles and Devotees of the New Dispensation?

Answer.—The spirit of John the Baptist.—*New Dispensation*.

THE Madras gentleman, now in America, whose letter we noticed in our last issue, has been pleased to subscribe 100 rupees annually to our Church. We thankfully acknowledge the offer.—*New Dispensation*.

We received the *Theistic Review and Interpreter* too late for notice in this issue. We hope to review it in our next. In the meantime we draw the attention of our readers to an advertisement which appears elsewhere.

WE are requested to acknowledge with thanks the following contributions to the Brahma Mandir Extension Fund:—

	Rs.	As.	P.
Already acknowledged	...	246	0 0
Rajah of Bijul	...	100	0 0
Maharaj Surnomoyi	...	50	0 0
Babu Jibun Ram Phookun	...	25	0 0
Hurry Hur Sanyal	...	5	0 0
Jogendronath Gupta	...	5	0 0
		431	0 0

Friends are requested to contribute.

WE have received our Bombay correspondent's letter, dated the 17th inst. It gives us details of the doings of Bhai Amrita Lal Bhasm that President. On the 4th instant he was at Surat, where he celebrated the anniversary of the local Samaj. He delivered an English lecture before the respectable people of the place, and conducted also certain domestic ceremonies at the house of a local Brahmo. The most prominent among the Brahmos was Mr. Mahipatram Rupram Nilkant. This gentleman had been in England in 1863, and is now the Principal of the Normal Training College, Ahmedabad. He is an enthusiastic friend of our cause, and goes occasionally to the Mofussil to preach, where he has succeeded in establishing a number of Samajes. His wife and daughter profess his faith, and there does not seem to be a trace of superstitious practices in the family. The household idols, we are told, are now preserved in a glass case among with many other things. Our friend, Bhai Amrita Lal, then visited Petlad or Praladpore, where he delivered lectures and addressed open-air gatherings. From this place he came to Ahmedabad where he is now staying. The reception everywhere was most cordial; we only regret our friend's health has broken down in consequence of the incessant activity required by the nature of the work he has to go through. A few days' respite, we hope, will restore him.

## BRAHMO PULPIT.

—O—

JESUS AND CHAITANYA RECONCILED. \*  
[Translated.]

MANY people say that there is a great difference between Jesus and Chaitanya. They affirm that these two prophets lay down hostile laws. The world is anxious to know which is right. Should we hear Jesus, or carry out the law of Chaitanya? The New Dispensation tells us that both ought to be respected; and that the world knows not where they may be reconciled. In what respect do they differ? They differ as the taking of God's name. Jesus says, 'Thou shalt not take the name of the Lord thy God in vain, but be brief in its recitation.' It would be enough if you pronounced His name once with faith and love. On the other hand, Chaitanya says, 'Practise the name of Hari incessantly, be mad with the name, gladden the heart, by pronouncing it as often as you can.' Holiness, peace and gladness will surge up as you repeat the name.

At first sight these opinions may seem to be diametrically opposed. Is there then no union between sweet Jesus and sweet Gouranga? Are they mutually hostile? Is Chaitanya's preaching a contradiction of Jesus? If they had come to the earth at one and the same time, would they have quarrelled with each other? Would they not have revealed the deep attachment of their

hearts? The New Dispensation alone can decide the question. It emphatically asserts that both are right. The vain repetition of the same name makes the heart dry; hence it is forbidden by Jesus. If you utter God's name repeatedly without feeling, you not only insult Him but sin against yourself; you not only do not attain salvation, but become hard and lifeless. If Heaven had been attainable through empty repetition, then the many dealers of inflated language would have ere long attained the object of their heart. But Heaven is not for these. It is a sin to speak much and in vain; to utter the same name twice with the same meaning attached to it, is forbidden to us. Feeling is the life of the word. The heart becomes fresh, if you utter the same word with new feelings each time that you utter it. But if you take the same name repeatedly, without a corresponding sentiment in the heart, you become a hypocrite. On the other hand, as it is a sin to take the name of the Lord in vain, it is an equal sin if by uttering a few words in prayer you try to deceive the Lord. If brief prayer or short words had given salvation to men, then the majority of mankind would have ascended heaven by this time. We should obey both the *rishi* Jesus and the *bhakta* Chaitanya. Men of little faith and substance cannot often name the Lord with feelings. For this reason they often deplete prayer to the priests. In almost all countries the worship is conducted by priests. If one can attain heaven at a cheap price by giving money to a priest, why shall the householder trouble himself with the business? The Brahmos tolerate no priest. A Brahmo differs from other persons in this, that whereas the latter have their priests outside, the former has his within. The Brahmo's priest is his tongue. When he becomes lifeless, when he cannot commune with God, he opens his prayer-book and says: 'O Tongue-Priest, do thou worship God to-day instead of me.' As, on the one hand, a householder may be committing a thousand sins, while the priest daily officiates for him at the service, so, on the other, the indolent Brahmo may be harbouring a thousand evil thoughts in his mind at the same time that his tongue may be uttering prayers and singing hymns. As it is a sin to entrust worship to a priest, so it is a sin to make the tongue a priest at Divine worship. Beware, then, of the priest. Jesus could not bear that the tongue should utter meaningless adoration and worship; it is, therefore, he protested against vain repetition. If a heart cannot worship God, how can the inanimate tongue? The tongue is a harp; it cannot play upon itself; it has two mouths, one outside and the other within. From within, it draws the nectar of love and devotion, and pours forth the same into human ears through the other mouth. None can judge whence this nectar is brought. Witness the skill of God; if the whole body is withered, the tongue may be moist; if the tongue communicates with a vast sea of love and devotion. Hence the tongue alone can appreciate the Divine name. When it utters that name, the latter falls in sweet and melodious tunes upon the ear. Put the name upon the tongue, moisten it with love, and then repeat it; the oftener you repeat it, the sweeter will the Divine name come out. In this way the tongue likes not to part with the name; and if in this mood it goes on repeating it, it commits no offence. That is what Gouranga thought. How the two agree! The more I practise singing, the sweeter becomes the music. Thus there is no difference between the two prophets. It is a sin to take the name of the Lord in vain; but if every time you repeat it, you repeat it with a new meaning and a new sentiment attached to it, fear not, for you sin not.

## Provincial.

### BALASORE.

—O—

[FROM OUR OWN CORRESPONDENT.]

The 22nd June 1881.

LAST month a Brahmo anniversary was celebrated in the village of Siddhah through the exertions of its inhabitants, and especially of its Zemindar, Babu Padma Lochan Das. It took place in a mango garden situated on the left bank of Buribalong River. The scenery of the place added much to the solemnity of the occasion. About 300 persons, including the Brahmos of the Balasore Brahmo Samaj, were assembled there, and enjoyed the sweets of the anniversary to their hearts' content. Babu Bhagwan Chunder Dasy, minister of the Balasore

\* Substance of a sermon in Bengali delivered by the minister in the Brahma Mandir.



Brahmo Samaj, conducted the service with his characteristic earnestness and devotion. We had two sermons from him, one on "*Bhaktar Bhikar*" and the other on "*Juga Dharm*." They were impressive and effective, and more so on the villagers whose minds had not been infected by dangerous doctrines. *Sangit* and *Sanskrit* were enthusiastically sung by all those who flocked there. What struck us most was the presence of village women, about fifty in number, who listened with an attentive ear to what was sung and said on the occasion, and who seemed to appreciate our work. *Pratibhojan*, a love feast, closed the proceedings of the anniversary which lasted for four days. A few days later, a similar anniversary took place at Chundipore, a village ten miles distant from the town. It was as enthusiastic as the one which preceded it. Some of the Brahmos of the Balasore Samaj, as might be expected, took part in it. This anniversary owed its origin to our revered friend, Lakhan Babaji.

There is a Brahmo Samaj in the village of Sindhis. About twenty members, including females, regularly attend. Divine service is conducted on every Thursday evening. Our friends in the suburbs are working earnestly and zealously, and disseminating the views and principles of Brahmoism among the country folks. An old blind woman has also appeared upon the scene. Her mission lies in the female world, where she prays and preaches and expounds the doctrines of Brahmoism with marked success. May the blessings of God rest on her labors.

Turning to the town we mark that Brahmoism has wrought a great change in the manners, customs and views of the people. Those who formerly were bitter enemies of Brahmoism are at present rallying round its sacred banner and trying to further the cause of our church with money and sympathy. Old prejudices and superstitions are one by one vanishing away before the light of Brahmoism. The Native community of this place are eager to hear the prayers and sermons of our worthy minister of the Brahmo Samaj of India. His presence is greatly needed here. He will be warmly welcomed, not only by the Brahmo people, but also by those who lead the vanguard of our society. The Brahmos of this place have a mind to invite him at the time of the consecration of their Prayer Hall which is being built.

The collection by means of *bhikshar jhuli* is very satisfactory. The sum collected during the last fortnight ran up to Rs. 82. This rounds much to the credit of those who have resorted to this means of raising the sum necessary for the completion of the Samaj-building.

In conclusion, I beg to state that the members of the Balasore Brahmo Samaj are up and doing. They are becoming more and more prayerful every day. May God bless them.

## Literary, Scientific, &c.

A Correspondent obliges with the following:—  
"The Indian Prince staying at Etou is, I believe, a son of Maharajah Dulip Singh's."

This *Sutabha Samachar* relates that at a place on the Hugly, a few miles north of Calcutta, a boy was bathing in the river when an alligator seized him. He struggled with the monster, which, however, dragged him along. Three persons, of whom two were women, were bathing with him at the same time. The man was frightened, and he fled; but the two women were formed of better stuff, and they rushed forward and attacked the alligator. The monster was the part of the monster, namely the eyes, were touched, and the boy was rescued from its jaws. One of the women carried him upon her arms, and it was when he was safely brought up to the ghāt that the man who had escaped made himself visible again. The two women ought to be rewarded.

THE Falgun number of the *Banga Darshan* came to hand only yesterday. We owe the learned editor a grudge in consequence of so much arrear being allowed to accumulate. The present number is also very meagre, containing only four articles. The first one is the third chapter of, we believe, Babu Bankim Chunder Chatterji's forthcoming History of Bengal. The idea has been excellently conceived, and the plan, we are sure, will be admirably carried out. The writer in this chapter takes up the non-Aryan inhabitants of India. The article on Bengali Literature is interest-

ing, but it has one glaring defect—it praises too much. Every writer is extolled to the skies and no room is left for criticism. A perusal of the article leaves us under the impression that we are in the midst of the Augustan age of literature in Bengal. A few sober facts temperately diffused here and there would have dispelled the illusion. The two remaining articles are an unfinished tale and a description of Palanow.

MR. RABINDRA NATH TAGORE, the celebrated author of "*Balmikipratibha*" has written another very excellent book. He does not like to repose under his laurels; it seems. Restlessness as much the characteristic of his muse as it is of that of many of his brethren of the craft. He has made many important contributions to the Bengali literature—not the least important of these is the one under notice *Bhagna-Hrid-ya*. It is a lyric—as indeed, most of his books are. The deep sympathy, large, healthy, entire and unrestrained, with nature and humanity, which we saw only foreshadowed in his earlier productions, now manifests itself in an unmistakable manner.

There is not much of a plot in it. It represents the struggle for supremacy in a poet's heart between innocent purity and artful design and the ultimate triumph of one over the other. The introduction of a coquettish, artful and cunning girl into Indian society is altogether a novel feature. She is the recent outgrowth of the altered circumstances in Indian feelings of Western civilization. She is an exotica plant; but the manner in which it takes to the Indian soil, its rank growth, its luxuriant foliage, its vigorous life, seem to contradict its foreign birth. She is like an upstart tree that deals destruction and ruin unto those that come under its baneful shade. There is no room left to make any extracts here from the many beautiful passages with which the book abounds, although we sorely tempted to do so. We advise the reader to satisfy himself from the original. No short resume like the present can do justice to the poem. There is a charge to be brought against the author, that he is too fond of introducing good old classical Sanskrit words in a garbled and questionable manner. We admit that euphuism and rhythm require that there should be some such contractions as *ajckana* of *gyotna*, but can hardly advocate the use of such forms as *akhar* for *alshar*. The genius of the language would not tolerate such meretricious tamperings. Our author has laid good claims for indulgence in license, but for our part we wish he had not exercised the right so very freely.

## Calcutta.

### THE PREACHING CASE.

A Statement with regard to the recent Orders restricting preaching in the Squares, submitted to His Honor the Lieutenant-Governor of Bengal, by the Calcutta Missionary Conference.

I. From the early part of the present century, Christian Missionaries have had uninterrupted liberty, whilst peaceably pursuing their calling throughout India. Their preaching and teaching have been carried on in places of public concourse without interference from the Police Authorities, and the results prove that the fears which were entertained at the beginning of the century that public commotion and disturbances of a dangerous character would be excited by the work of the Missionaries, were wholly groundless. No evil effects have arisen from the preaching of Christianity. The people readily gather round the preachers and listen attentively to their words; everywhere the Missionaries are regarded as friends and well-wishers, and in many important respects, even as benefactors.

II. Recently an influential party in the Calcutta Municipality have shown a desire, if not a determination, to place restrictions on the work of the Missionaries in the public Squares. The Circular, dated April 28th, of a meeting of the Town Council had in the Agenda the question of preaching in the following form: "to enquire into the practice of allowing Municipal squares to be used for the purposes of open-air preaching and lectures with reference to the recent affair at the Wellington Square," and on the 30th April notice of the following motion was given "that no preaching be allowed in any of the public squares vested in the Municipality." The Missionaries looked upon

this proposal with alarm, as it seemed to them that the Municipality have the same right over other public places as they have over the Squares, that if they could stop the preaching in the latter, they could also in the former, and that the reasons for stopping it in the streets and open places in the city were much more plausible than any to be urged for stopping it in the Squares, where the public traffic and convenience cannot in any way be interfered with.

III. Mr. H. L. Harrison, the Officiating Chairman of the Calcutta Municipality and Commissioner of Police, exerted his powers to carry out the wishes of the Town Council. A few days after he entered upon his duties, a Police Order, No. 63, dated April 29th, was issued by him, but not published, prohibiting preaching in certain of the public squares by all persons not authorised in writing from the Chairman of the Municipality. The preamble to this Order asserted that it had been the practice for preachers to obtain permission to use the Squares, which is contrary to fact. In obedience to this Order on Sunday, May 1st, the Police interrupted several Missionaries whilst preaching. On the Monday and Tuesday following individual Missionaries called on Mr. Harrison to remonstrate with him on this new and unexpected interference with them in their work, but they obtained no satisfactory explanation from him. A special meeting of the Calcutta Missionary Conference was held on Wednesday, May 4th, when a deputation of seven of their number representing as many Societies, was appointed to seek an interview with Mr. Harrison, before the meeting of the Town Council on the following day, to protest against the passing of the resolution referred to in the Agenda. It was an attempt to interfere with Missionaries whilst carrying on their work in a peaceable and orderly manner.

IV. On May 5th, the deputation met Mr. Harrison and presented to him a statement of their views and wishes. Then, for the first time, they heard of the proposal to give them written authorisation to preach in the squares, and objections to this proposal were at once raised, though no final answer could be given till the other Missionaries had been consulted. In the course of the conversation various suggestions were made with a view to the preservation of order at the time of preaching. A member of the deputation saw Mr. Harrison by appointment on that day, after the meeting of the Town Council, and was informed by him that for the present, pending certain enquiries, the preaching might go on as usual.

V. The next day Mr. Harrison addressed a letter to Mr. Kerry as the representative of the deputation, which indicated that preaching was not to be allowed in the Squares except in the case of persons licensed\* by himself, and suggested that applications should be made to him for written permission to preach. There were in the letter other suggestions for the regulation of the preaching, but the main object aimed at, was stated to be the prevention of disturbances. The Missionaries, therefore, continued to preach as before, but not having obtained licenses they were interrupted on different occasions by the Police. The Missionaries believed that as Chairman of the Municipality Mr. Harrison had no right to interfere with their work; and they knew that the plea of preventing disturbances had no real foundation as regards them and their work as preachers. It has, indeed, been asserted that a disturbance, which occurred in Wellington Square towards the end of April was indirectly due to the fact that Missionaries preached there, but no one has ventured to assert any direct connection between the disturbances and Christian preaching. The evidence adduced in the Police Court conclusively shows that the true explanation of the affair is to be found in the partial or inefficient action of the Police.

VI. On Monday, May 9th, the Missionary Conference met, and after carefully considering the correspondence which had been carried on between Mr. Harrison and Mr. Kerry, and particularly the question of applying to the Chairman of the Municipality for permission to preach in the Squares unanimously agreed that they must resolutely decline this proposal.

VII. The Conference regarding Mr. Harrison's letters as official, and afterwards explained that they were not so officious communications sent to him a letter, dated May 10th, in which they stated their decision not to apply for personal permission to preach in those places where they had a common right to be, and

\* It is only fair to say Mr. Harrison never uses the word *license* as, indeed he says he has carefully avoided the use of the word, but he undoubtedly describes a *license* in the paraphrases he uses.



where public inconvenience would not be caused by their preaching. They stated also their assent to a regulation suggested in Mr. Harrison's first letter, and expressed their conviction that such a regulation, with the presence of one or two Policemen in the Squares would be amply sufficient for the preservation of order should necessity arise.

VIII. The receipt of this letter was acknowledged by Mr. Harrison in a friendly way who said in reply, "I dare say the Missionaries are right in fighting us, and we shall probably have to give in." He further expressed a sanguine hope that a "*modus vivendi*" satisfactory to all would be found. The Missionaries were gratified at this announcement, for though some of them had continued preaching in contravention of Police Order, No. 63, none had any wish to come into collision with the Authorities, and all were prepared to accept any regulations which would not infringe their long possessed liberties, nor interfere with the conscientious discharge of their duties as Missionaries.

IX. On Saturday evening, May 14th, whilst Dr. Thoburn was preaching in Wellington Square to a large and orderly mixed congregation of Europeans and Natives, a disturbance commenced in a distant part of the square, where no preaching was going on, between two or three Bengal youths and two or three Eurasian youths. The quarrel was transferred to the street, and grew into a disturbance. But it was really a paltry affair as was shown by the fact that it was easily and quickly suppressed by two or three passers-by, and also by the way in which it was treated by the Police Magistrate. Some Missionaries who were witnesses of the disturbance, testify that it was of much less significance than the breaches of the peace which are of almost daily occurrence in the neighbourhood of Bow Bazaar.

X. With no little surprise, therefore, the Missionaries learned that Mr. Harrison, in his negotiations as Chairman of the Municipality, which he had carried on nearly to the point of a satisfactory settlement, made this paltry disturbance a pretext for issuing as Commissioner of Police, an Order No. 72 in which he renewed, with a threat of prosecution, what they had regarded as his hostile action towards them. He prohibited all preaching in Wellington Square for the present. And though aware that no Missionary would accept a license from him as Chairman of the Municipality he forbade all preaching in four other Squares except under written permission from himself as Commissioner of Police. It was felt by all that this Order of the Commissioner of Police, even if legal, was an unwarrantable and unnecessary exercise of his powers, and it was believed by some who had legal advice confirmatory of their opinion that the Order was *ultra vires*.

XI. At this point there arose a divergence of judgment among the Missionaries as to the right course to pursue. Some would have preferred addressing the Government of Bengal at once, stating that the Order should be rescinded. Others believed that they were right in disobeying an Order which they regarded as an illegal and arbitrary use of the necessarily great powers of the Commissioner of Police. This latter position has been admitted to be consistent with loyal submission to lawful authority.

XII. Some Missionaries disobeyed the Order on two or three occasions, in consequence of which a prosecution was commenced against them, in which they were charged with disobedience to an Order, but with doing an act tending to cause "riot and affrays." Not a particle of evidence was adduced in support of the latter charge. The Conference regarded it as not only uncalled for, but utterly unfounded; and they emphatically repel the attempt to represent the preaching of the Gospel in the public Squares of Calcutta as having any such tendency. When the legal proceedings were once begun, it was felt by the Conference that no action could be taken till the judicial decision was given. Thus it will appear that their silence has been enforced by the circumstances of the case.

XIII. Now that the legal decision has been arrived at, and the order of the Commissioner of Police has been declared *ultra vires*, the Conference take the earliest opportunity of placing before His Honor the Lieutenant-Governor a full statement of the facts.

XIV. This decision of the Magistrates leaves matters so far as the Missionaries are concerned as they were, and the Conference see no reason why they should not remain so. They have never been able to see the necessity for any interference on the part of the Authorities with them in the quiet and orderly discharge of their duties.

XV. The Missionaries regret that the recent occurrences have seemed to put them in an attitude of opposition to the lawful Authorities.

They have done nothing new. They were carrying on their Missionary work as usual, when they were suddenly forbidden to do so in the Squares without written permission which had never before been required. They were unable to accede to this condition. As will be seen by the documents appended to this statement, they declared at the outset that they had "every wish to obey the laws, and to submit as good citizens to all duly constituted authority." To this declaration they still adhere.

XVI. No special right to preach is claimed, but the common right of addressing those who peaceably collect around them; when this can be done without giving reasonable ground for complaint of obstruction or injury, they think it does not require either authorisation or restriction. The general character of Christian preaching in the squares is not controversial, in most cases any inquiry or discussion with the hearers is discouraged at the time of preaching, and, therefore, it does not tend to produce disturbance; they think that the evidence given in the recent trial completely fails to establish a case against their preaching as a cause of disturbance. This was specially so with regard to Beadon Square.

The Conference admit that the foregoing statement will make it apparent to His Honor the Lieutenant-Governor that the Missionaries have not provoked a conflict with the Authorities, but that they wish to maintain the character of law-abiding subjects anxious to the extent of their opportunities to support the Government in the preservation of peace and order. They cordially acknowledge any advantages which a settled Government affords them in carrying on their work, and they repeat the expression of their desire loyally to co-operate with the authorities in the interests of order which are so clearly the interests of Missionary work.

Signed on behalf of the Conference,  
W. MILNE, Chairman.  
J. HECROT, Secretary.  
Calcutta, 21st June 1881.

## Selections.

### NATIONAL FORM OF OUR BAPTISM.

(*New Dispensation*)

THE Hindu apostles of Bishil Khrista opened a new epoch in the history of Indian evangelization, on the 12th instant, by initiating a novel ceremony of Baptism. We have always maintained that India will not slavishly follow the usages of the Western Church in honoring Christ, but will render homage and loyalty to the Son of God in her own national style. Never was this spirit of independence and originality more clearly manifested than on the occasion of the recent Baptismal ceremony. There was no mimicry, no vulgar or mechanical imitation of Europeanism or foreign Christianity. The whole thing was a Hindu festival. It was *Snan Jatra*, and nothing more. No European missionary administered the rite. There was no sprinkling of water in a church or chapel. Not even the old prescribed formula "I baptize thee," &c., was uttered. Yet the ceremony was most scriptural and authoritative. The devotees were baptized in the name of the Father and the Son and the Holy Ghost. The rite was administered by J. B. Baptist himself, who was present in spirit, and to whom there can be no greater authority in or outside the Church. And the immersion took place, not in ordinary water, but in the sacred Jordan, exactly where Jesus Christ was baptized eighteen centuries ago, for verily faith was conveyed to Calcutta for the first time to the Holy Land, and the water of the tank was prayerfully changed to the water of the Jordan. As regards the Mysterious Three, the priest of the New Dispensation thus chanted the New Mantra of Baptism, glorifying the Three Manifestations—

GLORY, GLORY, GLORY

Unto the Father, the Son, and the Goly Ghost,  
Unto the Sun, the Light, and the Fire.  
Unto the Clouds, the Rain, and the Harvest.  
Unto the Self-Existent, the Incarnate, and the Sanctifier.  
Unto the Unerate, the Begotten, and the Comforter.  
Unto I AM, Logos, and Inspiration.  
Unto God in Nature, God in History, and God in the Soul.  
Unto Brahm, Brahmaputra, and Brahmagni.  
Unto the True God, the True Man, and Truth.

Unto Joy Itself, the Joyful Devotee, and the Disposer of Joy.

Unto the Master, the Servant, and the Command.  
Unto Divinity, Divine Humanity, Divine Self.  
Unto God Eternal, God in the Prophet, and God of Salvation.  
Unto Sat, Ghit, Ananda.

## CONVERSATIONS WITH CARLYLE.

[FROM A PAPER WRITTEN BY DR. KNIGHTON IN THE "CONTEMPORARY REVIEW".]

### THE LITERARY MAN.

C. "The most contemptible man of the day is the literary man—the honest shoeblick is a more respectable and useful citizen. If I knew of any young man going to devote himself entirely to literature as a profession, I should say, 'For God's sake, Sir, stop, don't; be an honest, useful man any other way. You never will be that way.' Men write without thinking now-a-days. Everything he can write—that's all the thinking many have. Even history is written without research."

### BLIND LEADERS OF THE BLIND.

K. "The magazines and reviews have been very busy with you lately, Sir."

C. "Ay, have they? I never read them. I have the most utter contempt and abhorrence for the literary *canaille* of the day, with their Reviews, and Magazines, and Times newspaper. They should try and understand me—that would be more sensible. And what have they been saying?"

K. "The North British Review had an excellent article, I thought it, on 'The Religious Tendencies of the Day—Newman, Colridge, and Carlyle,' endeavoring to point out what they believed to be your influence in religious questions on the world. One of Ainsworth's Magazines—*Bentley or the New Monthly*—has an article this month too about you, but solely as a literary man—a poor article—all about your style, which is not to their liking."

C. "Blind leaders of the blind! How shall they understand me with their devotion to the devil? Give me a God-fearing man and a God-believing man, and that man will understand me; but your Ainsworth's Magazines are only a part of that awful system of cant and lying that sweeps England to perdition in these days. Where there is a truth, there can be no utterances worth listening to. Some of these reviewers remind me of men accumulating first laboriously a heap of refuse, and then proceeding diligently to examine it and grope in it for novelties. That's the work that befits them, believe me. I care nothing what they say of me, or to me."

### TALKING AND ACTING.

C. "No nation was ever saved by writing and talking, only by acting. It was the great ages before Elizabeth, and the great men in those ages, who prepared the way for the achievements of the reign of Elizabeth. England has been held ever since the Norman Conquest, and long before, by a superior race; but for a thousand years they were doers simply, not talkers and writers. Compare *Domestick-Book* with our modern Blue-Books and Parliamentary Committee's Reports and such like, that's the only reason, or can read. This very *Omnia* is descended from that *Domestick-Book* as a *syllabus seragliani pocorum*. It could feed just sixty swine, and a fellow in a leathern jerkin, with a horn to look after them, and make puddings of them. Two lines of such a book teach us more than whole volumes of frothy Blue-Books."

K. "Yet our Parliament contains some of the cleverest men, and our aristocracy, as a class, is a noble and superior race."

C. "So far as my experience goes, the best of actual men in England—influently better than aristocracy, than the talking and writing lawyers and editors, and unbelieving divines."

### METHODISM.

C. "True, very true. The only great culture we have had of true faith within the last two centuries in Europe was Methodism; but, in our own time, it is like the red, hollow and false—utterly untrue."

K. "I have seen some, Sir, that were as devoted to their creed—some Methodists—as any devotees of the East."

C. "Exceptions. I heard one of the best of them at Derby once. He had been a joiner, believe, and he spoke earnestly. That man saw before him, in the other world, two states of existence—the one that in which he would be exalted



everlastingly, the other that in which he would float everlastingly in bliss of some kind. "It is of infinite importance to me," said he to himself, "that I should not roast everlastingly," and hence his speeches and his rantings, his violent sayings, and his methodical cant. But truly, anything more despicable, anything more unworthy of an honest, noble soul, we could not easily find anywhere than that. It is the rankest funkiness, yet that is enthusiastic Methodism in these days.

#### THE MAHABHARAT.

C. "I was going to tell you about an Indian poem some one sent me translated, when you led me off to Methodism. I think it is called the 'Mahabharat.' It describes seven sons as setting off to seek their fortunes. They all go different ways, and six of them 'bust in hell, after many adventures. The seventh is of nobler seed. He perseveres, fights his way manfully through great trials. His faithful dog, an ugly little monster, but very faithful, dies at last. He himself, fainting and well-nigh despairing, meets an old man, Indra, disguised, who offers to open for him the gates of heaven. 'But where are my brothers?' he asks; 'are they there?' 'No, they are all in hell.' 'Then I will go to hell, too, and stop with them, unless you get them out.' So saying, he turns off and trudges away. Indra pities him, and gets his brethren out of hell. The six enter heaven first. The seventh stops. 'My poor faithful dog,' says he, 'I will not leave him.' Indra remonstrates, but it is useless; the faithful dog, only as he was, is too well remembered, and he will not have paradise without it. He succeeds finally. Indra relents, and lets even the dog in; but, Sir, there is more pathos about that dog than in a thousand of our modern novels—pathos enough to make a man sit down and cry almost."

K. "The whole story must have been intended to illustrate the efficacy of prayer. It reminds one faintly of Abraham's intercession for Sodom and Gomorrah—a grand old picture, not inferior on the whole, I should think, to yours of the Mahabharat."

C. "Lot's intercession, you mean."

K. No, Abraham's. Lot was living in the vale at the time, in Sodom."

C. "Lot certainly interested for some one. However, it is a point of little consequence. As I said, Sir, there is true pathos about that dog. I have seldom read anything with more."

#### CURRENT LITERATURE.

K. "Your hopes for literature centre in Germany, I suppose, for I know you don't think much of our current literature in England?"

C. "Our current literature is like our current life—made up of shams, hypocrites, counterfeits, deceptions, lies. I have a profound contempt for it. Lessing did a great deal for Germany in showing them that their French models were no models at all, but falsities in every thing up to Shakespeare to them; and, since his time, Germany has done more for literature than France and England—a great deal more."

K. "I have somewhere seen it remarked—in T. Jouffroy, I think—that Germany gives the raw material of thought; France puts it into shape and makes it clear; whilst England applies it practically."

C. "Germany has given no raw material, then, for some quarter of a century that I know anything of."

#### NO PROGRESS.

K. "Are we making no progress, then, in Western Europe? Is there nothing great and good being done either in Germany, France, or England at the present day?"

C. "Progress! Our progress is in the wrong direction. We move with accelerated velocity downwards. As to Germany, the only thing they do there now is in a philological way; but they do that well. They are men of immense patience, of clothe-the-dry bones of perseverance. They can wade for us in a perfectly marvellous way; telling us of the pots and pans the Greeks and Romans used, how they walked and talked, and sat, and slept, and rose, and did other things less noble. Heyne did that in a wonderful way for Virgil, and that sort of thing has its use. Heeren told us much, too, of the history and politics that we knew not before; but he is tedious, and prolix, and dry. In philology they still dig out new facts, and put them together for us, with wonderful labor; but of anything better than that going on at the present day in Germany, I know nothing."

#### INDIA AND THE COLONIES.

K. "You laugh at progress. Is there no progress anywhere in India and in British Colonization—in the opening-up of new countries, peopling waste continents, and founding new empires?"

C. "A Gibbonian short of progress truly; all hewing of wood and drawing of water; nothing nobler or better than I can see. The United States were a greater and nobler people eighty years ago, when they were our colonies, than they are now, though they had only three millions of people then, and thirty now. The whole of the thirty put together wouldn't make one Franklin, or even a Washington."

K. "And with the States, the Cape, Australia, New Zealand, India, as they are, you see no progress in the right direction?"

C. "I see terrible calamities impending, a total severing of every tie and bond of the world as it exists—bloodshedding and destruction. As to Australia, what is it doing but upsetting all our economic arrangement here by digging out gold that had much better be left where it was? We did not want it. The world did not want it. There was enough before for all practical purposes. No nation ever became great by fluiding gold, though it were found in tons. Rome was pretty much as we are when it was conquering the world itself on being the mistress of the world. Seneca was writing of her greatness, her prosperity, and her wonderful progress, and yet the northern barbarians were even then whetting their swords for slaughter. Death was nigh unto those luxurious Romans, steeped in refinement, and a career of 'progress' that promised them, short-sighted as they were, wonderful things. And so with us."

K. "Where are these modern barbarians to come from?"

C. "I don't know. History does not exactly reproduce itself, but we want a superior race, to be got somewhere and somehow—a race of God-fearing, honest, sincere men. But its no use cursing the world as it is. It remains the same after we have expended all the vials of our wrath upon it."

#### THE CLERGY.

C. "The position of the clergy is one of ignominy and deep degradation. The spectacle of a body of enlightened men solemnly, and in the face of God and man, professing their steadfast faith and belief in that which they know they do not steadfastly believe in, is enough to make any thinking man sick at heart. What enlightened man can conscientiously in these days tie up his reason by formulae and articles drawn up centuries ago, and say, 'I believe,' whilst the inner soul of him all the time is exclaiming, 'I do not believe—it is a lie!'"

K. "Some men, like Dr. Newman, for instance, first persuade themselves that there is an infallible Church that cannot err, and then taking refuge therein, are troubled no further about the matter—accepting all its dicta as heaven-descended truths, whatever their reason may whisper about the matter."

C. "And what is that but moral emasculation?—one of the most lamentable religious phases of our times. With respect to the clergy of the English Church, they doubtless have persuaded themselves, in most instances, that they did believe before they made their declaration to that effect. For the time being they do not believe, but—believe that they believe. There is little hope for the Church existing under such circumstances. No, no; things cannot go on long in this way. Swift destruction is impending, not on the Church only—mother of dead dogs."

#### THE HIBBERT LECTURES.

—O—

MR. RHYE DAVID'S fourth Hibbert lecture was delivered on Tuesday week in St. George's Hall to a very full audience. The subject was the mode in which the early Buddhists treated the life of Gotama. Gotama was born in a village in the Ganges valley, at the foot of the Himalaya mountains, and about one hundred miles north of the great river; his father being, as a king, but a petty Rajah, the head of a comparatively unimportant clan, called the Sakras. The exact date of his birth was not quite certain, the oldest authority on that point, the Dipavansa, containing conflicting statements as to the interval which elapsed between the time of Gotama and that of his father, the well-known Buddhist monarch Asoka; but it could be fixed between the middle and the end of the sixth century B. C., a date sufficiently near for present historical purposes, as we were not aware of any material change in the conditions of life in the valley of the Ganges during that period. The little that was known of the actual facts of his career would be found in the lecturer's handbook of Buddhism. Briefly, he was married in his early youth to his cousin, the daughter of the Rajah of the neighbouring clan of

the Kollyns. In his twenty-ninth year he left his home, and devoted himself to a life of asceticism and religious inquiry. For six years he tried the then current systems which offered a solution of the mysterious problems of life, the of the most unsatisfactory; at last, in his thirty-first year, after a severe mental struggle, he found the details of which, as described in the Buddhist Scriptures, are curiously similar to those of the Temptation in the Wilderness, he arrived at what seemed to him to be the true answer to the questions he had sought to solve. But was this simple account the view taken of his career by the Buddhist writers? This, too, answered, as we should expect, in the negative. The early Buddhists in attempting to give expression to the awe and love aroused in their hearts by the powerful impression of the personal character of Gotama surrounded all the details of his life with a glow, and a glory, and a poetry which bade fair to conceal the real facts. They did so chiefly by looking at the personality of Gotama from the point of view of two ideals—those of the *Cakka-vatti* and the *Buddha*. The former of these, like the Messiah ideal of the pre-Christian Jews, had its origin in political experiences, but was also blended with Buddhist ethics and with the regretful belief of a golden age. The Buddhist Cakka-vatti was a king of kings, irresistible, who ruled the world in righteousness over a happy people. The details of the poetical descriptions of his greatness and glory were derived very often from the only poetry known to the early Buddhists, the poetry of the Vedic hymns, but they were modified throughout by the influence of the importance attached to the Buddhist to the righteousness of their ideal king. This was shown in the case by extracts from the Suttas regarding the Cakka-vatti and his seven treasures, one of the latter being the mystic wheel or Cakka, the true meaning of which was pointed out. The whole of this conception of the king of kings was used, firstly, as a type or parable, Gotama being the King of Righteousness; and secondly, the Buddhist principal disciple, his prime minister; his followers, the king's guard; the struggle they had to carry on, a battle; the mental qualities they had to cultivate, their armour, and so on. Secondly, the outward conditions of Gotama's life were described in harmony with their ideal. His father, the petty Rajah, became a powerful monarch; his village, a royal city; his humble residence, a magnificent palace, and so on. The next of the sources of the Buddhist legend, the Buddha ideal, was then explained, as a man who, through countless ages of heroic struggle, in many previous births, had acquired such perfect wisdom, and insight, and power of expression, that in evil times men were made to read their souls back to spiritual life, and so save a lost world from impending ruin. A "very Buddha," a *Sambuddha*, such as Gotama was, differed from an ordinary, a *Paccaka* Buddha, by his power of exposition; and in this respect the Buddha ideal would be better understood by comparing it with the *Logos* idea of the early Christians.

Mr. Rhye David's fifth Hibbert lecture was delivered on Tuesday at St. George's Hall, the subject being Gotama's society of mendicant recluses. As in the case of his ethical system, so, also, in the practical organisation of this body of his more earnest and devoted adherents, he made use of already existing ideas and customs. In the sixth century B. C., in the valley of the Ganges, there were, of course, no churches, colleges, or universities in the modern sense. There were the schools of the Brahmins, in which the Vedas were learnt by heart; where grammar and recitation were taught as accessory thereto; and where codes of ancient custom and ceremony were handed down by word of mouth. But those who had some thought of their own to propound, something to say apart from tradition, were the habit of adhering dissent, and they in the same way as done afterwards in the schools of Greece. There were not a few of such self-elected teachers, the sophists of India. They were not confined to any caste, nor even to any sect, and mostly lived on alms, and adopted some peculiar garb. They, of course, had no suspicion of historical or scientific method, and their thoughts would tend straight out at ultimate truths, like children gazing at the moon. Gotama was the Socrates among these sophists, but he was in one respect more than Socrates. He had a completely elaborated scheme of practical life to offer in place of the sophisms he exposed in dialogue. And this was the motive that led to the school of Sangha, the community of those who were to carry out that scheme. It was at first simply a body of disciples like those who followed



other teachers; but, appealing to a larger audience in plain language about difficulties and sorrows common to all, its members rapidly increased, and when Gotama gave authority to the disciples themselves to settle in places apart from himself and to receive new converts into the society without consulting him, the society had ceased to be a personal following and had become an order. The numbers of those who joined the society have, perhaps, been exaggerated; but it would be impossible to form any opinion on that point without endeavouring to enter into the feelings which induced men to adopt a mode of life which most Englishmen regard with something approaching to contempt. It is the longing for peace that gives us the clue to the movement—a longing very clearly set forth in the account of the conversion of Kassapa. The early Buddhists, and no doubt, Gotama himself, believed that this peace might, indeed, be reached, but only with great difficulty, under worldly conditions. Many passages were quoted showing how the Suttas (though only in one or two instances directly saying so) take it for granted that the higher life can only be lived in the "homeless" state. This circle of ideas was not always to be judged in the spirit in which Gibbon wrote of the early Christian monks, but rather in the spirit of Montaigne, if we wished to understand the movement. It was a movement of emotion, and must be judged by emotional standards. As an instance of this emotion the legend of Pingriya, the old Brahmin convert, was cited, and other passages from the Buddhist Suttas were quoted.

The sixth and last of this year's course of Hibbert Lectures on "The Origin and Growth of Religion as Illustrated by Buddhism" was delivered by Mr. Rhys Davids at St. George's Hall on Tuesday last. The Lecturer expressed his regret that he had been able to accomplish so little, and had been compelled to leave so much unsaid. But the problem of Buddhism was so difficult, so immense, that it was impossible in six lectures of an hour each to do more than touch the fringe of a great subject. The history of Buddhism in each of the countries, where it had been adopted, really required separate, and independent treatment. It was incorrect to speak of Buddhism as being divided into two great divisions, Northern and Southern. There was a unity in Southern Buddhism, but there was no unity in Northern Buddhism. The Buddhism of Nepal differed from that of Tibet; that of China from both of these; and that of Japan from all the other three. The use of the term Northern Buddhism might be defended as less incorrect than Northern Buddhism, but it would be better and clearer to speak of Tibetan, Nepalese, Chinese, and Japanese Buddhism with distinct differentiation. Buddhism claimed, indeed, never to have changed. It was a saying of the Buddhist books that "the word of the glorious Buddha endureth for ever." But this was a vain boast. The Suttas, the forms of expression, might endure, but the minds of men were ever changing, and the problem of Buddhism was not solved when we had learnt what was the original meaning of the original Pali Suttas. The study of the later systems in the various countries to which Buddhism had spread was only second in importance to the study of the Buddhism of the original texts, and we owed a debt of gratitude to those scholars who had dealt with

one or other of these various later systems. It would be part of the history of the development of religious belief to trace the changes which the original Buddhism of the Pali Suttas had undergone in different minds. One of the most interesting of these changes was the form which Buddhism had assumed 1,500 years after the birth of Gotama in Tibet, and the striking likeness between that form and the Christianity of the Roman Church at a similar period after the birth of Christ was insisted on as one of the most instructive facts in the whole history of the world. It would be a worthy subject for some future course of Hibbert lectures to trace out this marvellous parallel, but the facts of this and of every other development of early Buddhism, could only be ascertained after an accurate knowledge had been gained of what early Buddhism itself was. And the documents of the later Buddhism would lose their real value as evidence of the beliefs prevailing when and where they were composed if they were used, as had too often been done, as evidence of beliefs a thousand years older. As an instance of this, the lecturer referred to the use of the Lalita Vistara, which had formed the basis of treatises on early Buddhism, whereas it could only correctly be used as evidence of a much later and local faith. Mr. Rhys Davids had for these reasons throughout these lectures endeavoured to lay stress on early Buddhism, without which the later phases could not be properly understood, and he would conclude, as he had begun, by speaking of a fundamental idea of primitive Buddhism. This was the first step in the wisdom of Arahats, the doctrine of impermanence and of non-individuality. This he illustrated by quotations from the Pali books, and showed how the germs of it were to be found in the Upanishads, and how nearly it resembled in some respects the Pauline doctrine of justification by faith. We might not agree with the idea as held by the early Buddhists; but it was full of a beauty and poetry of its own, and when the cultivated world garnered the fruits of Oriental research in Indian history, people in the West would abandon the habit of considering all affairs at any distance from the basin of the Mediterranean as beneath notice. The knowledge of what man had been in distant times, in far off lands, under the influence of strange ideas, would give a new tone to history—the epic of humanity.

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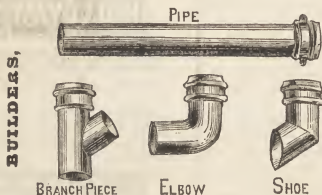
To match, Bracelet, Rs. 65, Brooch Rs. 38, and Earrings, as above. Illustrated Catalogues post free to Mofussil Constituents.

HAMILTON & COMPANY,

Jewellers in Ordinary to H. E. the Viceroy and to H. R. H. the Prince of Wales, CALCUTTA.

a-81

## IMPORTANT TO



HOUSE OWNERS AND OTHERS.

FOUR inches Cast Iron Everlasting Rain Water Down Pipe, Shoes and Bends, highly recommended by Matthewson for economy; once fitted to a house, which can be done by any ordinary coolies, there will be no further trouble while the house lasts.

Length of Pipes, 6 feet price	...	...	Rs. 3 0 each.
Shoes for throwing the water from the wall	...	...	" 1 4 "
Bends for fixing at house top	...	...	" 2 0 "
Do, with bell mouth recommended by Matthewson	...	...	" 2 12 "
Also 6 inches Pipes available 6 ft:	...	...	" 6 0 "
" 6 " Bends	...	...	" 4 0 "
" 6 " Shoes	...	...	" 2 8 "
" 6 " Offsets	...	...	" 4 8 "

R. N. MATTHEWSON,  
NO. 1, CALCUTTA.

ESTABLISHED 1846.

THE DRUGGISTS' HALL,  
35-36, College Street,  
CALCUTTA.

Fresh consignments to hand ex S. S. "Eldorado," "Buckingham," "Kerbel," "Manora," and "Bancora."

CASH RATES.

PATENT MEDICINES.

Maltine.

"WHEAT and OATS are especially rich in muscular and fat producing elements."—Liebig. Maltine will increase both weight and flesh in most persons of thin habit.

Maltine is particularly recommended for delicate females, and for weak and debilitated children and infants.

Maltine is especially recommended for deficient lactation, and for mothers whilst nursing.

Maltine is the most important combination in use for constipation.

Maltine is entirely free from all products of fermentation, such as alcohol and carbonic acid gas.

Maltine is very palatable and pleasant, and will be readily taken by the younger child.

**Dr. Dunbar's Alkaram or Anti-Catarrh Smelling Bottle.** A safe and speedy cure for Hay-fever, colds in the head and sore throats. It contains no narcotics and never produces any unpleasant effects. Full directions for use and testimonials accompany each phial.

Price Rs. 3 per phial. Packing 4 As.  
Oil of Cashew (Anacard Occident.)

The Beauspey Remedy for Leprosy.

The oil of Cashew-nut is applied, by means of a small piece of sponge, to the diseased parts. The effect of the oil is to produce, after from twelve to twenty-four hours, vesication. The skin should, if possible, not be broken, and the exudation should be allowed to remain and dry on, so as to form a crust. In about ten or twelve days, this will fall off, leaving the skin clear, and free from any ulceration underneath. If the parts are numbed, but not completely anæsthetic, sensibility will in general be completely restored by the first application; if the anæsthesia is complete, it may require two or three applications to restore it. This latter number suffices in a case where anæsthesia had existed more than four years.

Price Rs. 3 per phial. Packing 4 As.

**Leath and Ross's Phospho-Muriate of Quinine**

Recommended in Debility, Lassitude, Disinclination for work, loss of memory, loss of, or variable appetite, Nervousness, Tremulousness and general relaxation of the system.

Price Rs. 2 per phial. Packing As. 4.

Leath and Ross's Neuraline for Neuralgia, Tic Dolorous, Sciatica, Rheumatism, Lumbago, and all kinds of nerve-pains.

Price Rs. 1 per box, and Packing As. 2.

W. F. SMITH'S PILE POWDERS,

AN INVALUABLE SPECIFIC

For the Cure of Piles and Prevention of Fistula.

They claim the merit of totally removing all pre-disposition to Piles or Fistula, and in actual cases of the former, however severe, of completing a cure more rapidly and with greater safety than any preparation hitherto introduced.

Price per box Rs. 1-8. Packing As. 2.

PROPRIETARY MEDICINES.

BLISS'S PER PHOSPHODINE

A Safe and reliable Phosphoric Remedy

FOR

Neuralgia, Nervousness, Lassitude, Overworked Brain, Nervous and General debility, Failure of Memory, Dimness of Sight, Depression of Spirits, Impoverished Blood, Liver Complaints, &c., &c.

Price per bottle Rs. 5. Packing As. 4.

**Dr. S. P. Banerjee's Sanjivani** cleanses the blood of all its morbid and effete materials, restores the normal functions of the liver, and keeps the cutaneous system in its proper standard of purity.

Price per bottle Rs. 4. Postage &c., Rs. 1.

WHOLESALE RATES ON APPLICATION,  
GOBIND CHUNDER DUTT & CO.  
WHOLESALE & RETAIL DRUGGISTS.

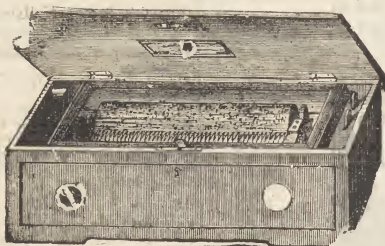
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# HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.

**MUSICAL BOXES.**  
PLAYING  
BENGALIEE AND HINDUSTANEE TUNES.



## Box, No. 1, playing 8 Bengalee Tunes.

- |     |    |                    |                     |
|-----|----|--------------------|---------------------|
| No. | 1. | Ragini Saranga     | ... Tala Madhyamana |
|     | 2. | Ragini Lum-Jhijhit | ... Tala Madhyamana |
|     | 3. | Ragini Yogina      | ... Tala Thunri     |
|     | 4. | Ragini Bibhasha    | ... Tala Madhyamana |
|     | 5. | Ragini Bibhasha    | ... Tala Pat-tal    |
|     | 6. | Ragini Chhayana    | ... Tala Madhyamana |
|     | 7. | Ragini Kedara      | ... Tala Madhyamana |
|     | 8. | Raga Nata-Narayana | ... Tala Madhyamana |

Cash Price, Rs. 150.

## Box, No. 2, playing 8 Bengalee Tunes.

- |     |    |                     |                     |
|-----|----|---------------------|---------------------|
| No. | 1. | Ragini Syama        | ... Tala Pat-tal    |
|     | 2. | Ragini Hamira       | ... Tala Madhyamana |
|     | 3. | Ragini Khambaja     | ... Tala Madhyamana |
|     | 4. | Ragini Behaga       | ... Tala Madhyamana |
|     | 5. | Ragini Chhayana     | ... Tala Madhyamana |
|     | 6. | Ragini Kedara       | ... Tala Madhyamana |
|     | 7. | Ragini Iman-Kalyana | ... Tala Madhyamana |
|     | 8. | Ragini Bhnipali     | ... Tala Madhyamana |

Cash Price, Rs. 125.

## Box No 3, playing 8 Bengalee Tunes.

- |     |    |                      |                     |
|-----|----|----------------------|---------------------|
| No. | 1. | Ragini Gaura Saranga | ... Tala Madhyamana |
|     | 2. | Ragini Gaura Saranga | ... Tala Madhyamana |
|     | 3. | Ragini Bibhasha      | ... Tala Madhyamana |
|     | 4. | Ragini Iman          | ... Tala Madhyamana |
|     | 5. | Ragini Sobini        | ... Tala Thunri     |
|     | 6. | Ragini Hamira        | ... Tala Madhyamana |
|     | 7. | Ragini Jhijhit       | ... Tala Thunri     |
|     | 8. | Ragini Iman-Kalyana  | ... Tala Madhyamana |

Cash Price, Rs. 125.

## Box No. 4, playing 8 Bengalee Tunes.

- |     |    |                      |                       |
|-----|----|----------------------|-----------------------|
| No. | 1. | Ragini Bhupali       | ... Tala Madhyamana   |
|     | 2. | Ragini Aruna-Mallara | ... Tala Druta-trital |
|     | 3. | Ragini Surata        | ... Tala Madhyamana   |
|     | 4. | Ragini Bhupali       | ... Tala Druta-trital |
|     | 5. | Ragini Bibhasha      | ... Tala Surphaktal   |
|     | 6. | Ragini Saranga       | ... Tala Ekatala      |
|     | 7. | Ragini Behaga        | ... Tala Madhyamana   |
|     | 8. | Ragini Iman-Kalyana  | ... Tala Druta-trital |

Cash Price, Rs. 125.

## Box No. 5, playing 8 Bengalee Tunes.

- |     |    |                        |                       |
|-----|----|------------------------|-----------------------|
| No. | 1. | Ragini Saranga         | ... Tala Ekatala      |
|     | 2. | Ragini Parabi          | ... Tala Madhyamana   |
|     | 3. | Ragini Jangala-Saranga | ... Tala Madhyamana   |
|     | 4. | Ragini Iman-Juriya     | ... Tala Madhyamana   |
|     | 5. | Ragini Behaga          | ... Tala Chautala     |
|     | 6. | Ragini Saranga         | ... Tala Ekatala      |
|     | 7. | Ragini Yogina          | ... Tala Madhyamana   |
|     | 8. | Ragini Malasri         | ... Tala Druta-trital |

Cash Price Rs. 125.

## Box No. 6, playing 8 Bengalee Tunes.

- |     |    |                  |                        |
|-----|----|------------------|------------------------|
| No. | 1. | Ragini Surata    | ... Tala Druta tritali |
|     | 2. | Ragini Bibhasha  | ... Tala Chautala      |
|     | 3. | Ragini Behaga    | ... Tala Madhyamana    |
|     | 4. | Ragini Bibhasha  | ... Tala Madhyamana    |
|     | 5. | Ragini Hamira    | ... Tala Madhyamana    |
|     | 6. | Ragini Maligaura | ... Tala Chautala      |
|     | 7. | Ragini Karnati   | ... Tala Madhyamana    |

Cash Price, Rs. 125.

## H. C. GANGOOLY & CO.,

19, 20 & 24 MANGO LANE, CALCUTTA.

We undertake to execute orders in the following.

### Stationery.

Commercial and Fancy Stationery. Fancy Articles in great variety kept in stock.

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On valuable Stones, Metals, Ivory, Wood, &c.

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From Letter Press, Litho Press, Copperplate Press and Die Press.

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Executed by skilled artists.

### Tea.

Both Assam and Kangra Valley Teas.

### Cigars.

Cocanada.

List on application.

H. C. GANGOOLY & CO.,

19, 20 & 24, Mangoe Lane, Calcutta,

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## LIST OF



BENGLEE BOOKS

EDITED BY

BABU BASANTA KUMARA DATTA  
(HOMOEOPATHIC PRACTITIONER.)

1. Grihechikitsa (Family Guide). Illustrated with 17 woodcuts. Bound in cloth. Price Rs. 1. Postage 1 anna.
2. Beshoochika-B-joy (A treatise on cholera.) With a map from India to Britain. Bound in cloth. Price Rs. 1. Postage 1 anna.
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4. Jara-Chikitsa (A treatise on Fever.) Price Rs. 1-8. Postage 1 anna.
5. Sadrisha-Chikitsa-shar—(Theory and Practice of Medicine.) Illustrated with 11 Woodcuts; Bound in cloth. Rs. 5-8. Postage 3 annas.
6. Sadrisha-Bhoyshej-a-shar (Maternal-Medicine and Therapeutics.) Illustrated with 19 Woodcuts. Bound in cloth. Price Rs. 4-8. Postage 2 annas.

To be had at

DATTA'S HOMOEOPATHIC LABORATORY,  
No. 312, CHITPORE ROAD; BATTOLAH, CALCUTTA.

## HEM CHUNDER BANNERJI'S PREPARATIONS

PANACEA FOR VARIOUS MALADIES.

(ESTABLISHED IN 1863.)

### Amrita Rasa.

Ra. 5 per phial. 11 phials may be had for Re. 50, if taken at a time. Postage for each phial is Re. 1-4.

### Amrita Choorna.

Cost of each set (weighing 20 mashaas) is Rs. 4-4. 11 sets may be had for Rs. 50 if bought at a time. Postage for each set is anna 4, 5 sets in our case can be sent with the same postage.

The ingredients of both the medicines are the same. They are the best remedies for chronic diseases of the Cranium, of the Lungs, Chest and Heart including Consumption, Phthisis, Asthma, Palpitation of the Heart, Acidity, &c. Colic Pain, Chronic Fever of all kinds, Enlargement of the Spleen and the Liver, Diarrhoea, Dysentery and Dyspepsia, Rheumatism, Mercurial Taints, Blood diseases and many other complicated maladies supposed to be incurable. They are the best specifics for all sorts of Female affections such as Dysmenorrhoea, Erupeful, Menorrhagia, Hysteria, Fearful Dreams, Premature Delivery and others. They are at the same time quite innocent, and can be safely administered to an infant as well as to ladies with delicate health. They purify the blood, nourish the body, and strengthen the constitution.

### Infallible Cholera Pill.

Is the best of its kind and gives immediate relief. More than 90 per cent. patients are being cured. It is also a sovereign remedy for sunstroke. This dangerous disease is cured in about half an hour, as by magic.

The cost of 50 pills which can cure about 20 cases is Rs. 4 only.

Innumerable certificates published in pamphlet form in Bengali may be had on application. Remittances strictly in advance.

HEM CHUNDER BANNERJI,  
Mohulla Misin Pukhra, Benares.

Sir,—I have great pleasure in informing you that your Cholera Pills have been a great boon to those infected with Cholera. I tried them in 50 cases in all of which they were successful except in 5 or 6 cases.

(Sd.) C. W. RICHARDSON,  
Chairman, Satara Municipality.

Sir,—Please send 50 more of your Cholera Pills which have proved very successful.

(Sd.) C. A. W. DAVIES  
Magistrate, Akola.



## LAXATIVE CORDIAL.

THIS excellent Cordial, being sweet to the taste is readily taken both by adults and children, it clears the bowels, strengthens and invigorates the entire system, and increases the appetite.

Individuals predisposed to constipation arising from a variety of causes of which the chief are habitual neglect of the act of defecation, either from carelessness or want of time, indulgence in astringent articles of diet, excessive smoking, sedentary habits, especially if combined with much mental work, debility, and want of tone from any cause, will find the above preparation indispensable. It cures long-standing constipation of the bowels, enlivens the spirit, and restores the patient's former good humour by strengthening the nervous system.

Price per 6 oz. bottle,—3s. 6d.  
Apply to

FRAMJEE & SONS,

11, Bentinck Street.

And also to the Indian Mirror Office. a-6



# COOKE & KELVEY,

WATCH, CLOCK AND CHRONOMETER MAKERS,  
JEWELLERS AND SILVERSMITHS,  
TO HIS EXCELLENCY THE VICEROY & GOVERNOR-GENERAL OF INDIA,  
20, OLD COURT HOUSE STREET, CALCUTTA.

## SPECIALITIES.

### MODEL WATCHES FOR INDIA.

Guaranteed entirely English made throughout, with powerful full-plate lever movements, hard white enamelled sunk seconds dial, capped, jewelled, &c., in substantial fine silver double-bottomed, engine-turned cases.

GUARANTEED BY COOKE & KELVEY FOR TWO YEARS.

## SPECIALITIES IN KEYLESS WATCHES.

FOR GENTLEMEN.  
Adapted to all uses, where accurate time and adjustment is necessary. These celebrated Watches enjoy a high reputation for perfection of construction, accuracy of adjustment, and FINE TIME-KEEPING QUALITIES. Silver Keyless Watches in Hunting case, 3/4 plate movements, jewelled in three pairs of Rubies, Compensation Balance, Ruby Pallets, &c.

Gold Keyless Watches in Hunting and Half-Hunting cases, with highly finished movements.  
Rs. 150 to 180.  
Rs. 300 to 400.

**SILVER HUNTING.**  
**R. 75**  
**MODEL**  
**CRYSTAL FACE**  
**R. 75**  
**COOKE AND KELVEY'S**  
**HALF HUNTING**  
**R. 80.**  
**WATCHES**  
**R. 230.**  
**COLD HUNTING**

COOKE & KELVEY'S CELEBRATED ENGLISH LEVER WATCHES.  
In Silver Crystal-Faced Case. In Silver Half-Hunting Case.  
Cash Rs. 70. Cash Rs. 75.

## IN HUNTING CASE.

Cash Rs. 65.

The large demand, and the numerous Testimonials constantly received from all parts of India, attest the wonderful success of these renowned Watches, which are manufactured expressly for Indian wearers, and to resist the extreme effects of the Indian climate.

## THE ARTIZAN'S WATCH.

### A STRONG AND USEFUL WATCH FOR ORDINARY WEAR.

These Watches are still obtainable at lower rates than those of English manufacture, and the following can be recommended as good and useful Timekeepers.

Strong Silver Hunting Watches, with superior jewelled movements made expressly for India carefully examined and regulated

Ditto	ditto	Half-Hunting	...	...	...	Cash Rs. 32	0
Ditto	ditto	Crystal-faced	...	...	...	"	35
Ditto	ditto	Crystal-faced	...	...	...	"	30

## COOKE & KELVEY'S

### SPECIALITIES IN GOLD ALBERT CHAINS.

In a variety of new and beautiful patterns, in bright and colored gold.  
Rs. 40, 50, 60, 70, 80, 90, 100 to 200.

COOKE & KELVEY,  
CALCUTTA.

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## NATIONAL BANK OF INDIA, LIMITED.

The Bank's present rates of interest are:  
On Twelve Months' Deposits 5%  
" Six Months' Deposits 4%  
Special rates are allowed on Deposits for short periods.

On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

J. CAMPBELL,  
Manager.

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## DR. R. L. SET'S

### ASTHMA ELIXIR.

A SINGLE dose of this sovereign remedy, if properly administered, is warranted to cure the most incurable forms of Asthma. The innumerable records of complete success in worst cases bear testimony to its efficacy.

Price Rs. 2. Packing and Postage As. 8.

SET, BASAK & CO.,  
68, NINTOLLAH GHAT STREET,  
Calcutta.

[ESTABLISHED 1881.]

## PAWLITT & CO.

SURGEONS, CHEMISTS, DRUGGISTS,  
GENERAL AGENTS, &c.,

&c., &c.

Grimalt's Syrup of Hypophosphite of Lime	each Rs.	1	4
" of Iron	...	1	8
Thomson's fluid ext. of Jamaica Sarsaparilla	...	2	12
Wilkinson's	...	1	2
Aitken's Syrup (Herring's)	...	1	6
Pancreatic Emulsion	...	2	0
" wine	...	2	0
Enos' Fruit Salt, (The only Health-giving, invigorating and refreshing fruit saline)	...	1	8
Lidors' Phosphodyne	...	1	12
Bright's	...	5	0
Cod Liver Oil (Moller's)	...	1	1
" De Jorg's	...	1	1
" Foster's	...	1	6
Without taste or smell	...	1	8
Cod Liver Oil with quinine and strychnia	...	1	12
" with Ferri Iodide	...	1	4
" (Phosphorized)	...	4	0
Allens' Anti-fat, the only remedy for Corpulence	...	0	4
Goa Powder	...	0	6
Smelling salts, Eng.	...	0	8
Leiberg's food for infant	...	0	8
Condensed Swiss milk	...	0	12
Dietic milk and coffee	...	1	0
Rabbits' choicest camphor	...	0	6
Chlorodyne	...	5	0
Clinical Thermometer	...	25	0
A complete Homoeopathic medicine box with a box	...	25	0

## "STRYCHNO-PHOSPHODYNE."

The most efficacious remedy for Nervous Debility, Bilious complaints, Blisters on the skin. Diarrhoea, Dropsy, Dysentery. Female irregularities, Piles, Gout, Guinea-Worm, Headache, Indigestion, Jaundice, Liver complaints, Sore-throats, Scrofula, Secondary Symptoms, worms of all kinds, weakness from whatever cause, &c., &c., &c.

In bottles, Rs. 2. Packing As. 8.

## CANTHARIDINA.

The only specific for Baldness, cure guaranteed. Per bottle, Rs. 1 and Rs. 2. Packing As. 4.  
Prepared and sold by Pawlitt & Co. No. 4, Bechu Chatterjee's Street, Calcutta.

## SPECIFIC FOR HYDROCELE.

Prepared from native Herbs, and free from Mercury, or other injurious drugs. Cure guaranteed. Generally cures longstanding cases within 3 months, by internally absorbing the water.

Beware of another worthless preparation  
Price in pots Rs. 2. Packing As. 4.

## THE ONLY SPECIFIC.

FOR

Diseases arising from immoral habits. From the prescription of an eminent, European Surgeon. Cure Guaranteed. Price per bottle Rs. 4. Packing As. 8.

PAWLITT & CO. beg to state that they are always in a position to supply official, non-official, and Patent medicines at the lowest market price. Price List on application.  
Apply to Pawlitt and Co., Bechu Chatterjee's Street, Calcutta.

## DR. B. M. SIRCAR'S AROMA AUGUSTUM.

### SPECIFIC FOR DYSMENORRHOEA

OR

### Painful Menstruation.

A SINGLE administration during menses generally cures the disease, and brings on conception.

For particulars apply to Dr. Bhobon Mohun Sircar, No. 77, Mookhtaram Babu's Street, Chorbagan, Calcutta.

Price Rs. 3-8. Packing and Postage As. 8.

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**F. W. BAKER & CO.,****SILK MERCERS AND FURNISHING UPHOLSTERERS,**

BY SPECIAL APPOINTMENT TO H. E. THE VICEROY.

We have just received a most extensive supply of all furnishing requisites,  
and all orders entrusted to us will be most care-  
fully executed.

SPECIAL TERMS FOR LARGE CONSUMERS.

VELVET PILE, TAPESTRY &amp; BRUSSELS CARPETS

IN ALL THE NEWEST DESIGNS

Made to order in any size at a day's notice.

**PLAIN PURDAH REPS**

IN BLUE, CRIMSON, GREEN AND MAROON,

From Rs. 3-12 to Rs. 5-12.

**STRIPED PURADH REPS**

IN ALL THE LEADING COLORS, INTERMIXED WITH GOLD.

**Tapestry Reps, Billiard-cloths, Curtains, Brass Upholstery,  
Hassocks, Oil-cloth, &c., &c., &c., &c.**

ALSO A CHOICE SELECTION OF

**MIRRORS & GIRANDOLES**

IN RICH GILDED AND BLACK AND GOLD FRAMES.

**F. W. BAKER & CO.,**

9, OLD COURT HOUSE STREET, CALCUTTA.

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Provision for Old Age combined with a Provision for the Widow and Orphan.**EXAMPLE.**

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

The Same Provision, if commenced

at age 25, would cost about FIFTEEN RUPEES a month;  
at age 30, " " about EIGHTEEN RUPEES a month;  
at age 35, " " about TWENTY-ONE RUPEES a month;  
at age 40, " " about TWENTY-THREE RUPEES a month;  
at age 45, " " about FORTY-ONE RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

There is an obvious advantage in effecting Investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

**ORIENTAL LIFE COMPANY.**

Head Office: Elphinstone Circle, Bombay,

Manager and Actuary:

D. McLAUGHLAN SLATER, F.I.A.,

Agent for Bengal:

F. A. COHEN,

7, Wellesley Place, Calcutta.

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**G. LAZARUS & CO.,**

AGENTS, SINGER MANUFACTURING COMPANY,

2, DALHOUSIE SQUARE,  
CALCUTTA.SINGER'S  
LOCK-STITCH  
Sewing Machines.Gold Medal.  
Paris Exhibition  
1878.SINGER'S  
LOCK-STITCH  
Sewing Machines.356, 432  
Machines,  
Sold in 1878.SINGER'S  
LOCK-STITCH  
Sewing Machines.New Family Hand Machine  
without cover,  
Rs. 65.SINGER'S  
LOCK-STITCH  
Sewing MachinesNew Family Hand Machine  
with polished cover and  
lock,  
Rs. 80.SINGER'S  
LOCK-STITCH  
Sewing Machines.New Family Treadle Machine  
on polished Table,  
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LOCK-STITCH  
Sewing Machines.New Family Treadle Machine  
on polished Table, with  
Hand Accessory,  
Rs. 95.SINGER'S  
LOCK-STITCH  
Sewing Machines.New Family Treadle Machine  
in polished Table, with  
polished cover,  
Rs. 95.SINGER'S  
LOCK-STITCH  
Sewing Machines.New Family Treadle Machine  
on polished Table with do.  
cover and Hand Accessory  
Rs. 105.SINGER'S  
LOCK-STITCH  
Sewing Machines.The Medium Machine on po-  
lished Table,  
Rs. 100.SINGER'S  
LOCK-STITCH  
Sewing Machines.The Medium Machine  
For Milliners & Dressmakers,  
Tailors and Shoemakers,  
with cover,  
Rs. 115.SINGER'S  
LOCK-STITCH  
Sewing Machines.The Arm Machine with move-  
able feed for Shoemakers,  
Rs. 120.SINGER'S  
LOCK-STITCH  
Sewing Machines.Packing for  
Hand Machines, Rs. 2-8.  
Treadle ditto, Rs. 5.

Up-country orders with remittances promptly  
executed.  
Price Lists free on application. a-3

**REDUCTION OF PRICE.**From this date until further notice  
the price of**COOK AND CO.'S****Crushed Food for Horses**

Will be Rs. 2/2 per md. Exclusive of bags.

**Crushed Food for Cattle,**

Rs. 1/10 per md. Exclusive of bags. Chaff  
Rs. 1/8 per md.  
1st April 1881. a-9

N.B.—Every payment of Premium carries its Proportionate value,

which cannot lapse, and for which a Promissory Note is granted.



**Hughly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 28th June, 1881, from 2 to 5 P. M.

G. H. SIMMONS,  
a-53 Secretary to the Bridge Commissioners.

**MESSRS. L. V. MITTER & CO.**  
HOMOEOPATHIC CHEMISTS, BOOKSELLERS  
AND PRACTITIONERS,  
No. 1, Upper Circular Road,  
CALCUTTA.

Opposite R. B. Railway Station.  
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Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M.A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.]

VOL. XXI.

CALCUTTA, SUNDAY, JULY 3, 1881.

NO. 154.

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## Telegraphic Intelligence.

### REUTER'S TELEGRAMS.

#### THE BESSBOROUGH LAND COM- MISSION.

LONDON, 2ND JULY.

A long and animated debate took place in the House of Lords last night, relating to the Bessborough Land Commission. The Duke of Argyll strongly denounced the report of the Commission as being one-sided and unreliable. Lord Salisbury said the report was untrustworthy and formed the basis of the Irish Land Bill. Earl Granville said the discussion was a bad augury for the Land Bill.

#### GENERAL ROBERTS.

General Roberts has been officially *Gazetted* an ordinary member of the Governor's Council at Madras.

#### RISE IN SILVER.

A rise has taken place in the price of Silver, owing to rumours that the Bank of England is about to place a large amount of bullion in reserve.

#### FROM THE PRESS COM- MISSIONER'S OFFICE.

#### NEWS FROM CANDAHAR.

SIMLA, 2ND JUNE.

A letter from Candahar, dated the 27th ultimo, reports that the people of the district west of the Helmand, who had joined Hashim Khan, have come in to Candahar. They are said to have been formally pardoned for their rebellion, and dismissed to their homes with presents.

## Editorial Notes.

MR. GRANT DUFF, and not Sir Ashley Eden, as some supposed, has been appointed Governor of Madras. The selection is a happy one. Mr. Grant Duff is personally unpopular; but none can deny that he is a man of great ability and wide culture. Brought up as a Liberal in politics we are sure he will not stumble into those blunders which signalised the administration of Lord Lytton and his colleagues.

A most interesting epistle comes across the Pacific from a Christian minister, which cannot fail to encourage and stimulate the

whole body of believers in the New Dispensation. Our American brother is a Universalist minister, and he writes with appreciative sympathy and even enthusiastic admiration. He speaks most approvingly of the argument of the "Copulative conjunction" used in the minister's last anniversary address. We hope to publish the letter hereafter. Meanwhile we reproduce in the usual place an interesting and valuable discourse delivered by the Reverend gentleman.

—o—  
WRITING on the Revised Version of the New Testament, the *Jewish Chronicle* says:—"It is of interest to observe that the chief changes which a necessarily hasty perusal has brought to light, tell in favor of Judaism in the long continued struggle between Church and Synagogue. Thus, the evidence for the Resurrection of Jesus is considerably weakened by the admission made in the marginal notes of the New Version that the concluding verses of the Gospel of Mark are absent in 'the two oldest Greek manuscripts.' The passage in St. John's Epistle about the three witnesses is wisely omitted, and a strong text for the doctrine of the Trinity thus removed. Throughout, the addition of 'Christ' to the name of Jesus is seen to be absent in the most trustworthy authorities, and the late origin of his claims to Divinity is thus shown."

—o—  
It seems that fiction and fellow-feeling go together. How eagerly Miss Collet ran to help Professor Monier Williams when he was in difficulty, and gave him plentiful information or invention to enable him to meet us, and, if possible, vanquish us! And now Miss Collet is being deluged with sympathetic letters from her Asiatic friends, who are intensely anxious to see her retrieve her position so cruelly damaged by the mighty weapons of argument and fact lately levelled against it by our esteemed friend, Mr. Protap Chunder Mozunder. These "friends in need" have written to her to this effect:—"Madam, we sympathize with you most sincerely in your trials and difficulties. Accept our sympathy. This is all that we can give you. We cannot give you facts, for we have none." Will all these telling letters of sympathy be embodied as testimonials in the next Year-Book of Fiction? They ought to be. We fear something more is needed to convince the world than sympathy.

—o—  
The story is told by *The Christian Register* of a Chinaman who was converted by simply reading the New Testament. Then he wanted to be baptized. He tells the story:—"One rainy day, as I was sitting in the door of my cabin, I read the words, 'He that believeth and is baptized shall be saved.' And I said to myself: 'I believe'; but how can I receive baptism, for, far and near, there was no missionary. Then, as my eyes followed the falling rain, the thought occurred to me: 'It is God who sends down the rain,

Can I not pray him to baptize me?' So I bared my neck and breast, that they might be sprinkled, went out, fell upon my knees, and cried: 'Heavenly Father, I receive Thy baptism in the name of the Father, of the Son, and of the Holy Spirit.' And now, in my heart, I have the conviction that I have received baptism from God himself." The moral of this beautiful story is that where the Spirit is present, and where faith in the living and omnipresent God is alive, there the sinner may receive baptism of himself, without standing in need of a missionary to administer it to him. God baptises through the water in which He is present.

—o—  
A BRADLAUGH meeting held at St. James' Hall, London, is remarkable for having been attended by many non-conformist ministers. Among others was the Rev. S. D. Headlam, who said that he had come there as a Christian clergyman (a God-ite, as Mr. Bradlaugh would call him) to speak of the great work Mr. Bradlaugh had done in the East of London for the moral elevation of the people. He supported one of the resolutions, because he saw that the action of the so-called religious party in the House of Commons had been making the religion of Jesus Christ to stink in the nostrils of the people. The last speaker at the meeting alluded to was the Marquis of Queensberry, who, it will be remembered, was excluded from the House of Lords on the ground of his religious belief. He explained how he came to be associated with Mr. Bradlaugh. He had lost his seat in the House of Lords on purely religious grounds. It had been said that he had no religion. He denied that statement. The religion of humanity which he professed, and which he felt sure Mr. Bradlaugh professed, was the outgrowth of Christianity. It was the religion of the future, and would have to take its place.

—o—  
SIR ASHLEY EDEN has replied to the Statement made by the missionaries on the preaching question which we published in these columns last week. His Honor assures the Conference that "the Government and its officers have been influenced by the one sole desire to maintain peace and order, and to secure to the public the undisturbed enjoyment of their rights and interests. Whether matters can remain exactly as they were before this misunderstanding occurred cannot at once be decided; the Lieutenant-Governor is disposed to think that this is not possible, but he had for some time past made arrangements for endeavouring to secure, on the conclusion of the case in the Magistrates' Court, an amicable discussion of the subject, with the view, as far as possible, of reconciling all conflicting interests, and securing the maintenance of peace and order in the enclosed squares of Calcutta. Sir A. Eden relies upon the Conference meeting him in this matter in a conciliatory spirit, and



feels sure they will co-operate with him in his efforts to bring the matter to a settlement satisfactory to all parties." The assurance conveyed in this passage is gratifying. But we must say again that we see no necessity whatever for any alteration in the law as it exists, and that the proposed attempt to satisfy all parties, the Municipal and Police authorities among them, might end in a compromise not agreeable to many. There is nothing wrong in the present arrangements, and if any alterations are needed, we think they should be in the direction of making the Police more attentive to their duties and the Municipality better acquainted with its rights.

THE following important proposals will be discussed at the next meeting of the Senate of the Calcutta University:—

#### Mr. Croft's Resolutions.

##### FIRST ARTS EXAMINATION.

I. That the principle of alternative Courses in Literature (A) and Science (B) for the First Arts Examination be adopted.

II. That the subjects of Examination in either course be five.

III. That in each course a certain number of subjects be compulsory, and a certain number optional.

IV. That among the compulsory subjects, two, namely English and History, be common to both courses.

V. (a) That the compulsory subjects, in either course be three; and

(b) That the optional subjects of either course include, but be not confined to, the special compulsory subjects of the other.

VI. That the subjects (1) compulsory, (2) optional, of the A course, (3) compulsory, (4) optional, of the B course, be those which have been accepted by the Faculty of Arts.

##### B. A. EXAMINATION.

I. That the number of subjects for the B. A. Examination in either course be three.

II. That English only be common to both courses as a compulsory subject.

III. That no other subject, whether compulsory or optional, be common to both courses.

IV. That English and a classical language be compulsory subjects in the A course.

V. That no other subject be compulsory in the A course.

VI. That the optional subjects of the A course be those accepted by the Faculty of Arts.

VII. That English be the only compulsory subject in the B course.

VIII. That the optional subject be those recommended by the Faculty.

#### Mr. Nash's Amendments to Mr. Croft's Resolutions.

##### FIRST ARTS EXAMINATION.

###### Amendment to Resolution I.

That for the words "alternative courses in Literature (A) and Science (B)" the following words be substituted: "A double standard of Examination," i.e., that the Examination be divided into two parts.

###### 1st. A compulsory pass Examination;

###### 2nd. An optional Examination for Honors.

In the event of this amendment being carried, Mr. Nash will propose the following corollaries:

I. That in the pass Examination no optional subjects be allowed.

II. That the names of the successful candidates in the pass Examination be published in one list in alphabetical order, instead of in three lists as at present.

III. That in the Honor Examination all the subjects be optional.

IV. That no candidate be allowed to take up more than two subjects for Honors.

V. That the names of the successful candidates in the different Honor subjects be published separately, as at the present Honor Examination.

VI. That no candidate be allowed to appear at the Honor Examination after the expiration of two years from the date of his passing the Entrance Examination.

VII. That a candidate passing the Entrance Examination in the first division be allowed to appear at the pass Examination of the F. A. of the next year, and at the Honor Examination in the following year.

##### B. A. EXAMINATION.

Amendment to Resolution I.  
That the word "standards" be substituted for the word "subjects," the word "two" for the word "three," and that the words in either course be omitted.

In the event of this amendment being carried, Mr. Nash will propose the following corollaries:

I—V. Identical with those for the F. A. Examination.

VI. That no candidate be allowed to appear at the Honor Examination of the B. A. after the expiration of four academical years from the date of his passing the Entrance Examination.

VII. That any candidate who has been placed in the first division in any subject at the Honor Examination of the F. A. be allowed to appear at the B. A. pass Examination of the next year and at the Honor Examination of the following year.

Mr. Croft's proposals refer to a scheme prepared long ago by a Committee specially appointed to revise the present B. A. and F. A. courses. The scheme in question has been found to be too elaborate to be practicable. The optional subjects are too many and too unequal, while the additional work that will be thrown upon the University authorities will be heavy and perplexing. We think the best way to come out of the difficulty would be to accept the amendments given notice of by Mr. Nash. This gentleman proposes to introduce the London system of holding "pass" and "honor" examinations for both the F. A. and the B. A., and thus give candidates opportunities for distinguishing themselves in a special manner in subjects to which they may be naturally inclined. The acceptance of the amendments will have another effect. It will raise the quality of the examinations, and give the graduates a status and culture not possible under the present system. Mr. Croft's resolutions were ably criticised some time ago by Mr. Hastie; but we think Mr. Nash has shown the best way of coming out of the difficulty which the scheme favored by Mr. Croft has created. We sincerely hope the members of the Senate will reject the resolutions and accept the amendments.

#### TEACH THEM GOOD MANNERS.

THE times are out of joint. We are all men of bad manners, and we badly need the schoolmaster's rod. In various ways this great city of ours offended the powers that be, and in many quarters and among diverse sections of the community there has been a display of wanton behaviour which would put to shame the most refractory students of our village schools. Why this almost universal prevalence of bad manners? Really we cannot tell. Perhaps this vice is of an infectious character, and as soon as it breaks out, it spreads in all directions, and infects and defiles all who come within the range of its noxious influence. In the metropolis of British India this infectious vice rides rampant at the present moment, in spite of all our schools and colleges, temples and mosques, chapels and churches. The evil is not confined to any particular class or nationality. Asiatics and Europeans, Hindus and Christians, men of the world and devout souls have all caught the contagion, and nothing short of the most desperate effort will check the spread of the evil. Careful investigations prove that the moral maelstrom first appeared on the other side of the river in the marshy and malarious grounds adjoining the Sibpore Engineering College. A lot of dark, dirty-looking boys became so disobedient, disrespectful, unruly,

uncivil, ungentelemanly, that they soon fell into fits of misbehaviour which eventually culminated into a dire plot. They joined together in a seditious and mutinous spirit to break machines and implements, to break law and discipline, to break engineering and education, and to break the bones of Government people. So from Olympus came down the mighty Director of Public Instruction with a mightier rod, determined to teach refractory Bengali youth good manners. Mr. Foulcras and Mr. Croft stood with faces full of chagrin yet firm and eyes breathing defiance, and they sobelabored the naughty boys as to stretch them upon four-times-four-acres of ground. Thus a second mutiny was nipped in the bud. The evil then crossed the river, and made its appearance in the public squares in Calcutta, among the various bodies of dissenting Christian missionaries. These men rashly disobeyed the authority of the Commissioner of Police; and though scolded and reprimanded and roughly handled by muscular policemen, they persisted in their bad manners. At last they grew so naughty and incorrigible that the Commissioner, who was also at one time an educational Inspector, thought it proper for their correction's sake to haul them up before the Magistrate. The tables, however, were turned, and the Magistrate lectured to the Police and taught them good behaviour. The Bar of the Calcutta High Court shortly became the scene of school-boy misconduct. A noble man like Mr. Jackson had the effrontery to defy the *zubber-dushit* orders of two eminent Judges, and leave their Court in sheer disgust. Almost the whole Bar sympathized with him and joined him, forming an organization of ill-mannered youths. The matter was reported to the Rector of the High Court-School in the shape of a complaint, and Sir Richard Garth, thinking manners to be superior to law, gave an eloquent lecture in open Court protesting against bad manners. Schoolboys, missionaries, barristers, all ill-mannered. We may soon hear of the schoolmaster abroad.

#### THE ORIGIN OF RELIGION.

IN a striking series of papers contributed to the pages of the *Contemporary Review*, the Duke of Argyll endeavours to show that barbarism is not actually the origin of civilization, as the present day scientists maintain, but that so far as may be judged from the earliest historical evidence on the subject, there are indications of the highest efforts of genius and inspiration in the primitive society of man. The history of civilization is explained by two processes, and there are two theories on the subject. One is the well-known Christian hypothesis of a primeval state of innocence followed by man's immediate fall, and the history of mankind is but a continued record of instances of depravity redeemed only by the action of divine grace and the prospect of an approaching millennium. The other theory is used in opposition to this. It is the evolutionist's mode of explaining the origin of civilization. Man was originally a savage, and the present society is only the result of a continued series of development. Religion, according to this theory, originated in fetishism, and has grown into monotheism, this at last to culminate in positivism. This theory has the recommendation of being simple, and the fact of its being hostile to the Christian hypothesis explains its popularity also. But we should be on our guard against the fascination which it seems to exercise upon certain people. That the complex



should grow out of the simple, or that, in other words, the simple should lead to the complex, is a fact which the human mind may easily grasp. But the question is—does history bear out the assertion? For aught we know, man may have been savage at a certain period of the world's growth; but that refers to a pre-historic age of which neither the advocates of the theory nor its opponents have any knowledge. We are both in the dark about it, and no emphatic opinion can be hazarded upon the point. What we have to deal with is the historic period, and the question that then suggests itself to us, whether man's intellect in the primeval times was really less developed than we find it now? Leaving religion out of consideration for the present, are we not to suppose that human intellect was as keen in its first stages as it is found now? Do we not observe that the man who first invented a common weapon was as original as he who invented the steam engine; that he who first made use of a boat was as great as he who first made use of an ironclad; that he who first joined a few words together and formed a sentence was as great as the best linguist of after times? Certainly the invention of the simplest modes of removing wants argues as keen an intellect as that of the most complicated machinery of these days. Similarly the man that first contemplated the heavens and turned his thoughts to the infinite is as poetical and imaginative as the best poets of after times. The human intellect in historic times has displayed a keenness which does in no way presuppose a pre-existing dullness or want of originality. Man was a man in the earliest of ages, as he is a man now that he has got many wants to remove and many ways of removing them. He was a brute in no sense of the term; he did not even approach the condition of a brute; just as he is not an angel now, nor even does he approach the condition of an angel. A man is a man for all that. Now, to take the subject of religion, is it not true that the best thoughts of men are to be found in the earliest of their utterances? Does not the *Ilg Veda* contain sentiments as deep as the Bible? Do not the oldest of scriptures begin with the historic times? And do they not propound opinions of the highest import to man? We meet with no fetiches there; there are, on the contrary, the best thoughts, the most sublime speculations on the nature and attributes of the Deity. From all this we are to conclude that fetish worship is a degradation of the original monotheistic worship, and that the best worship was connected with man's primitive stage. Those who argue that the first objects of human adoration were stocks and stones ought to explain to us what motive men could have to worship these lifeless forms. Why, even a dog would not pay a passing tribute of respect to a stone that it finds on the road. Far less would man do it when surrounded by the most sublime sights of nature and feeling the presence of a soul everywhere. Those who insist upon fetishism as the primary fact of man's religious nature, are thus guilty of a logical fallacy, and nothing but the most careful investigation of the religious instincts can bring light out of the darkness which the opinions of philosophers have thrown round the whole question.

#### FORGIVENESS AND CHASTISEMENT.

(*New Dispensation.*)

The *New Dispensation* has multitudinous ones here as well as in other parts of the world.

And this owing to no fault of the Dispensation, but only to the absence of faith and purity on the part of its enemies. It giveth no offence; it quarrelleth not. Yet they hate and revile it, and oppose its progress with the vindictiveness of sworn opponents. Only because they do not believe and pray and live as it ordains. If they do not believe in Christ, if they deny Providence, or if they drink too much wine, and love dissipation and debauchery, they must needs be hostile to God's Dispensation, whether we say a word against them or not. The world is at enmity with God. Men of weak faith and bad morals have always warned with heaven, and will always do so. We do not look upon any particular community or sect as our enemies, but only vile men and infidels, though they be of our own household. For each sect is our friend so far as it loves God and serves man. Every Church represents a truth and an idea, and serves God and His New Church as an auxiliary. So far therefore as our Church is concerned, it cherishes no feeling of enmity. On the contrary, it is non-sectarian and tolerant. If we seek of our antagonists, we mean only God's enemies, namely those who are sceptical and immoral. We mean no sect or class of men, but the scattered enemies of God, who, though they may profess to be Brahmos, are only Rationalists and Free Thinkers who blaspheme and scoff and lead immoral lives. Thank God, these men cannot form an organized body, and always roam in the frontier of churches, reviling Providence and morality. We say emphatically the Dispensation treats no believer or good man as an enemy on personal or sectarian grounds. Its only foes are those who hate it because of their own infidelity and sensuality. Will our holy Church revile and resent as the sectarians do? God forbid! Men of our Church have often been unjustly charged with malice and vindictiveness. How can this be? How can those who believe in the *New Dispensation* and have been baptized into Christ's forgiving love, be resentful? If such men are really to be found among us we disown them. We disown and remonstrate all those who are not generous enough to forgive their personal enemies. Let not men, however, misconstrue remonstration into uncharitableness. How Jesus dealt with the money-changers in the temple we all know. And yet Jesus was the Prince of Peace and the Apostle of Forgiveness. If scepticism, infidelity or carnality impedes the advancement of our Church, if we see men inside or outside the temple dishonoring the Lord by their defiant corruptions of doctrine or practice, we are bound to remonstrate, Jesus-like. There is a great deal of unbelief and impurity in our midst, and no section of God's Church is wholly free from the plague, though among confirmed infidels and sensualists only it rages fearfully. To remove the plague, however painful the task, is a bounden duty, which no believer can shirk. The sharp knife of the surgeon must cut open the festering sore. The *New Dispensation* must chastise and heal all its enemies, of whatever class, and by administering strong medicines make them clean. This is not personal resentment, but healing and correction. He who does not ply this healing art, under God, is one of the worst foes of society and an opponent of the *New Dispensation*. Burn up every paper that breathes resentment as so much anti-Dispensation trash. Destroy also the entire literature of spurious toleration which flirts with infidelity and corruption, for it too is an enemy of God and man and of the present Dispensation.

#### Brahmo Somaj.

THE account of the Sacramental ceremony published by us some time ago has found its way into American papers.

WE have to acknowledge with thanks a copy of *Bidhan Bharat*, Part II., just published. We hope to review it hereafter.

BHAI KEDAR NATH read a paper in the Lahore Brahma Mandir, on the 24th ultimo. It was entitled an "Address to the Theists of Lahore." The paper is valuable, we embody deep personal experiences, and ought to be published. We have no doubt it will be read with considerable interest by the Brahma community.

REV. BHAI PROTAP CHUNDER MOZUMDER delivered a lecture at Simla, on Monday last, before an audience of about 400 persons. The subject was the "Attitude of the Brahma Somaj." Among those present were the Hon'ble M. Gibbs, Surgeon-General Cunningham, Major Davidson, Dr. and Mrs. Bellow, Rev. and Mrs. Fordyce, Dr. Dallas, and several other European ladies and gentlemen.

THE *New York Independent* has conferred on us rather unusual favor by reproducing in its columns the whole of the second number of our paper, excepting the "Gleanings." Our cordial thanks we send across the Pacific. Is it true then that there are many among the liberal thinkers in the New World, whom our Christian brother re-presents, who appreciate the *New Dispensation*?—*New Dispensation*.

A STATEMENT, signed by a certain number of well-known Brahmos, has been forwarded to us in which the prevalence of sensuality is earnestly deplored, and suggestions are offered with a view to arrest it. The matter originally engaged the attention of the Missionary Conference of the Brahma Somaj of India some time ago, but no action was taken at the time. It seems to have excited fresh interest both among metropolitan and provincial Brahmos, whose co-operation in the matter is sure to produce the best results. The following is a rough translation of the circular—

"We believe that there are some men in the Brahma Somaj, who, through carnality and self-will, are transgressing social morals. Some painful cases are reported to have occurred in Calcutta and elsewhere, which make the heart tremble. Having learnt these matters from friends we feel extremely anxious about the future; and as no remedial measures have yet been adopted, our apprehensions and anxieties have increased. Far from controlling these offenders they have in many places been indirectly tolerated and encouraged, and the authorities have not hesitated to invest them sometimes with high positions. From two or three the number of reported cases of immorality has risen to ten or fifteen. How many more have occurred in secret, how many will occur in future, who can say? We are not in a position to determine the merits of each of these cases. Even should one or two of them prove unfounded, the circumstance will hardly affect our moral obligations in the matter. We submit the following proposals for the consideration of the Brahma community: (1) That those who defile themselves by drunkenness, profligacy and sensuality be not allowed to occupy an exalted place, and proper measures be adopted to amend their character by repentance and self-control. (2) That such a system of control be established as will prevent laxity and improper liberties in the mutual dealings of young men and young women. (3) That men should not seek too much pleasure in the company of other men's wives or unmarried ladies of advanced age. (4) That men addicted to sensuality should always adopt special and prescribed means to overcome their passions."

#### Literary, Scientific, &c.

A CANAL through the Isthmus of Corinth is now being planned by M. de Lesseps. This canal would save twelve hours for steamers going to Constantinople from the Mediterranean, and twenty hours for those coming from the Adriatic. M. de Lesseps,



who, by the way, surveyed the ground twenty-five years ago, now thinks that the Isthmus could be best cut through by starting from a point at the foot of the mountain crowned with the Acropolis, and bearing to the left. Occupied as he is by Corinth and Panama, the French Engineer has not forgotten his old creations, and is considering a scheme for lighting the Suez Canal by electricity so as to allow the passage of ships by night.

M. LITRE, the great French lexicographer is dead. Of late years he had been planning an allegory in the vein of M. Renan's *Caliban*, to be called *The Last Man*. The hero by the aid of scientific discovery was enabled to suspend animation, and woke up from country to country to find remarkable changes in our planet. At last he found the earth growing cold and nations dying of exhaustion. The ground produced nothing, and vegetables were priceless, a carrot or an onion being offered as a precious gift in the place of jewels, which were so plentiful as to be despised. The last man then preferred to die, and the human race became extinct.

## Selections.

### PAGAL.

#### (New Dispensation.)

Oh! what a noisy world is this! It is midnight now. The market is closed; men, women and children have all gone to sleep. Yet the noise is deafening. "Less noise, less noise," I say, like the old school-master, but they heed me not. Night and day they cry and shout, they chatter and jabber, they sing and chant. Din, clamour and uproar everywhere! I wonder how other men manage to exist in this voracious world. Can it be that they do not hear the tremendous outcry? Perhaps, they hear it not. Or they would not live. I remember having heard some people say, "How quiet this place, not a mouse stirring." I cannot comprehend what they mean. I have been to the quietest retreat, and lo! it is like a noisy market. I have been to hills and dales, and the clamour has pursued me there. Are not these trees garrulous? And the stars above, how loquacious? Gentlemen of the world, you are fortunate if they do not talk to you. You think all is quiet at night. Well well—

Blessed infatuation! I wish I could fancy as you do. But I cannot. My ears are Pagal ears. Human voices I do not care for, for they can be easily silenced. Night will hush them at once. I may hide myself where they are not. But the endless speech of things that have no tongues amuses me, confounds me, and pursues me everywhere and at all times. This material universe is a vast talking apparatus, and day and night I am at its mercy. It talks and talks, and never tires of talking. The heavens above speak Hebrew, the mountains talk Sanskrit, the seas and oceans speak English, the winds speak French, the birds speak Persian, the stately trees speak German, the grass and the flowers speak Bengali. How many languages and dialects! How many sounds! There are shrill voices and deep tones, there is a grave and commanding tone, there are sweet and delicious tunes. The universe is verily a university in languages and a vast cathedral organ in music, combining all notes, terrestrial and celestial. But what is it that says to me? What is this eternal garrulity about? Listen. As I look above I hear a host of stars. These are continually singing ballads and praises unto the Eternal. Here a bird flies, and there another saying, Rise above the world, ye creatures of the flesh, and soar in heaven. The ocean says, Deep and unfathomable is the mystery of Divine economy. The reptiles say, Be not, O man, as we reptiles and creeping things are. If I hold noosey in my hand, all the flowers exclaim with tender ladies' voices, Be soft as we are, ye men of the world, and soften your hard hearts. The winds blowing hard denounce my vices with a loud tone, saying, Infidel, let the mighty wind of Divine inspiration drive away thine unbelief. It rains; every drop of rain talks and preaches, saying, Sinner, wash away thine iniquity with the shower of heavenly grace. My whole body talks, the flesh and bones and the myriad hairs of my head all talk, saying Remember him, the Life of life. Thus am I in the midst of many voices and sounds, all upbraiding, exhorting, commanding and instructing me. The

clamour of myriad voices may be too much, but it is vital edifying and sanctifying. And absorbing too. I live in this world of voices; I have got accustomed to these sounds and words; I even feel joy sometimes. Oh! it is a pleasure to hear the Word everywhere. O omnipresent Divine Sound, Thou hast swallowed me. Talk, talk, Thou Talkative Spirit; preach, preach Thou Thundering Voice. I am all ear. I do not need books. I have enough of preaching in nature. Book lore! *cui bono?*

## CHRISTIANITY OUTSIDE OF CHRISTENDOM.

[LECTURE SERMON, IN WHITNEY'S OPERA HOUSE, SUNDAY EVENING, MAY 8TH, 1881. BY REV. E. L. REXFORD, D. D., PASTOR OF THE UNIVERSALIST CHURCH, DETROIT.]

"God is a spirit"—JEANS.

I wish to call attention in this discourse to some phases of religious thought that have been developed in India during the last twenty-five years under the auspices of the religious society known as the Brahmo Samaj. The present leader of this party is Keshub Chunder Sen, and it is on the anniversary address which he delivered before the representatives of the Society, in Calcutta, Sunday evening, January 23, that I rely for the chief statements that I shall make. I shall probably be not very far from the actual truth, if I presume that the names of the Brahmo Samaj and of its leader are not very familiar with the masses of our Christian public. Our habit of religious thinking has not greatly encouraged us to make any very continuous inquiry concerning the religious expectations and struggles of foreign peoples. On the other hand, such inquiries have been discouraged by the long retained judgment of the church that if we should find any thought, or worship or devotion among the people of other lands that should seem to be of a divine quality, it is only a seeming virtue, while at the heart of it would be found only the dust of the primal curse which covers the religion of all people who are not Christians. By the old decrees we have been shut up within our lives religiously, and taught that God's saving grace falls fully within the limits of our declared Christianity. Even now, the feeling possesses a majority of Christian minds that if we should go out into other countries in quest of religious truth, we should return with no fruit, but instead, nothing but leaves as a reward for our labor.

Under this persuasion religious inquiry in foreign lands has been checked and the only interest that has been felt in those regions has been to devise ways and means to rescue the people from eternal death, through the agency of the Christian saving religion, which, miraculously enough, the great Almighty Spirit has bestowed upon the small portion of the human family, known as Christians. Little sympathy has been felt in the efforts to find out the underlying thought of religion as it has been developed in the native soil of those countries—the verdict having been pronounced before any inquiry was made, that whatever the native religion might be, it must be false and delusive because it is not ours.

I submit that the time has come in the history of religious inquiry to assume that the problem of religion is the problem of humanity, and not a mere side issue in which only a small sect or party is directly concerned. A small number of men in France and Germany, with an occasional accession from other countries, have been laboriously engaged during the passed twenty-five years in tracing out the history and exploring the resources of the religions of other countries, and their reports confirm, or rather create the conviction, that the oldest nations and peoples of this earth, wherever they have been, have been worshippers with us of the infinite Spirit. The students of other religions have broken ranks entirely with the traditional judgments that ours is the only gracious religion of the world, and instead of proclaiming this egotistical judgment, they reverently proclaim the wide heavens over-reaching the whole earth and a benignant Providence breathing in blessing over every worshipping soul, bend that soul before whatever shrine, or bear it whatever name. And while these men who have made themselves familiar with the devout strivings of old and remote peoples thus declare the large faith in a wide-reaching Providence, what avails it of good to us what we cling to our narrow and exclusive judgment that our religion and ours alone is the saving religion—that this is the only channel through which God's grace and love can flow down to His children? We need rather to popularize these

broad judgments of those broader minded men and so save our religious thought from the just accusation of its meagreness and its want of a generous and a believing spirit. If age is an essential condition of clarity, we might account for the illiberality of much of our modern thinking on the score of its extreme youth, for assuredly our Christianity is among the youngest members in this ancient family of religions. I do not mean that Christianity of itself is illiberal, but that many of its over-zealous disciples have made it so. One of the most conspicuous students among those to whom I have referred says that "The discovery of the ancient literature of India must sound to most people like a fairy tale, rather than like a chapter of history. Nor do I wonder that there is a certain incredulity with regard to the genuineness of that literature. The number of separate works in Sanskrit of which manuscripts are still in existence is now estimated at 10,000. What would Plato and Aristotle have said if they had been told that in their day there existed in India, in that India which Alexander had just discovered, if not conquered, an ancient literature far richer than any thing they possessed at that time in Greece?"

If we will recall the fact that in the oldest literatures of the world religion is by far the most permanent element, we shall be reminded by these our religious discussions as our temple building are no new business in the history of this world, but rather that our voice is but the echo of voices that ceased myriad ages ago, and our churches reared this day stand in the multiplied shadows of myriad others that have crumbled into dust. The religious is no new attitude assumed by the people, but it is the old, the first, attitude assumed when God breathed into His child the breath of His own mysterious life and man became a living soul. And what we need in the interests of our modern Christianity is a breadth of judgment that will concede a divine Providence in all religious discussions, a great providential religion, in which wherein are many religious teachers giving out to others the message which everyone has received "in the language wherein he was born."

And what is a circumstance worthy of special observations is that we should hear a voice in India—India of all other lands—pleading for this world-wide toleration and building up a religious temple in the thought that God shall have a shrine sacred to every religion that has ever helped this world. If there is any country on the face of the earth that should declare a broad tolerance to compensate itself and the world for being intolerant, that country assuredly is India, for if there be any land where intolerance and oppression have had their deepest place, it is there. It may seem ungracious to select one country as pre-eminent in its intolerance when the rule has been in all countries to be so, religiously, and yet we have in India one of the most pronounced and persistent types of exclusiveness and oppression that the world has ever known. India has never recorded the value of man as man, it places more to be honored than the man; it finds distinctions more to be regarded than those natural and eternal values which the Almighty decreed in the beginning for His child.

For this offence against the older laws of humanity, however, India is not to be held alone responsible, though she may be pre-eminent. The world everywhere has been thus disposed upon the artificial circumstance. In our own religious estimates we do the same thing. We think more of our stamp on a man than we do of the man himself. Is he of our party in politics or religion? If so, place him at a premium. We say that a Christian is more than a man. Another party says that a Jew is worth more than a man. It is a mistake, and we shall not adjust our thinking to the right basis until we can say that a man is greater than a Christian, greater than a Jew—that manhood is greatest of all, and then whatever religion can do most to develop this transcendent result, that is the best religion under the circumstances.

We are likely to see this type of thought brought prominently forward on this Brahmo Samaj movement in India. Beside the deepest shadows of Indian exclusiveness rests the purest light of a noble character. Chunder Sen does not claim in his leadership any original inspiration or any discovery of new religious truths. He discloses rather that comprehensive genius which embraces the good of all religious systems in one great formula of benevolence and blessing for the later generations. And so he finds a larger and better meaning in the history of the world. The policy of his party is not exclusive but inclusive, and by this policy it is hoped that a better spirit may be developed among his countrymen and in the world at large.

\* Max Muller.



He finds in his own country what if we were to look carefully around us, we might find here. He says to his assembled followers: "How dismal the night we have passed!" "What a spectacle did we see!" Verily it was Ezekiel's vision again. We were exhausted systems of theology, dead bones, lifeless dogmas denuded of flesh and blood, creeds which once lived and moved but were now dry bones. They told the sad tale of the barrenness of sectarian exclusiveness perpetrated in the religious world slaying truth and love and filling the valley of the earth with dead and dry bones." But under the inspiration of a better thought he says: "The breeze, the not lost. The exhilarating morning hope, the very breath of the living God, entered into these bones, and they lived and stood up an exceeding great army. Scriptures and dispensations, prophets, saints and martyrs of all ages and climes stood revived, and blessed the light that made them live."

This is the spirit of the man's faith. Instead of looking upon the saints and martyrs and holy men of other religions not his own, as so many perished fragments broken off by the displeasure of God from the great "unity of mankind," he looks upon them all as related to the eternal and universal life of the world—parts of the imperishable unity—a judgment which it seems to me should challenge our most reverent attention—and acceptance.

He finds to his own sorrow that this generosity of thought is not readily accepted in his own country, and, indeed, is so difficult in the first day of the world to find the man who is so most catholic and humane—and may I not say, divine?—thought would be received.

We have all been educated in our partialities. Our religious life has not been cast in the mould of the world's thought in general, and many a soul will struggle to free itself from the blinding light of persistent hostility before the ideal of the world shall be captured in the name of religion. India has been too long cursed by false and arbitrary ideas to open its heart freely to the best estimate of religion, and as a result of this influence, as Mr. Sen tells us, this pathetic story of himself and his countrymen.

"My infatuations, critics and cruel persecutors will continue as they have been doing for twelve years. Already they have tormented my heart as I have tormented my bones with the fire of persecution. Often have I suffered deep and utterable agony. For nearly a quarter of a century have I suffered calumny and re-liling, and altogether the shadows in my life have been awfully dark and dismal. Quietly have I endured all these trials, and thank God that they have greatly contributed to my education and discipline. I have shared exaltation and humiliation, but amid all these fortunes I am firm and steady in the safe keeping of Providence."

"This man, though he is neither Christian nor Jew, is here seen to hold a most reverent and religious attitude toward, the trials of life, and a no better truth than this will be gathered as we develop the trial and its working. And think you that this use of trial is not wonderful? It has not been developed amidst the associations of a Christian or Christian or Jewish thought? Is it not in itself divine? If we want additional confirmation let us hear him further. He says: "My daily prayer makes my life sweet amid the untold bitterness which beset me. In my faith I am supremely happy. In communion is the truest joy I know. Though I cry, God is sure to make me smile. Though I make me a man of sorrow, but my beloved Father makes me unceasingly happy in the sweet faith he has vouchsafed to me."

Is there not something here which even we might emulate with all excellent grace and much profit as well? And what shall be our Christian judgment concerning the place which this devot soul holds in the heart of the *Father*? He is neither Christian nor Jew, and yet this is a child's heart, and this is the way in which the Father in love and trust, and in a way which we can all look the great Father down on him? Looks he live down in anger? And for this child love and confidence will God return displeasure and the resolve to send him to the pit of darkness simply because he is not a Christian? I wish we could modify this, and say that somewhat in the same way, but for the sake of Christ and in the interests of a wholesome faith and charity to the divinest children of this world, with love and confidence, caress the hand that smites them to eternal death—and shall that hand be the hand of the Father? I wish that Calvin and the Westminster Assembly could have seen more clearly than they did, and that they could not have been so much misled by the fact that, on account of the mist that hovered around them, wasn't it time now to look again and see, and then make a different judgment?

The leader of this new party in India tells us that one of the distinguishing features of the new dispensation is its *immediacy*. The denial of a mediator. In this he refers to the feature of the dispensation in other religions of some agent or mediator by whom sacrifices accomplishes the reconciliation and purchases the favor of the Deity. Meditation in the sense of help out of weakness and ignorance in wisdom and power he does not reject but rather encourages. He denies the doctrine of a mediator whom most sects of the world have accepted. Traditional Christianity he finds to be a reasonable theory and claims that no such *superstitious* theory is necessary. He rejects the means of such a purpose to the expression "For Christ's sake." He has these words: "None of my fellow-believers would take God at second hand, but would go direct to him for light and salvation, thinking it wrong to be imposed to rely upon me or any body else for intercession." He says that sinners have his supposition for divine mercy upon the merits of some saint or martyr, but upon the merits of God alone. In the immediate presence of the Deity the alone, the heart of us daily seeks eternal life. Upon every disciple the new Gospel imposes the vow of direct worship. There is no place in this dispensation for a prophetic "intercession." In our Christianity the office of a mediator, but this is not the office of a mediator, would find a place in the teachings of Chhandogya. It is unnecessary. He rejects the idea of a mediator. I repeat, in this sense that God needs some being, or to the same being is needed to reconcile God to the world by

sacrifices. This is the traditional Christian ap-  
 prehension of Christ's mediation, and so the expres-  
 sion "for Christ's sake" has found a place in the  
 religious speech of people so thinking. Prayers  
 and blessings are implored "for Christ's sake."  
 Blessings are implored "for Christ's sake," be-  
 cause "for Christ's sake" the inheritance is sought  
 being that God has no love for us for our own  
 sake or His own love's sake, but for Christ's sake  
 only. On account of what Christ has done,  
 divine favors are anticipated by the traditional  
 instructed believer. This new leader of religious  
 thought has introduced the doctrine, and I think  
 with all reason and in the interest of all helpful  
 religious faith. I do not wish to think of my  
 friend loves me for what somebody else has done,  
 and that if that somebody else had not done, so my  
 friend would not love me. That is not love. Love  
 is not love that is purchased. I do not feel that it  
 is not love. I think that God simply tolerates me on  
 account of Christ's purchase. I am loved  
 by the infinite benevolence because I am loved  
 by the nature of that benevolence as it relates itself to  
 weakness and my want. This element of purchase  
 destroys the very thought of love. Think if you  
 come of the lover, loving the idol of his soul, because  
 some body else purchased this fortune! Think if  
 you are loved by the Father, because I have loved  
 the sake of your brother." He is saying, "I have  
 divine fortune that he will exclude all other con-  
 siderations, and insist on loving her for her own  
 sake. God must love us for the sake of his love  
 and us. Christ loves the world, and would so lift  
 it up into the light of glory and love that it may  
 more love out of the ever full heart of the  
 Father, and that we may more love have gone  
 sadly astray on our Christian, or rather on our  
 Christian, thinking, when we have said that God loves  
 the world now only because Christ died for it, and  
 that now it is for his sake. I would that I  
 might never hear again, and that the world might  
 never hear again, that expression, "for Christ's  
 sake." Let God love and grant us his love  
 only on Christ's account. Nay, let us think this.  
 Christ was borne to this world on the swelling tide  
 of God's unwearied and eternal love.

Chunster See, in his interpretation of Providence and religion, has, with high and most commendable discernment of spiritual qualities, rejected this ancient misapprehension. In his own India, he had seen this conception of mediatorial sacrifice as a gross error, and he felt that there was a better thought than that, and he has not hesitated to give one and quality of his ethical and his theistic teachings by incorporating it. And I ask you to observe that in the ranks of the most intelligent of our people, this older conception is being so essentially modified that it is almost unrecognised. Horace Bushnell openly and emphatically rejected the thought, and those of like mindedness are increasing every day. The Christian world-to-day is a more intelligent ranks does not believe that God loves man as a Father, and that He will be sacrificed of Christ, but rather that God always loved his children and sent Christ to bring the message of love; as in His large providence He sent other great teachers to help this world up to the truth, and to guide it.

It is something much beyond our ordinary conception to note with what comprehensive grasp, this

You will see in this the breadth of thought of this later teacher, and how generously provided is he with an equal justice wherewith to greet all phases of religious instruction and administration. He provides a generous hospitality for all sincere devotion, and excludes only the hating and hateful



spirit that would shut up the kingdom of Heaven against the sincerity which selfishness can never understand.

In his discussion of Christianity, in which he betrays a careful study of it, he proceeds from this union of Moses and Jesus, or from this earlier and later type of really Jewish thought combined, to trace the development of character as shown in the earlier disciples, and notably in John and Paul, the former developing the softer sentiments of love and trust and the latter proving himself the more rugged philosopher and exponent of the religion. He gives to all a place, or rather he traces these lines of religious descent, the play of moral forces, and reminds us that when by these manifold processes God has provided places for great prophets, He by other methods has been preparing such men for these places.

In all this far-reaching economy of benevolence he sees but one and the same thought of God for all his children, and I repeat again the surprise that such a voice should be heard so strong and clear in a land where the most rigid system of caste has held sway so long—a system which has withstood in many respects the long protest of Buddhism and the humanizing influence of British association. In our own land it is greatly to be feared that this generous-minded man would find little recognition among the accepted classes of Christians who are not suspected of any heresy, and there has probably been felt by some of you here a suspicion that some of these sentiments are altogether too broad. He may not pass among us an Evangelical Christian, but few will have the courage to deny that he is a reverent child of the great Father taking his place in the far-extending ranks of his human brothers in all good loyalty. If he be not a Christian, he is a child of God, and of the two I would prefer to be a child of God rather than to be a Christian, so long as by our misapprehensions we shall make any distinction between them. I hope to live to see the day when there will be no distinction, but when rather he will be acknowledged as the best Christian who is the best child, and I have no doubt that my venerated friend here representing as he does the ancient faith of Israel hopes for the day when he who is the most faithful child of the infinite Father will be called the most faithful Jew. Childhood before the Father, bears in its meaning all lesser names of whatsoever class or party, and the glory of that fortune of childhood glorifies all lesser names it has severally borne in its process of development.

If it must be that the most generous word in behalf of religion in this day shall be spoken out of that land of deepest shadows; if out of that land where the highest mountains of the globe rise close beside the deepest chasms, the broadest catholicity should be developed out of the most cruel exclusiveness, be it so. We shall not withhold our homage on that account. Nor need I remind you that there is here and there a voice heard even among Christians urging this divine doctrine of the unity of the race in all the benignant purposes of the Almighty, though this sentiment is still looked upon by the masses of the Christian world as a stupendous heresy and calculated to unsettle the foundations of religious faith. Instead of accepting this broad sentiment, the rank and file of the Christian world are still repeating in their minds the languages of the old standards that

still remain unchanged, viz: "They who never having heard the Gospel and so, know not Jesus Christ cannot be saved, be they never so diligent to fashion their lives according to the light of nature or the laws of that religion which they profess."—Westminster Catechism.

Not all, however, thank God, bow down before this altar. Charles Kingsley, than whom no sweeter spirit has gone up to heaven these later years, said in his day: "Those simple hearted forefathers of ours—who lived long ages before Christianity was known—looked round upon the earth and said within themselves, Where is the All-father if All-father there be? Not in this earth: for it will perish. Nor in the sun, moon, or stars, for they too will perish. Where is he who abideth forever? Then they lifted up their eyes and saw, as they thought, beyond sun and moon and stars, and all which chances and will change, the clear blue sky. That never changed; that was always the same. The clouds and the storm rolled below it, and all the bustle of this noisy world; but there the sky was bright and calm as ever. The All-father must be there unchangeable in the unchanging Heaven, bright and pure, and boundless like the heavens; and like the heavens, too, silent and far off." And so seeing, what did these wondering and seeking forefathers of ours do? In their almost helpless language they found the words which defined their faith, and called the bright Heaven above them the *Heaven Father*. Max Muller traces for us the history of this clinging and persistent element of faith in the human soul. Speaking in Westminster Abbey he said: "Five thousand years ago, or it may be earlier, the Aryans, speaking as yet neither Sanskrit, Greek or Latin, called this divine brightness of the firmament *Dyaus pater*—Heaven Father. Four thousand years ago, the Aryans, who had travelled southward to the rivers of the Panjab, called him *Dyaus piter*—Heaven Father. Three thousand years ago, the Aryans on the shores of the Hellespont called him *Zeus pater*—Heaven Father. Two thousand years ago, the Aryans of Italy looked up to the serene brightness above and called it *Jupiter*—the Heaven Father. One thousand years ago, the serene Heaven Father and All Father was invoked in the dark forests of Germany by our own peculiar ancestors, the Teutonic Aryans, and his old name of *Tiu or Zio* was then heard for the last time. But no name, no thought, is entirely lost; and when we hear, in this ancient abbey, which was built on the ruins of a still more ancient Roman temple, if we want a name for the invisible, the infinite that surrounds us on every side, the unknown, the true self of the world and the true self of ourselves, we, too, feeling once more like children, kneeling in a small, dark room, can hardly find a better name than that which has come down to us from the distant ages: "Our Father who art in Heaven."

This prayer of Jesus is the oldest prayer of humanity—the Heaven-Father being the dependence and hope of the human heart, whether it throb in the breast of the oldest Aryan or that of his descendants in Greece or Italy or India, or in our own land to this latest hour.

And with this bond of human fellowship uniting us with every life that struggles and hopes on the broad earth, why should we in our religion, which we call an enlightened religion, deny the providential import and mission of all religions? Does it hurt our religious lungs to breathe the air that

comes to us from the far-off lands? From "Arya the blest," comes there no breeze save that which wafts our ships laden with perishable treasures? Shall we decorate our homes with the delicate and symmetrical designs of foreign art, and consider ourselves helped thereby in our life—for no beauty of art finds its highest meaning till its moral value is registered in the soul—and at the same time deny any and all fellowship with the religious aspirations and fortunes of a foreign people? Where is the fatal chasm where these lines of unity break abruptly off? Where is the place where the law of gravitation is so destroyed that solid bodies unprovoked, fly into the air unresisted? Where is the fire that will not burn? Where are the nerves that will not quiver with pain when wounded and smitten with great injury? Or where is the human soul that does not wonder and aspire and adore before the unsolved mysteries of life? There is an essential nature in humanity that is everywhere the same, and the forms which this nature shall assume in the outer world, in religion, civil life, in all relations, indeed, will be determined by ever changing circumstances. And so far as religions are concerned, I think I am safe in saying that there is not a solitary enlightened religion on the globe whose precepts would not improve the actual moral condition of any and every nation in the world if those precepts were to be accepted and thoroughly obeyed. Take one of the chief precepts of Confucius, for instance, "Do not to others what you would not have others do to you." Many people complain that this is faulty because it is a negative statement, while our Golden Rule is positive. Well, grant that there is ground for the criticism; but I believe there are many Christians in this country who would be greatly improved by the adoption of even this negative precept. Think of some men you know sitting down and resolving that they will never again do to others what they would not wish done to themselves. And then think of their rising and going about their business with this new spirit and purpose! They would be obliged to renounce their acquaintance with themselves, for they would hardly know themselves in their new character.

Permit me to introduce Philip drunk to Philip sober, Philip the cheat to Philip the honest man, who wishes to treat other people honestly. Such presentations would be necessary in nearly all departments.

Take other precepts if you will, such as the following, and see if their quality would not improve the average character of any people if they could only be adopted: "If you fail in anything seek help in yourself." "Stand to your post, and let not vague desires draw you from it." "Reverence age and give precedence to years." "When you see the right, do it; when you know your fault correct it." "If rich, be not insolent; nor cringing, if poor." "Practise virtue, take care of yourself, do your duty, and let good or ill-fortune come as it may." "The words of the secret chamber should bear repeating in the palace." "Your private life should be such that Heaven and earth might witness it."

"Complete your engagements, and be faithful in behalf of others."—[Confucius]

We shall find the same spirit in other religious counsels, developed out of the same human needs, though given in a different language and in different lands.

Buddha said: "The uncharitable do not go to the world of the gods." He said also: "Speak



the truth, do not yield to anger; give if thou art asked from the little thou hast, by these steps thou wilt go near the gods." His eight steps in religion are, right doctrine, right purpose, right discourse, right behavior, right purity, right thought, right loneliness or meditation, and right rapture.

Of the law that controls our human destiny Buddhism says:—

"It seeth everywhere and marketh all;  
D, right—it recompenseth! do one wrong—  
The equal retribution must be made  
Though Dharma tarry long."

"It knows not wrath nor pardon; utter true  
Its measures mete, its faultless balance weighs;  
Times are as naught, to-morrow it will judge,  
Or after many days."

"By this the slayer's knife did stab himself;  
The unjust judge hath lost his own defender;  
The false tongue dooms its lie; the creeping thief  
And spoiler robs, to render."

"Such is the law that moves to righteousness,  
Which none at last can turn aside or stay;  
The heart of it is love, the end of it  
Is peace and consummation sweet, obey!"

I call up these noble sentiments from the practically unknown religions of the world to remind you that there is an ample basis on which the future world-temple of religion may be built—an ample justification for the claims which Chunder Sen is urging in the East, that there are channels in all the religions of the world through which the streams of divine grace and refreshing have not refused to flow. It is only within the last half century that we have been able to learn anything intelligibly concerning the real soul life of the Orient people. Their history has been sealed in the until recently unknown, literature of the East. Our religious judgments were formulated in an utter ignorance of what the ancient peoples outside of Judaism thought or did in the name of religion. And in this ignorance, our Christian councils said that these foreign peoples had only a false religion, a kind of sham religion which the devil had palmed off upon them for the purpose of luring them all to perdition, when the real fact is that many of our most cherished religious convictions sprung up originally from that same Oriental soil which our grandfathers and their grandfathers religiously cursed as barren of all divine qualities.

And shall we in this day close our eyes and repeat the same judgments? Shall the pulpits of our day say to their people: "Don't read the books of these foreign religions, or if you do bestow no sympathy and grant no fellowship!" Shall we refuse to read this ancient and foreign religious history, or if we read it, shall we read it with no sense of our own unity with them? It will not answer the demand of existing circumstances. The actual growing life of the world that is entwining its sympathies around all mutual interests, clasping its myriad hands across all seas, and speaking its appreciative words of mutual recognition to long sundered members of the same great family, will not permit the old and the inadequate judgments of unenlightened councils of the church to interpret its larger and more catholic spirit. Men may say, if they are wedded to the earlier policy, that "this broader estimate of religion will destroy our creed: it will break up our party; we shall no longer be the chosen and peculiar people."

But haven't they been peculiar long enough to be satisfied yet? And if they have been elected so

long, isn't it time to change the administration and give somebody else a chance, especially when it is not proposed to exclude anybody from this fellowship except those who by want of a generous charity exclude themselves? We want to put our Christianity into sympathy with every thought and every moral power in the world that has any help for the human soul. If anybody on the other side of the globe has any thought of justice or humanity that will intensify our own we want it, and we will enlarge the borders of our religion till they include that thought; if anybody anywhere has any light to cast upon the problems of human existence that is purer and stronger than our own, we want that light, and we are certain that we shall infringe on no man's patent if we appropriate it. God has given no monopoly of the divine favors to any man, nation or church that these should claim any exclusive titles. Those people in this world who do have a monopoly of the divinest favors are precisely those who are most willing and anxious to share their blessings with others. We want our church economies and our creeds so adjusted that they shall be in sympathy with the greatest good of the greatest number. We need to build our religious house large enough, that if our religious brothers should come to tarry with us, we can treat them with gracious hospitality. What right, indeed, have we to build after any other plan or with any other thought? Build as we may, however, I foresee that the coming religious estimates of men are to be of a more generous character than they have borne heretofore. We are bound to welcome and entertain with generous hospitality, peoples whom we have excluded in our ignorance of their real character, and for this judgment what warrant need I more authoritative than the word of our own Scripture that "In every nation he that feareth God and worketh righteousness is accepted of Him." It is the spirit of this new dispensation in the east, and it finds an increasing sanction and indorsement in many lands beside, from the best minds and hearts of the world. No better version of this spirit has been given anywhere than our own countryman has furnished in his *creed* written after the tasks of a long and laborious and honored life. Longfellow writes:

"My work is finished; I am strong  
In faith and hope and charity,  
For I have written the things I see,  
The things that have been and shall be.  
Conscious of right nor fearing wrong,  
Because I am in love with love,  
And the sole thing I hate is hate:  
For hate is death, and love is life,  
A peace, a splendour from above;  
And hate is never ending strife,  
A smoke, a blackness from the abyss,  
Where unclean serpents coil and hiss,  
Love is the Holy Ghost within;  
Hate the unpardonable sin!  
Who preaches otherwise than this  
Betrays his Master with a kiss."

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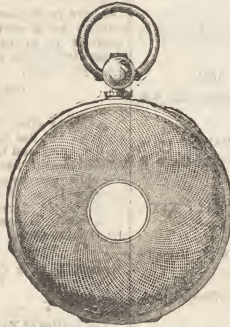
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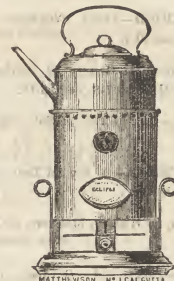
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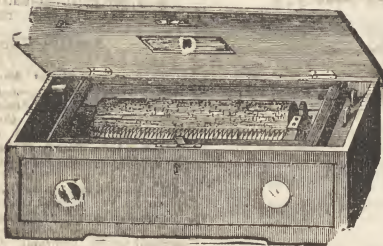


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### Box No 3, playing 8 Bengalee Tunes.

No.		
1.	Ragini Gaura Saranga	... Tala Madhyamana
2.	Ragini Gaura Saranga	... Tala Madhyamana
3.	Ragini Bibhasha	... Tala Madhyamana
4.	Ragini Iman	... Tala Madhyamana
5.	Ragini Sobini	... Tala Thuori
6.	Ragini Megha	... Tala Madhyamana
7.	Ragini Jhijhit	... Tala Thuori
8.	Ragini Iman-Kalyana	... Tala Madhyamana

Cash Price, Rs. 125.

### Box No. 4, playing 8 Bengalee Tunes.

No.		
1.	Ragini Bhupali	... Tala Madhyamana
2.	Ragini Aruna-Mallara	... Tala Druta-trital
3.	Ragini Sorata	... Tala Madhyamana
4.	Ragini Bhupali	... Tala Druta-trital
5.	Ragini Bibhasha	... Tala Surphaktal
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Behaga	... Tala Madhyamana
8.	Ragini Iman-Kalyana	... Tala Druta-trital

Cash Price, Rs. 125.

### Box No. 5, playing 8 Bengalee Tunes.

No.		
1.	Ragini Saranga	... Tala Ekatala
2.	Ragini Parabi	... Tala Madhyamana
3.	Ragini Jangala-Saranga	... Tala Madhyamana
4.	Ragini Iman-Puriya	... Tala Madhyamana
5.	Ragini Behaga	... Tala Chautala
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Yogina	... Tala Madhyamana
8.	Ragini Malasri	... Tala Druta-trital

Cash Price, Rs. 125.

### Box No. 6, playing 8 Bengalee Tunes.

No.		
1.	Ragini Surata	... Tala Druta trital
2.	Ragini Bibhasha	... Tala Chautala
3.	Ragini Behaga	... Tala Chautala
4.	Ragini Behaga	... Tala Madhyamana
5.	Ragini Bibhasha	... Tala Madhyamana
6.	Ragini Hambira	... Tala Madhyamana
7.	Ragini Maligaura	... Tala Chautala
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The Table is adjustable, and drops to enable the Saw to enter another hole, without loss of time.

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The adjustable Presser is introduced, and prevents the wood being jerked upwards.

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THE Bridge will be closed for traffic on Tuesday, the 5th July, 1881, from 6.30 A.M. to 9.30 A.M.

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Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Deobroghur downward every Saturday.



THE Str. *Tejore* will leave Calcutta for Assam, on Friday, the 8th instant.



Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 7th instant.



THE Str. *Agra* will leave Goalundo for Assam on Sunday, the 10th instant.



Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 8th instant.

Passengers should leave for Goalundo by Train of Saturday, the 9th instant.

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Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.



THE Str. *Dacca* will leave Calcutta for Cachar on Tuesday, the 5th instant.

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For further information regarding rates of freight or passage money, apply to  
4, FAIRLIE PLACE, J. GILLMAN,  
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The Steamers of this Company will run weekly from Calcutta and Goalundo to Assam and back.



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Cargo should be sent to the Company's Godowns Juggurnathgait and Passengers via Goalundo should leave by train on the night of Thursday, the 7th July.

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40 do. of do. do. sub-divided and prepared here into packets with all the above seeds but without instruction for sowing at Rs. 5 per packet.

50 do. do. do. ... " 7 "

60 do. do. do. ... " 8 "

30 do. of choice and selected flower seeds received in 30 glass stoppered phials at Rs. 5 per packet.

20 do. do. do. at Rs. 3 per packet.

12 do. only double flower seeds such as double Portulacacae, Petonias,—clintanthe Damperil, Germanaster, Heartsease, Pinks,—Poppies, &c., &c., at Rs. 3 per packet.

Early and late large headed Canflower at Re. 1 per tola.

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Plants such as Roses of excellent varieties, mangoes of nearly 50 varieties—Crotons, Shrubs, Creepers, &c., &c., are always obtainable here at the lowest prices. Early applications for them or their price lists should be made to me.

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NETTO G. CHATTERJEA,

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Printed and published for the Proprietor by W. C. SOOK, at the Sen Press, at No. 2, British Indian Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE,

VOL. XXI.

CALCUTTA, SUNDAY, JULY 10, 1881.

NO. 160.

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### REUTER'S TELEGRAMS.

#### THE METALLIC CONFERENCE.

PARIS, 8TH JULY.

At a meeting of the metallic conference held to-day, the French and American delegates proposed a resolution requesting the States represented to open diplomatic negotiations with a view of bringing about an understanding. The conference is to re-assemble on the 12th of April next to settle details for monetary convention, which, it is hoped, will result from the said negotiations. The resolution was unanimously adopted, and the conference was then broken up.

## Editorial Notes.

FIVE leading missionary societies in England show a decrease of £62,000 of income for the past year.

A LITTLE Shelbyville boy, who is in the habit of saying his prayers before going to bed, the other night asked his mother, "Mamma, how long will it be before I'm big enough to quit saying my prayers? You never say yours, do you?" And the mother said, "Little boys shouldn't ask so many questions. Go to sleep, my child."

A PREACHER defined habits the other Sunday as *unconscious cerebration*. Another preacher a Sunday or two ago defined the soul as "the non atomic centre of psychic force." Supposing some one among us prayed in this style—Lord, keep us from evil unconscious celebrations, and make our non-atomic centres of psychic force the abode of peace!

In another column will be found an interesting extract from the *Times* containing particulars of an interesting people inhabiting the country known as Kafiristan. Many conjectures have been thrown out regarding this people. They are supposed to be the last remnant of the

Aryan family when the principal divisions of it had dispersed in all directions. Many of their customs resemble ours, while their complexion is eminently Aryan, not to say European. Any good account of them will be peculiarly acceptable at this day.

THE *Indian Christian Herald* says that the Missionary Conference passed a resolution at a recent sitting, carried by a majority of sixteen to nine, to meet by deputation Messrs. Reynolds, Harrison, and Lambert, at the Bishop's palace, in view of helping a settlement of the question of regulating preaching in the public squares of Calcutta. When two parties of opposite schools meet to settle their differences, they are expected to come to a compromise. What sort of compromise the meetings at Bishop's palace will bring about, is more than we can say. Let not Government, however, gain at these friendly meetings what they lost at the Police.

A WRITER in the *Independent* says that Carlyle's nervous system was painfully sensitive to noises, and sometimes sleep would altogether elude him for a succession of nights, and had to be fought for in various ways—often by walking for hours out-of-doors late at night, to weary himself by physical exercise. When such restless fits were on him and long protracted, he said that, in addition to his being absorbed thinking about his work, he, from natural causes, sometimes was apt to be a little crusty. At such times we have heard Mrs. Carlyle, who intuitively took in the situation like a true helpmate, make some little remark bearing on his wants or wishes, so irresistibly droll that, in spite of a grim visage, she would compel him to roar with laughter, and, the spell thus broken, he was all right again.

#### THE *Bombay Guardian* says:—

The *Sunday Mirror* (like the *Indian Church Gazette*) gives us up. He says: "Alas! for our contemporary's brains. We give him up. The New Dispensation is too much for his troubled intellect. How has he come to know that we pay the same honor to prophets, women, children and God? Well, because the *Mirror* said so. Devotees are required to bow seven times, 1st to Scripture; 2, to Prophets; 3, Woman-kind; 4, Children; 5, Enemies; 6, the New Dispensation; 7, God."

When we said that our devotees bowed to scripture, prophets, womankind, children, enemies, the New Dispensation and God, the *Bombay Guardian* coolly withdrew "enemies" from the above list, and said that we paid the same honor to prophets, women, children and God. Will our contemporary, keeping the full text of what we said in view, kindly tell us how we can pay the same honor to God and to our enemies? The *Guardian* knew he would make himself ridiculous if he allowed the word "enemies" to remain, and

at the same time, he wanted to have a fling at us. So he quietly removed the obnoxious word and attributed to us a meaning which none but the insane would tolerate. So much for our contemporary's fairness.

WE very much regret to say that in the explanatory statement submitted by the Revs. Kerry, Macdonald, and Bamford, countenance is given to the supposition that the Roman Catholicism of the Viceroy and Mr. Harrison had something to do with the recent cases in connection with preaching. The following extract will show what we mean:—

We felt convinced that these despicably paitry disturbances, of which no notice should have been taken, except, perhaps, to reprimand the Police for neglect of duty, were exaggerated, and used as mere pretexts for action, which would morally certain was prompted by hostility to the Christian faith, some thought to the Protestant faith, in which case it was not difficult to imagine an alliance between the forces of Hindunism and Roman Catholicism in the Municipal Corporation. We know how strong on that Board is the orthodox Hindu element, and if not prepared to join in the further cry, we certainly were not prepared to scout it as an utterly baseless fear, since we could not but feel that there was something at least a little suspicious in such action being taken immediately on the advent to power of a Roman Catholic Chairman and Commissioner under the apparently so favorable conditions for such action which a Roman Catholic Viceroyalty might seem to afford.

These thoughts might have been spared. Though we know that a large portion of the public were hostile to missionaries as a body, yet we cannot believe that Mr. Harrison, far less the Viceroy, was actuated by anti-Protestant views. The missionaries had a strong case, and they should not now weaken it by insinuations like these.

THE Rev. T. P. Hughes read a paper at the Lahore Diocesan Synod on Bazaar Preaching, in which he strongly condemned the practice of attacking Mahomedanism indulged in by preachers of the Christian religion. We make a few extracts below:—

In dealing with the devout Muslim, we should remember that the character of the Prophet of Arabia is just as dear to him as the character of our Divine Lord is to the Christian. That, strange as it may seem to us, the Koran is regarded as a book as full of instruction and comfort to the soul of a Mahomedan as the Bible is to the soul of a Christian. Nay, more, that professed Mahomedans have even a more pious regard for their Koran, than the bulk of professed Christians have for their Bible! It is, therefore, the height of folly and unwisdom for the zealous missionary to begin his work by attacking either the character of Mahomed or the teaching of the Koran.

How much hatred and ill-feeling have been thus engendered amongst the masses, it is impossible to tell. We have a perfect right to preach what we like (or rather what the Bible teaches and the Church permits) in our Churches and Chapels and preaching rooms; but I venture to think it might be well questioned whether we have the right to expect the protection of the civil arm, when we openly denounce the character of one whose memory is held sacred by a large section of the community. But if right, is it expedient? I



venture to think *not*. I believe the ordinary style of bazaar preaching carried on by some of our missionaries and by most of our Native agents promotes unbelief in all religions, stifles enquiry, and encourages bigotry, whilst it totally fails to vivify the conscience, or to present to the popular mind anything of the love and spirit of the Gospel of Jesus. I may be wrong; but as I read my New Testament I fail to find anything analogous to the ordinary bazaar preaching in the method of our Divine Teacher or in that of His inspired apostles.

Christian preachers seem to be under the impression that the more they attack other religions, the more they win. Nothing can be a greater mistake than this. In the first place, they ought to remember that Christianity is the religion of the conquerors, and as such it repels on the first sight. And, in the second place, there is the obvious fact that one never likes to hear his religion abused. The heart recoils with horror when it hears an enemy denouncing what he holds dear. Does not a Christian become angry when a Mahomedan attacks his faith?

—\*—\*—  
We receive every week a paper, called the *Kali Yug*, published at Bhagalpore. It has the following large motto:—

The Fruitful lands will turn Barren; Medicines will lose their virtues and efficacies; un-starts will be famous and renowned; kings will deviate from administering justice; the Brahmins will stoop to do unbecoming acts; hatred and enmity will be propagated between wives, husbands and intimate friends; the father will abhor the son, and the son will likewise detest the father;—these are the unerring forebodings for the approach of the Era (*Kaliyuga*) in which salutary doctrines shall be buried in oblivion.

We need not say that the paper has disappointed us, so far as the practical application of the motto is concerned. We do not see any forebodings of *Kali Yug* in this paper. Let us examine our new contemporary's position a little closely. For barrenness we are sure Bengal has lost none of its proverbial fertility, and for medicines, thanks to the malaria, no one doubts the efficacy of quinine. Upstarts there are many no doubt since the Government has created *stars* and titles, while as to kings, they are not a whit better or worse than they were in days gone by. Speaking for ourselves, we may say that our loyalty to Empress Victoria is increased as we contemplate her virtues, though we cannot speak with the same degree of confidence of the Brahmins, whose place in the social scale is, we are afraid, being taken up by a new class of men whom we may call the aristocracy of intellectual India. Then again hatred will be propagated between wives and husbands, fathers and sons, &c., &c. Not at all. Good husbands and good wives are to be found everywhere in the country, while good fathers and good sons are, perhaps, the rule and not the exception. It is clear that none of the forebodings are visible in our contemporary's pages. Why then call it the *Kali Yug*? It is a misnomer altogether. Let it be called the *Satya Yug* rather, for that would be expressing the truth.

### THE CALCUTTA UNIVERSITY.

At yesterday's meeting of the Senate of the Calcutta University the new scheme for the F. A. and B. A. Examinations came in for consideration. Mr. Croft's resolution affirming the principle of bifurcation of studies for the F. A., and Mr. Nash's amendment affirming that of a pass and an honor standard for the same examination, were both rejected. So that the present F. A. standard remains unaltered. It would have been very

desirable if the Senate had accepted the amendment, for it would have raised the standard of the University considerably. Those who condemn the present generation of graduates for their superficial knowledge would find no basis for complaint if large numbers of them took up special subjects for honors after going through the pass examination. By taking up these optional subjects at the F. A., B. A., and M. A. successively, they would establish their claims to special knowledge in a manner not possible under the present system. At the pass F. A., for instance, a student would have been compelled to take up five compulsory subjects as at present, and at the honors he might have taken two for his special studies. He might have done the same with regard to the B. A. So that by the time he came up for the M. A., his knowledge in the two special subjects would be very considerable. We do not know why such a desirable reform was rejected by the Senate, though we still hope it will have a better reception when the resolution in connection with the B. A. comes to be considered next Saturday. One thing may be observed here. The number of those who voted for the amendment was larger than that favoring the resolution. Here there is an indication that the principle of double standards commended itself to a pretty large number of members, and we, therefore, need not lose hope of a still more favorable consideration at the next meeting. Our talented countryman, Dr. Rajendra Lal Mitra, advocated the retention of a multiplicity of subjects on the ground that the country had been spoiled by too much specialisation. Indian Pandits have from time immemorial devoted themselves to the study of particular subjects, and have no means of being useful to society at large. Hence he was for increasing the number of compulsory subjects, and not reducing it as proposed by the Faculty of Arts. We beg to say, however, that his objection would not stand if Mr. Nash's proposal were accepted. For this proposal accepted both the compulsory and optional methods. It compelled all to study a certain number of subjects, and induced some to take up two special subjects, thus holding out to students of a higher order of merit a special way of distinguishing themselves. Those who have doubts as to how this scheme would work, may study the working of the University examinations in London, for there the double standard has been in force for a long time, and it is one which has been approved by some of the best thinkers and most practical educationists of the day. We do not think so much can be said for the Calcutta system, for ever since our University began its existence the complaint has ever been that its standards are excessively low, and new schemes have always been brought to reform the existing system. The very fact that there is a prevalent desire that something should be done, argues conclusively that that something has not been found out, and that all the remedies hitherto proposed were unsound and impracticable. Mr. Hastie's scheme, which has been accepted by Mr. Croft, commended itself to us at the time it was brought forward; but since our attention was directed to the working of the London University examinations, we have come to think Mr. Nash's proposal is the best practical solution of a problem which has taxed the ingenuity of so many skilled educationists. There is only one pressing point which should engage the attention of our countrymen. Should we knowingly allow our University to be

made the butt of ridicule of other Universities, or should we not rather proceed to raise the standard of our examinations and save our graduates from the contempt of the community? If the latter course be held to be desirable, we think the best plan would be to adopt a principle which has been accepted by a great University and found to be working very successfully.

### THE NEW DISPENSATION FROM ANOTHER POINT OF VIEW.

THE belief in a personal providence is the *sine qua non* of our acceptance of the New Dispensation as a system of faith. If that is accepted, the rest is easy. We should not only believe in God, but believe that He dispenses everything for our good, hears us, makes His presence felt, and orders special ways and devices for our spiritual welfare and that of the world. In accepting this we accept in a general way the sublime doctrine of God in history. The immediate logical consequences of this fundamental belief are apparent. The New Dispensation teaches us to behold the Divine presence everywhere and in every object we see. The elements are full of Him. In the food that we eat, in the clothes we wear, in the riches we possess, in the breath we draw, and in the blood-current of our veins and arteries, we feel His almighty force, moving, sustaining, strengthening, nourishing, and enlivening every atom or drop or particle of them. Drunk with the almighty presence we behold the universe in another and a new light. The heart gives its entire confidence to nature, and nature reciprocates with a cordiality which the believer only appreciates. The mystery which surrounds the visible world disappears, and the heart, looking into the life of things, communes with nature as with a living mechanism. In this work the poet, the prophet, the philosopher, the devotee do all unite their functions, and the outer world becomes a vast storehouse of inspiration—the abode of one Living Soul with which the human soul communes “alone to the alone.” This blessed mood has been well illustrated by the poet Wordsworth—

A mood

In which the burden of a mystery,  
In which the heavy and the weary weight  
Of all this unintelligible world  
Is lightened; that serene and blessed mood  
In which the affections gently lead us on  
Until, the breath of this corporeal frame  
And even the motion of our human blood,  
Almost suspended, we are laid asleep  
In body and become a living soul;  
While with an eye made quiet by the power  
Of harmony and the deep power of joy,  
We see into the life of things.

The universe is quickened into life which before was a dull and dead conglomeration of atoms; and while the birds sing, the flowers grow lovely, the stones preach, and the brooks murmur, the heart sees with joy the visible world starting suddenly into motion and speaking to us of none but God. Nature becomes the most steady theist and worshipper of the great Spirit; could we be less than that?

If we turn our eyes from nature to history we find the face of human affairs assumes another aspect. History is nothing but, if we may so express it, a handful of ideas—ideas which God communicated to the world through His devout worshippers and servants. The history of the world is in fact the history of great souls. A single idea bequeathed to men, eighteen centuries ago, explains all the progress which humanity has made ever since. The prevalent institutions, laws, manners and customs may be



explained by that simple formula—that idea proclaimed so long ago. Men's virtues or sins are formed by the use or abuse of that idea. We try to carry it out, or we struggle and protest against it. Every detail of a Christian's life is regulated by it; every vice that disfigures him is only an absence of it. See the zealous Mahomedan toiling his way through the world, and you find everything in him, his appearance and his life, is the logical result of his being a Mahomedan. You may see Mahomed in everything that he does or undoes. These ideas form a part and parcel of the human organisation; they enter into the very blood of men. We breathe them in or out; we feel them with every throb in our veins; we suck them with our mother's milk. They have been swallowed, digested, and converted into life-blood in our systems. The New Dispensation accepts the ideas of all the great souls that have been sent to preach the word. As we see in nature every object filled with the presence of God, infused with a life not its own, so in history we find the working of great ideas or God-forces, animating human society, inciting every ambition, sustaining every resolve, and giving tone to every thought or sentiment. Society is led on by these vast forces, and it is kept in balance or equilibrium by them. They are the inevitable forces that keep humanity constantly revolving round the great central Luminary, and if it had not been for them, the contrary forces in men,—their selfishness, their carnality, their desires—would have hurried them away from their true orbit and thrown them into space or nothingness. God keeps us moving round Himself by means of these ideas which He periodically sends down for our benefit. The world, however, has not accepted them in their entirety. One portion of it has accepted one idea, another portion has accepted another. And not only this. One portion in accepting one idea has absolutely rejected another; and so instead of accepting all the ideas together, the world is kept asunder by mutual jealousies and dissensions, producing disasters and perpetuating evils which do not allow it to run on in its smooth course round Heaven. This partial acceptance of truth has kept it unsteady in its spiritual progress, and if the laws of heavenly astronomy have not been fulfilled, it is only because the whole God-force has not had its play, but been split up into innumerable minor forces. They have counteracted and neutralised each other, thus frustrating the very designs of Providence. It is evident that all the forces are needed to keep the earth in balance, and the dissipation of one suffices to weaken it and leads it away from the central luminary. All the wars and bloodshed, persecutions and martyrdom, national jealousies and dissensions, are the result of the antagonism in which ideas have been mutually played by men holding them. If society has not been reclaimed, if the progress of religion is retarded, if the millennium has not been realised, if this orb is still the seat of unbrotherliness and discord, if peace has not come as the harbinger of the kingdom of God, if men are still swayed by contrary passions, it is because we have not found unity in the variety of history, because we have not learnt to honor prophets as God's sons, and because we have not sought to discover harmony in the spoken utterances of Heaven. There is discordant music still grating on our ears. Every instrument gives forth its own sound, though we have not yet combined all the sounds, and given them a unity of tone or music. The New Dispensation has

come to establish this harmony in the world. We hear already the sound of that distant harmony. When all the prophets shall take up their harps, and begin to play together, sweet, sweeter and sweetest will be the music, and grand altogether will be the result.

#### EXAGGERATED LANGUAGE WITH REFERENCE TO CHRIST.

AN alarm has been expressed in certain quarters that in indulging in praises of Christ, we may be led to the use of exaggerated language and quite unconsciously prepare another seat in the already over-crowded Hindu pantheon. The alarm has been sounded already, and from very influential quarters, and it is our duty to see how far it is just or well-grounded. The value of criticism lies in this, that we may be warned of dangers which we are probably actually treading, but of which we are unconscious, and which we may avoid if only warned in time. Criticism of this nature is always to be respected, and even enthusiastically received. Nothing gives us greater pleasure than when we receive the admonitions or warnings of well-meaning friends. Even the sharp attacks of hostile critics are of use to us, because they direct our attention to points which they see very clearly, but which, perhaps, we do not realise so thoroughly. It has been one of our functions, therefore, in these pages to faithfully reproduce whatever is said for or against us in order that the reader may fully realise the strength or weakness of his position, and thus guard himself against dangers which may be lying thick around his footsteps. We fear no criticism; on the contrary, we welcome it as an acceptable aid towards the discovery and demonstration of truth. In this spirit let us criticise the opinion we have alluded to, namely, the opinion that in praising Christ we may be betrayed into exaggerated language, and led to establish another god in the national pantheon. Now, in examining such a statement we should look to two things—first examine the language we use in respect of Christ, and, secondly, examine the doctrines we hold regarding his personality. With reference to both let us see whether the language we use or the ideas we entertain are really exaggerated. Do we attribute hyperbolic epithets to Christ—epithets which, applied to God, are quite natural, but when applied to man, degenerate into idolatry? If we do so, certainly we are tending to Christ-worship. But we do not. Let us explain ourselves. We praise Christ; but do we make use of superlatives? There is no harm in calling him powerful, or knowing, or even present in spirit; but there is rank idolatry if we apply the superlative, and call him omnipotent, omniscient or omnipresent. We may safely call him man or God-man, but we transgress virtue as soon as we call him God or man-God. Superlative manhood he possessed, but it would be blasphemous hyperbole to carry manhood to the confines of superlative divinity. He was the Son, but it would be quite unnatural to confound him with the Father. As man and son he stands quite apart from God and Father. Our language is thus human language, and we steal no fire from heaven to put it into Christ's frame and then call him God. We may err in our expressions, but we err on the safe side. We may err and still call Christ to have been a man, whereas the precise hyperbole of European Christians has carried them to the length of making him the very

God. Our hymns, our addresses, our apotrophes to Christ are human; we praise perfection in the man—human perfection, limited, relative and conditioned—but never in our lives should we dream of bringing into him the perfection—infinite, absolute and unconditioned,—of God. Herein is the difference, and we are sure the Brahmo Somaj has never transcended the limit prescribed to the human tongue. We shall be glad to be told what the language is which has struck our friendly critic as hyperbolic and tending to idolatry. It may be said that so far as our immediate feelings are concerned, we are certain we have never been misled by the use of the unguarded superlative. It is possible, however, that in this case the metaphor-loving Oriental stands in opposition to the prosaic and matter-of-fact Westerner, and what seems natural to us strikes harshly upon European ears. This certainly argues a difference in nature, and explains different temperaments; but it does nothing else. The precise European has only a few words for God; but the warm Oriental is not satisfied unless he has 1,000 names, or, if the New Dispensation is to be obeyed, so many as three hundred and thirty-three million names for Him. Now in this matter neither the Asiatic nor the European need dispute much, so long as the God whom they worship is the same living Creator of the universe. It is the inexperience of the Oriental imagination that strikes the foreigner, and not the vicious hyperbole that ends in idolatry. Who will deny that the God painted in the metaphorical language of Christ is the same God whom the modern scientist with all the glossary of scientific technology at his disposal worships? Only an Asiatic likes Christ's metaphors and parables infinitely better than his Western fellow-worshipper. A precise theist of the West appears to the rhetorician of the East as a man gone almost out of breath and is gasping, being in need of fresh supplies of air to keep him up. While he prays, he stumbles for words, and while he sees God face to face, he goes hastily in search for words assuring the Divine Presence that he will soon be back with proper words to define His glory. We should be perpetrating an absurdity, if we thought this was the actual position of a European worshipper. But to an Asiatic it seems to be such. To him the heavens must be aglow with the fire of inspiration, and there must be a perennial flow of eloquence in nature seeking to overpower him in all ways. Language is not under his control, but he is the slave of language. His pictures of nature are oil-paintings presented in the most gorgeous of colors. He is nothing if not a poet or prophet. A wild child of nature, he runs, roars, talks and sings, and he wishes to breathe the air of the hills. He can be confined to nothing. He is a living metaphor, a walking parable, or rhetoric in carnate. Hence he does not always agree with the European when the language or expressions are to be dealt with. But excepting the language there is, there can be no other difference. The doctrine underlying the expressions is the same. Our definitions, our axioms, our propositions have been shaped with the same logical exactness as his. To us Christ is the son of God, and our definition of him is precise and rigorous. We have the same restraints and limits of exceptions, as he has; only with this difference that we are restrained within bounds, but within those bounds we like to be free and released from the fetters of conventionalism. Such is Oriental nature, and we attach no



blame to it, so long as its flights do not transcend the regions of humanity and are to be considered only in the light of a spiritual luxury and source of infinite enjoyment to the ardent devotee.

### Brahmo Somaj.

THE total receipts in the Bithan Deposit Bank, during the last three months, amount to Rs. 1,594. The depositors have already derived considerable benefit by learning to husband their own resources.—*New Dispensation*.

THE *Indian Churchman* says:—"The Brahmo Somaj is not a Church for the poor; membership implies at any rate a good education, as the services are always apparently conducted in English." Our contemporary is mistaken. Our services are invariably conducted in the vernacular.

In the course of an animated conversation with our devotees, the Paramahansa of Dakshinwar lately expounded the Hindu doctrine of Trinity. He spoke of "Bhagaban," Bhagavat, "and Bhakta" as three entities yet one in essence—the mysterious three in one. The first signifies the Godhead; the second Scripture or Word; the third, Devotee or Saint.—*New Dispensation*.

OUR Bombay correspondent tells us that in that Presidency there are so many as about 25 Somajes, and that 19 of them are in Guzerat. The places where they are to be found are—Ahmedabad, Surat, Broach, Pella, Nawsari, Birsad, Baroda, Randir, Sujitra, Umbral, Nariad, Khara, Unkleswar, Umbral, Cambay, Rajkot, Junagar, Bhownagar, Kattywar, Bombay, Puna, Nasick, Pandranor, Hyderabad, and Kurrachi. Our missionary, Bhai Amrita Lai, has visited only seven of them.

THE *New Dispensation*, extracts from which have frequently appeared in these columns, has now passed through sixteen numbers, and as the Editor promised only that number, it is a question whether the journal should be continued. We hope, however, the desire of discontinuing it, if formed, will not be persisted in. The experiment of devoting a special journal to the New Dispensation has so far proved financially successful, and the large number of subscribers which it has obtained is surely an argument why it should be kept up.

### WORDS OF SYMPATHY FROM THE NEW WORLD.

WITH what noble enthusiasm the Gospel of the New Dispensation has been accepted in the New World, the subjoined epistle of the Rev. E. L. Rexford from Michigan will show:—

"Most Honored Sir: Will you permit me to send you my word of cordial greeting from this distant land, and my hearty thanks-giving for the noble thoughts you are sending out to the world in the name of religion. Your noble address at Calcutta ["We Apostles of the New Dispensation"] reached a great number of American readers through the New York *Independent*, and I am so impressed with the essential truth of its principles that I cannot forbear telling you of my joy that such a message in this day is sent to us from the Orient which has spoken so many times before the world. It seems to me that you announce the essential law of Christianity, which has been concealed under a mass of ignorant and unappreciative interpretations. I am not at all particular about its being the law of Christianity. It is the law of a true religion, and I glory in it and thank you. I have been much interested in your movement, especially since the period of your visit to England, and I wish you Godspeed.

"In this land the liberal Church is struggling against the old and conservative Churches, whose creeds have assigned every body to hell who does not accept Christianity. The conviction is deepening, however, that 'In every land he who worketh righteousness is accepted of God.' I greet you in the proclamation of this blessed gospel,

"I am pleased and thankful to see in [your paper] a recent exhortation to Mr. Voysey not to hold the attitude he is inclined to hold toward Jesus—an attitude of semi-hostility and flippant rejection. It is a pungent reproof that one not reared a Christian should exhort a would-be Christian minister to revere Christ. I have observed, however, in this country that the bitterest enemies of Christianity have ever been its ministers. They were as unreasoning probably when they were ministers as now they are that they have ceased to be such. Your 'copulative conjunction' is one of the key words. It is the one interest and the other that shall protect and save the world. I take the liberty—which I trust you will pardon—to send you a copy of a discourse which I delivered to my own congregation. It will explain itself. And I am glad to know that it met with the hearty approval of my people. My congregation is one of about one thousand members in the United States known as Universalists, and the chief distinction of our faith is that all men are brethren, and that God is the Father of all souls and will be their Father for ever, and bring all at last in the ages to come into holiness and happiness. I see in your movement the best expression of the great law of unity, and I cannot withhold this word of thanks to you.—With great respect I am your obedient servant, E. L. REXFORD, Detroit, Michigan, United States of America, May 23rd, 1881."

For these words of genuine sympathy and encouragement we offer our heartfelt gratitude and love to our American brother. A few such epistles as the above will tend more than any thing else to knit together America and India in loving-fellowship at the feet of the common Father.

WE are requested to acknowledge with thanks the following sums on account of the Brahmo Mission Home:—

Amount already acknowledged	Rs.	1896	4	0
	Rs.	As.	P.	
Hon'ble Rajah Gujopati	250	0	0	
Rao, Madras	5	0	0	
Babu Haro Mohun Bose	5	0	0	
" Dwarka Nath Bose,	5	0	0	
" Bogra	5	0	0	
Dr. A. C. Kastogiri	10	0	0	
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baugh	5	0	0	
Brahmo Somaj, Berham-	5	0	0	
pore	10	0	0	
Brahmo Somaj, Lahore	5	0	0	
Brahmo Somaj, Bhagal-	5	0	0	
pore	5	4	0	
Brahmo Somaj, Puna	8	0	0	
Lalla Kulla Ram Bha-	5	0	0	
mbut, Lahore	5	0	0	
Franti Dhurnaji, Esq.	10	0	0	
Messrs. Pandya Soudhi	10	0	0	
& Co., Mullan	10	0	0	
Babu Sharat Chunder	10	0	0	
Chowdhry, Multan	10	0	0	
" Nobin Chunder	10	0	0	
Chuckerbutty	3	0	0	
" Dwarkanath Bose,	3	0	0	
Tangail	30	0	0	
A friend from Mymen-	10	0	0	
sing	10	0	0	
Babu Mohadheb Chaud-	10	0	0	
hary Roy, Chittagong	0	8	0	
An Old Man	10	0	0	
An Old Servant, Hydera-	10	0	0	
bad, Sind	8	0	0	
Babu Griesh Chunder	5	0	0	
Bannerji, Kawalpindi	5	0	0	
" Haroon Bhat-	5	0	0	
tachari	5	0	0	
" Tej Chunder Bose,	5	0	0	
Simla	5	0	0	
" Rajah Gopal Roy,	5	0	0	
Ranchi	5	0	0	
Friends from Buxar	5	0	0	
Babu Kallynath Ghose,	5	0	0	
Mogulserai	10	0	0	
Dr. Evans, Simla	2	0	0	
Lalla Kewa Lal, Gya	2	0	0	
A Zoroastrian, Bombay	25	0	0	
H. H. Maharani Sharat	5	0	0	
Sundri, Puteah	5	0	0	
Babu Kaly Sankar Ko-	5	0	0	
binaj, Rungpore	2	0	0	
Babu Hurry Poonson	2	0	0	
Datt, Lahore	2	0	0	
" McIndro N Ath	2	0	0	
Sircar	3	0	0	
" Harro Chunder	3	0	0	
Mozumdar, Agra	1	0	0	
" Rojoji Nath	1	0	0	
Bannerji	1	0	0	

" Kassy Nath Ghose	1	0	0
" Gopal Ch under	2	0	0
" Bannerji	3	0	0
" Bepin Behari Bose,	5	0	0
" Allahabad	30	0	0
" Gopal Chunder	5	0	0
" Bose, Ratanah	30	0	0
Brahmo Somaj, Tezore	2	0	0
Babu Durga Dass Roy,	524	12	0
Dacca	2,421	0	0

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed., S. M.]

### A QUERY.

TO THE EDITOR OF THE "SUNDAY MIRROR."  
SIR,—Will you kindly explain to me whether the term "faculty" can be used both physically and mentally? We have a great quarrel on this. The Civilian Magistrate of this place says "faculty" is never used for physical powers, and another party says it means both physical and mental powers. Will you please quote any authority that has used the word for physical power? I know of one instance in Hamilton's *Metaphysics*, in which he speaks of the "Faculty of Voluntary Motion." I am sorry I cannot now mention the page and line in the first Vol. in which I found the above.

Yours, &c.,

MAHIMA CHUNDER SEN.

Sarsole, the 4th July 1881.

### Provincial.

### RUNGPORE.

[FROM OUR OWN CORRESPONDENT]

The 24th June 1881.

PUNDIT GOUR GOVINDA ROY was amongst us. He came on Monday last, the 20th June, and put up with a local Brahmo. On the evening of the following day, a special prayer meeting was held in the house of Babu Mati Lal Singha, B. L., the 2nd Munsiff of Rungpore. Several gentlemen were present as also a few students of the higher classes of the Rungpore School. For the special benefit of the latter he explained, in much the same way as a college professor does, how conscience—the silent monitor within—is the Vicegerent of God. Pundit Gour Govinda Upadhyaya is a good Sanskrit scholar, and seems to have read many English works on Metaphysics and Philosophy. On the morning of the 22nd June Divine service was held by the Pandit in the house of the Secretary, Rungpore Brahmo Somaj, Babu Kanti Moni Datta. His sermon stirred the inmost recesses of our souls, and the words of living truth that fell from his lips, made a deep impression on our minds. In the evening, a prayer meeting was held for the special benefit of the wife of Kanti Babu in the inner department of his house.

At the head of the Administration of the Rajshahye and Cutch Behar Division stands a Commissioner. Let Pundit Gour Govinda Roy be permanently located at Rungpore to look after the spiritual wants of the Theists of North Bengal, and by God's blessings, he will work wonders.

### SIMLA.

[FROM OUR OWN CORRESPONDENT.]

The 28th June 1881.

BABU PRATAP CHUNDER MOZUMDAR delivered a lecture yesterday in the Assembly Rooms on the "Attitudes of the Brahmo Somaj." The audience was very large and respectable. The Hall was almost full, there being upwards of 500 persons present on the occasion. Of the European community the following ladies and gentlemen graced the meeting with their presence:—The Hon'ble Major Baring, O. S. I., C. I. E.; the Hon'ble J. Gibbs, C. S. I., C. I. E.; Surgeon-General



J. M. Cunningham, M. D.; Surgeon-General Crawford, Colonel Young; Surgeon Major H. W. Bellow, C. S. I.; Mrs. Bellow; Revd. J. Fordyce; Mrs. Fordyce; Dr. G. W. Leitner, M. A., LL.D.; Surgeon-Major A. M. Dallas, M. D.; Surgeon-Major Stephen, M. D.; Major Davidson; Major Tyndall; Captain Anderson; Messrs. Christi and Brown of the Police Department. There were several other European ladies and gentlemen of high rank present, whose names I do not know. The lecture lasted for an hour and a half, and was most successful. Full notes were taken by a short hand-writer, especially engaged for the purpose, and there is every likelihood of its appearing in print. You could not possibly form a full idea of the deep impression the lecture created in the minds of the audience, both European and Native, unless you were present at the meeting. To the European gentlemen and ladies, Babu Protap Chunder Mozumdar's oration was simply marvellous. Surely the New Dispensation is doing wonders in the land.

### Literary, Scientific, &c.

A HOTEL is to be built on Mount Vesuvius, close to the observatory.

TEMPERANCE flourishes in the Californian colony of Lampee. Whenever a liquor-seller attempts to establish himself in the town, his saloon is immediately blown up.

TRAMWAYS in Bucharest are drawn by oxen instead of horses, the former being decidedly the cheaper beast of burden. Time is evidently no object with the Romanians.

WE understand that a series of "American Men of Letters" is to be published by a New York firm. The first of the series is to be a Life of Washington Irving, by Charles Dudley Warner.

It is stated that Professor Von Ranke, the historian, who was born in the same year and in the same month as the late Mr. Carlyle, is to visit London for the purpose of arranging with a firm of English publishers for the issue of a new revised and complete edition of his historical works.

THE *Little Western* with her crew of two men started on her return voyage to New York from Westminster Bridge. Her dimensions are: Over-all, 161 ft.; length of keel 133 ft.; and beam 63 ft. She is, we believe, the smallest vessel which has attempted the return voyage to America.

THE Foreign Professor Semiteo, of Athens, has composed an inscription in hexameters for the marble statue of Byron about to be erected at Missolonghi. It is to this effect:—"Traveller, stop and regard Byron, the glory of England and the boast of the daughters of Moemysso, who loved him so dearly. In memory of his services, the Greeks of our day have united in erecting this marble to him. He it was who, when Greece was in the anguish of conflict, came to her aid and encouraged her heroes."

A FRENCH writer says that the French system of marriage, in which the arrangements are all made by the parents, and not by the parties concerned, and invariably with a dowry on the part of the woman, makes her virtually a slave sold in the shambling. The result is a great deal of domestic unhappiness in domestic life, and a great deal of immorality on both sides. This position he proves by statistics, which show that of a thousand suicides in Sweden and Norway about forty are caused by domestic infidelity, while in Germany there are about sixty, but in Italy one hundred and fifty, and in France three hundred. In the latter two countries, where divorce is not allowed, the suicides from home troubles are by far the greatest in number.

A RASH critic in the *Overland Mail*, says the *Churchman*, has accused the Revisers of the New Testament of being guilty of a piece of bad English grammar; according to him, "But whom say ye that I am," was perfectly correct, while to substitute "the" for "whom" is wrong. The Editor of the paper is much to be pitied, for he informs his readers that he has been fortunate enough to secure the services of a practised scholar to review the work. A man who has hazy notions of the grammar of his own language is a poorly qualified

critic of a translation from Greek. But it was ever thus. A body of scholars and divines,—all men of no mean reputation,—zire to the world, the results of ten years' toil, and bolts rush into criticise recklessly where even a Fentley would tread warily.

MR. ROBERT COLLYER is no Carlyle-worshipper. The "Ruinismen," he thought, should never have been published. "They tell a story," said Mr. Collyer, "of a benevolent Brahmin in the East, who was of a compassionate disposition, and desired that his eyes might be enlarged so that he could move it the uncleanliness of the world, and by removing it render mankind ever happy. At last, the power was granted to him; and he was given a pair of microscopic eyes. The first thing he saw was a pall of water; but it was full of filth and animals, and the man became sick. The water was good enough; the fault was in the man's eyes. So in the end he saw so much of filth and uncleanliness that he was glad to get his old eyes back again. The parable applies well to Thomas Carlyle. His eyes were enlarged. An American, a friend of mine, who could talk back, and who would not go on his knees to any one, as many Americans, say, and Unitarians, do when they go to see the Pope, once went over to see Carlyle. He spoke to Carlyle, and turned the conversation to the latter's continual railing, and turned the conversation to the house of the Thames. 'Yes! but do you see the dead dogs in it! That's what I see.' 'No Sir,' answered the American, 'but I guess you never see anything else.' Carlyle loved a hard striker, and he took him into his heart at once."

WE (*Statist*) alluded recently to an account of the conveyance from Paris to Glasgow of a box containing electrical energy in a portable form. Four of Faure's batteries were charged with electricity obtained from an ordinary Groves battery, and were enclosed in a wooden box about a cubic foot in measurement, and weighing, with its contents, about 75 lb. This box was sent by M. Faure to Sir William Thomson at Glasgow, in order that the power of its charge might be made the subject of observation and experiment. The box was believed to contain electricity in quantity equivalent to a million foot-pounds; and Sir William Thomson now states in a letter, published in the *Times*, that this belief has been fully borne out by experiment. He says:—"The 'million of foot pounds' kept in the box during the seventy-two hours' journey from Paris to Glasgow was no exaggeration. One of the four cells, after being discharged, was recharged again by its own laboratory battery, and then left to itself absolutely undisturbed for ten days. After that it yielded me 250,000 foot pounds (or a little more than a quarter of a million.) This not only confirms M. Reynier's measurements, on the faith of which your correspondent's statement was made, it seems further to show that the waste of the stored energy by time is not great, and that for days or weeks, at all events, it may not be of practical moment. This, however, is a question which can only be answered by careful observations and measurements carried on for a much longer time than I have hitherto had for investigating the Faure battery. I have already ascertained enough regarding its qualities to make it quite certain that it solves the problem of storing electric energy in a manner and on a scale useful for many important practical applications." Sir William Thomson goes on to mention one or two applications of this "stored energy" which have been or may be made:—"A few days ago, my colleague, Professor George Buchanan, carried away from my laboratory one of the lead cells (weighing about 15 lb.) in his carriage, and by it ignited the thick dynamo wire of a gas-valve *dynamometer* and thereby removed a noxious tumour from the tongue of a young boy in about a minute of time. The operation would have occupied over ten minutes if performed by the ordinary chain *dynamometer*, as it must have been had the Faure cell not been available. A little battery of seven boxes, described by your correspondent, suffices to give instantaneous light in Swan or Edison lights to the extent of many candles for six hours, without any perceptible diminution of brilliancy. Another very important application of the accumulator is for the electric lighting of steamships. A dynamo-electric machine of very moderate magnitude and expense, driven by a belt from a drum on the main shaft, working through the twenty-four hours will supply a Faure accumulator full, and thus, notwithstanding irregularities of the speed of the engine at sea or occasional stoppages, the supply of electricity will always be ready to feed Swan or Edison lamps in the engine-room and cabins, or

are lights for mast-head, and red and green side lamps, and more certainty and regularity than have yet been achieved in the gas supply for any house on *terra firma*.

### Selections.

#### MR. DALL BEFORE THE BRITISH UNITARIAN ASSOCIATION.

RAJAH RAM MOHUN ROY.

THE Rev. C. H. Dall (who was received with applause) said that there were doubtless some present, who remembered the time when the Rajah Rammohun Roy was in England. There were then high hopes excited in England, Scotland, and Ireland, as to what would be the outgrowth of the efforts of that Hindu. At the present day, there would be found in some of their Unitarian libraries "Precepts of Jesus," selections from the four Gospels, about 100 pages, with first, second, and third appeals to the Hindu people on the part of Rammohun Roy, in defence of the life and teachings of Jesus. The Rajah said that he looked to the day when the defiling superstition of India would give way to the pure teaching of Jesus, and it must be a pleasure to know that the work commenced still lived. It commenced about the year 1820 in Calcutta, and went on to 1833, when Rammohun Roy came to this country, and was aided in his efforts by Lord William Bentinck, Governor-General of India. At that time the widows were being burnt by the score in a pile over the body of some old man. The work was accomplished, and in 1833, Rammohun Roy died in Bristol, where he made the acquaintance of Dr. Carpenter's family, and where he was buried. From 1833 to 1855 the work slipped; but a man went out from America, who had spent four years already on British soil, and who spent twenty-six years, not only carrying out the work of Rajah Rammohun Roy, but at the season of the year when the schools were closed for a time from danger of sunstroke he was doing missionary work. The cause was spreading itself far and wide, and had the sympathy of men in all the great cities of that time. There was a movement of the Brahmins, called by the name of "God's Church." They had from one hundred and thirty to one hundred and fifty churches in India, there being eighteen churches in Calcutta alone. This movement first sprang out of the work of the Rajah Rammohun Roy, and was perfectly certain that if they had the heart to do it in the course of three generations, there would be as many distinct self-supporting Christian Unitarian churches in India as there were to-day in England. Numbers of young men went to the Universities to study the English language—some of them, no doubt, for the purpose of doubling their salaries. (Laughter.) They commenced when four or five years of age to learn the English language from such books as those of Cowper, Addison, Max Muller, and they continued up to twenty, imbibing English Christian ideas into their minds, hearts, character, and life. (Applause.) In conclusion, he bespoke a good future for the Unitarian cause in India.

#### THE BRAHMO SOMAJ OF INDIA.

THE Rev. C. H. A. Dall said that wherever Unitarianism was declining, it was certainly not declining in the East; but it was rising powerfully and irrepressibly amongst the two hundred millions of India. Keshub Chunder Sen was doing a noble work in endeavouring to gather out of the old pure forms of Hinduism, such as had not been too polluted for further use. His great standard was the leadership of Jesus as he himself told him (Mr. Dall) a short time ago. He sent his love to his friends in England and begged that none of them would think so lightly of his common sense as to believe that he regarded Jesus as otherwise than above every religious teacher, who had come in the flesh. The work of female education was progressing in India, and he rejoiced in having the co-operation of Mary Chamberlain and Mrs. Helen Tomkin.—*New Dispensator*.

#### THE CEREMONY OF BAPTISM.

(Bombay *Guardian*.)

THE *New Dispensation* evidently aims to be the most sensational paper in India. To be sensation-



al it is necessary to do something more than record the simple events of current providence. It will be found convenient to ignore the partition wall between truth and fiction, and secure for oneself the largest possible range of ideas. Spiritualism has been cultivating this field for some time, but the public taste refuses now to be satisfied with its insipid communications. The leader of the advanced and advancing portion of the Brahmins finds his imagination a great help to him. He tells us at one time of a pilgrimage to Moses; then of a pilgrimage to himself, to the Christ. Then we have an expedition to the Jordan with self-baptism by Babu Chunder Sen; after the manner of the baptism of Christ, with opening heaven and a divine voice, all in the compound of the Calcutta Mandir. There is of course no limit to this sort of thing. The writer of the "Thousand and One Nights" did not exhaust the realm of fiction. Swedenborg was one of those who made himself independent of all limitations of the real and communicated to his followers the sensational accounts of what he had heard and seen in the celestial and in the infernal regions, disposing according to his own fancy of the celebrated men and women that had once lived upon the earth. We may expect the Calcutta ministers to be telling us some day of Buddha, or of a return visit to these worthies paid by the minister. In the last number of the *New Dispensation*, the first statement is as follows: "Query.—Who administered the rite of Baptism, the other day, to the Apostles and Devotees of the New Dispensation?"

"Answer.—The spirit of John the Baptist." In the same paper we are told that the Hindu apostles of Rishi Khrista opened a new epoch in the history of Indian evangelization on the 12th inst., by initiating a novel ceremony of baptism.

"We have always maintained that India will not slavishly follow the lead of the Western Churches in honoring Christ, but will render homage and loyalty to the Son of God in her own national style. Never was this spirit of independence and originality more clearly manifested than on the occasion of the recent Baptismal ceremony. There was no mimicry, no vulgar or mechanical imitation of European or foreign Christianity. The whole thing was a Hindu festival, as it was *Shan Jatra*, and nothing more. No European missionary administered the rite. There was no sprinkling of water in a church or chapel. Not even the old prescribed formula 'I baptize thee' &c., was uttered. Yet the ceremony was most scriptural and authoritative. The devotees were baptized in the name of the Father and the Son and the Holy Ghost. The rite was administered by John the Baptist himself, who was present in spirit, and than whom there can be no greater authority in or outside the Church. And the immersion took place, not in ordinary water, but in the sacred Jordan, exactly where Jesus Christ was baptized eighteen centuries ago, for the faithful and prayerful Calcutta, at the time into the Holy Land, and the water of the tank was converted into the water of the Jordan. As regards the Mysteries Three, the priest of the *New Dispensation* thus chanted the *New Mantra* of Baptism, glorifying the Three Manifestations."

Rishi Khrista is the Hinduized Christ whom the people profess to honor. The *mantra*, which we decline printing, mixes up the adoration of the Father, Son and Spirit, with that of Brahm, Brahmputra and Brahmaguni, and of God in the Prophet. No one can rightly understand this movement who is not acquainted with the feeling of jealousy entertained by Natives towards the dominant race, and provoked by them, by the fact that it is derogatory to them as a nation to be indebted for religious truth to a Western nation. It would be well, if they had a revelation made expressly to them, superior to the assaults of modern criticism; in default of this what remains but to bring about the uprisings of Faith and imagination, and to suggest two worlds to indent upon for startling ideas?

#### KAFRISTAN.

(Times.)

DURING the recent Afghan war expectation was general that our operations in the northern part of the country would lead to a far better knowledge of Kafiristan and its people. Our acquaintance with that interesting nationality has, indeed, just received a material enlargement, but it is curious that this has proceeded from an independent source—that is, from a political and not from a

military agency. Major J. Biddulph, of the Bengal Staff Corps, who was posted in 1877 as Political Officer at Gilgit with the object of controlling the movement of a knot of independent States, clustering on the slopes of the Hindu Kush and adjoining the north-western confines of Cashmere, has just produced an interesting volume descriptive of those secluded and mountainous regions, and furnishing some novel information respecting the Kafir people, whose origin, manners, and customs have always possessed an attraction for European students. At the last meeting of the Royal Geographical Society, Mr. R. N. Cust read a paper, compiled by Colonel H. C. B. Tanner on the subject of this somewhat mysterious people and the chairman, who had received an early copy of Major Biddulph's book, read a few brief extracts relative thereto. We are now enabled to lay before our readers a summary of the Major's researches. No European traveller as has yet penetrated into their country, so that Major Biddulph's interviews with two deputations of the Sikh Posh Kafirs at Chitral, and with numerous individual headmen of the tribes, have afforded the most complete and reliable information regarding them that we possess.

Amid the somewhat wild theories that have been held regarding the Kafirs, may be mentioned one favorite idea—that they are of Greek descent, while a recent Russian author has not scrupled to declare that they must be of Slav origin, and so natural subjects of the Czar. Major Biddulph does not look upon them as any people, as generally considered, but as an aggregate of tribes speaking a diversity of languages and dialects, who, though undoubtedly of cognate origin, recognize no common tie among themselves, arriving on fierce intertribal wars, connected with which their encounters with their Mussulman neighbours are a desultory child's play. In the early dawn of ethnological history, the Sikh Posh Kafirs probably migrated from the cradle of the Aryan race in the basin of the Upper Oxus, and crossing the Hindu Kush settled on the slopes of that range and extended themselves southward and eastward. The conversion of the surrounding nations first to Buddhism and next to Mahomedanism isolated the Kafirs, and drove them more and more into the secluded recesses of their mountains. The first distinct record of them in history is the memorable expedition conducted by Timur, who crossed the snowy crest of the Hindu Kush in pursuit of the idolaters of Kator, a name applied anciently to Kafiristan and still surviving in the name of the reigning family of Chitral, who, Major Biddulph tells us, are called Katoore. The Kafirs fled from the Tartar conqueror into their most inaccessible fastnesses, but they were pursued by Timur, who with characteristic audacity caused himself, with his charger, to be lowered by ropes down the precipitous face of the mountain, and compelled the infidels to sue for mercy. Another detachment of Timur's army, however, met with less success, and there appears good reason to believe that the Emperor was glad, on the whole, to abandon a profitless and dangerous campaign. Since then the Kafirs have enjoyed a singular immunity from interference. Though any stranger entering their country without warning is pretty certain to be attacked, they receive visitors freely, who are passed into the country by one of themselves. The numerous advances they have made to

secure our friendship have hitherto met with little response, and though two deputations waited on Major Biddulph to escort him into their country he was unable to accept the invitations. In feature, he describes them as pure Aryans of a high type, and he was much struck by the amiable looks and finely chiselled features of a gray-headed Sikh Posh chief whose acquaintance he made. The history and doings of this worthy contrasted strangely, however, with his appearance, for his unwillingness to part with his dagger turned out to rest on the number of enemies (upwards of 40) whom he had slain with it. A like ferocity on the part of the Kafirs towards their foes is exemplified by the aspect of one portion of the Chitral Valley, which for a distance of 23 miles resembles one continuous graveyard, from the number of travellers slain by them. Their quasi-European complexion and appearance have been disputed, some alleging that they differed in this respect in no wise from ordinary natives of the Himalayas, while travellers like Elphinstone, Wood, and others have been much struck, on the other, with their fair complexions and predilections for Western customs, such as hand-shaking sitting on chairs rather than on the ground, &c. The explanation, according to Major Biddulph, would appear to be that these characteristics are more prominent in the inhabitants of the upper and more remote valleys than in those who mingle with their Afghan neighbours. Those who live at high elevations he describes as very fair, and to the westward this peculiarity has earned them the name of Red Kafirs. The black garments, which have given a distinctive name (*Shah*) to the race, apparently differ in various tribes. Those on the Cabul side wear entire goat-skins with the hair on. The Bushgalis, a main tribe dwelling south-west of Chitral, wear tunics with half sleeves of black woven goat's hair, reaching nearly to the knee, gathered in at the waist with a leather belt, from which hangs a dagger, and with a broad red edging along the bottom. Where the Kafirs abate on their Afghan neighbours they are found to be gradually adopting cotton clothing. The women, however, appear to adhere to the traditional garb, which consists in their case of sack-like garments of black woven goat's hair, with long, loose sleeves, reaching to the ankles, and gathered in loosely at the waist with a colored cotton scarf bound tightly over the shoulders. The men shave the whole of the head, except at circular patch of about 3in. in diameter, whence the hair is allowed to grow long and hang down behind, often to the waist. The Bushgali women wear a curious head-dress, consisting of a short of black cap with lappets and two horns about a foot long, made of wood, wrapped round with black cloth and fixed to the cap. A somewhat similar fashion prevailed in our island in the reign of the Plantagenets, and, strange to say, the Chinese pilgrims, Sung Yun and I-tsen Tsang, noted a like peculiarity in vogue in Turkestan in the sixth and seventh centuries of our era.

The valleys on the eastern side of Kafiristan are described as thickly wooded and very fertile. The Sikh Posh breeds of hounds, cattle, sheep, and fowls, and all their agricultural products, are celebrated for their fine quality, and are much sought after by their neighbours. The cattle, which, in appearance and size, compare favorably with English breeds, are particolored, with large humps. Those in the neighbouring valleys are small and helpless.



The houses, which generally consist of more than one story and abound in wood carving, are remarkable, both inside and out, for neatness and cleanliness. Villages of importance are surrounded by timber stockades, about 10ft. in height, but forts are unknown. The arms of the Siah Posh warrior are bow and arrows, battle-axe, and dagger; but the first of these are weak weapons compared with the horn bows of the neighbouring State of Hunza-Nagyr. Nevertheless, Major Biddulph says he has seen capital practice made with them at 60 yards' distance. The daggers are of excellent workmanship, with deep, double cross handles of iron, ornamented with brass studs, and are carried in a triangular iron sheath, hung from the girdle. Battle-axes are beginning now to give place to swords, which, together with matchlocks of rude made, are coming into use.

There seem to be grounds for supposing that the religion of the Siah Posh is a crude form of the ancient Vedic. One Supreme Being is worshipped under the name of Imbra, and next to Imbra in importance is the Prophet Mani, who is called the son of Imbra, and supposed to have once lived on earth, and to mediate with Imbra on behalf of men. These two names cannot but suggest the Indra and Manu of the Brahmins. Below them in rank are a whole host of deities, or rather deified mortals, said to amount to about 18,000 in number, foremost among whom is G-j, a great chief who fought with the Prophet Ali, and commenced the feud between the Siah Posh and the Mahomedans, which has continued ever since. To these deities cows are sacrificed and cedar branches are burned. The Siah Posh are exceedingly fond of dancing, and one of their village dances witnessed by Major Biddulph is described by him as a wild and strange exhibition, the men brandishing axes, clubs, and guns which they fired off at intervals amid a chorus of whoops and shrill whistles. At times, the whole would look arms by pair, and revolve backwards and forwards in a grotesque waltz, or following in order, wind round and round in figures of eight. The Kalash Kafirs, a branch tribe occupying the north-eastern part of the country, are subject to Chitral, to whose ruler they pay an annual tribute of several hundred-weights of butter and honey (of which latter product their country is said to yield enormous quantities), besides cattle, female slaves, silver cups, and necklaces, and a great quantity of woollen blankets. It is this close connection between the Eastern Kafirs and the Chitral people, which has enabled Major Biddulph to acquire so much new information, and leads us to hope that from his headquarters at Gilgit he may be able to renew and, by personal visit, to supplement the interesting researches he has already made into a race which hitherto eluded close acquaintance and investigation.

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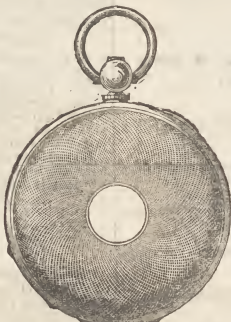
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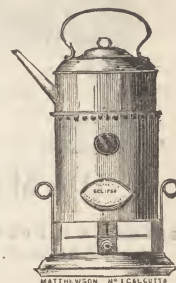
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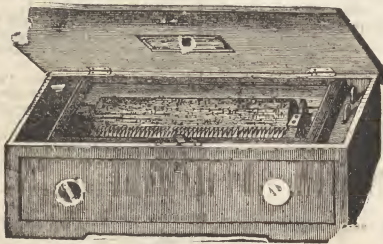
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| 5. Ragini Bibhasha    | ... Tala Pat-tal    |
| 6. Ragini Chhayanata  | ... Tala Madhyamana |
| 7. Ragini Kedara      | ... Tala Madhyamana |
| 8. Raga Nata-Narayana | ... Tala Madhyamana |

**Box, No. 2, playing 8 Bengalee Tunes.**

- |                        |                     |
|------------------------|---------------------|
| 1. Ragini Syama        | ... Tala Pat-tal    |
| 2. Ragini Hamira       | ... Tala Madhyamana |
| 3. Ragini Khamaenja    | ... Tala Madhyamana |
| 4. Ragini Behaga       | ... Tala Madhyamana |
| 5. Ragini Chhayanata   | ... Tala Madhyamana |
| 6. Ragini Kedara       | ... Tala Madhyamana |
| 7. Ragini Iman-Kalyana | ... Tala Madhyamana |
| 8. Ragini Bhupali      | ... Tala Madhyamana |

**Box No 3, playing 8 Bengalee Tunes.**

- |                         |                     |
|-------------------------|---------------------|
| 1. Ragini Gaura Saranga | ... Tala Madhyamana |
| 2. Ragini Gaura Saranga | ... Tala Madhyamana |
| 3. Ragini Bibhasha      | ... Tala Madhyamana |
| 4. Ragini Iman          | ... Tala Madhyamana |
| 5. Ragini Sohini        | ... Tala Thuri      |
| 6. Ragini Megha         | ... Tala Madhyamana |
| 7. Ragini Jhijhit       | ... Tala Thuri      |
| 8. Ragini Iman-Kalyana  | ... Tala Madhyamana |

**Box No. 4, playing 8 Bengalee Tunes.**

- |                         |                       |
|-------------------------|-----------------------|
| 1. Ragini Bhupali       | ... Tala Madhyamana   |
| 2. Ragini Aruna-Mallara | ... Tala Druta-trital |
| 3. Ragini Surata        | ... Tala Madhyamana   |
| 4. Ragini Bhupali       | ... Tala Druta-trital |
| 5. Ragini Bibhasha      | ... Tala Surphaktal   |
| 6. Ragini Saranga       | ... Tala Ekatala      |
| 7. Ragini Behaga        | ... Tala Madhyamana   |
| 8. Ragini Iman-Kalyana  | ... Tala Druta-trital |

**Box No. 5, playing 8 Bengalee Tunes.**

- |                           |                       |
|---------------------------|-----------------------|
| 1. Ragini Saranga         | ... Tala Ekatala      |
| 2. Ragini Purabi          | ... Tala Madhyamana   |
| 3. Ragini Jangala-Saranga | ... Tala Madhyamana   |
| 4. Ragini Iman-Puriya     | ... Tala Madhyamana   |
| 5. Ragini Behaga          | ... Tala Chantala     |
| 6. Ragini Saranga         | ... Tala Ekatala      |
| 7. Ragini Yogina          | ... Tala Madhyamana   |
| 8. Ragini Malasri         | ... Tala Druta-trital |

**Box No. 6, playing 8 Bengalee Tunes.**

- |                     |                       |
|---------------------|-----------------------|
| 1. Ragini Surata    | ... Tala Druta trital |
| 2. Ragini Bibhasha  | ... Tala Chantala     |
| 3. Ragini Behaga    | ... Tala Chantala     |
| 4. Ragini Behaga    | ... Tala Madhyamana   |
| 5. Ragini Bibhasha  | ... Tala Madhyamana   |
| 6. Ragini Hamira    | ... Tala Madhyamana   |
| 7. Ragini Maligaura | ... Tala Chantala     |
| 8. Ragini Karnati   | ... Tala Madhyamana   |

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Secretary to the Bridge Commissioners.

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Calcutta, 7th July 1881. 667

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**NOTICE**

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By order,

NOMO GOPAL MITTER,

Registrar of Carts and Hackeries.

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# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.

VOL. XXI.

CALCUTTA, SUNDAY, JULY 17, 1881.

NO. 166.

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#### IRISH LAND BILL.

LONDON, 15TH JULY.  
Clauses 25 and 26 of Irish Land Bill have passed the committee of the House of Commons. After the signature of the latter clause, Mr. Gladstone strongly denounced the tactics of the extreme Home Rulers, which in his opinion degraded the House.

#### NATIONAL FETES IN FRANCE.

PARIS, 15TH JULY.  
The national fetes held to-day have been observed throughout France with great enthusiasm.

#### TUNISIAN AFFAIRS.

TUNIS, 14TH JULY.  
The French emissaries at Tripoli have been arrested. The Porte has explained that the reinforcements sent to Tripoli were despatched for purely administrative measures.

### FROM THE PRESS COMMISSIONER'S OFFICE.

SINLA, 16TH JULY.

Letters from Candahar of tenth and eleventh July reports all well.

Reinforcements of infantry and cavalry had left Candahar for Pusht-i-rud, regular infantry, cavalry and Khasdars from Cabul being pushed on to Candahar.

## Editorial Notes.

OUR readers have probably heard of the phosphorescent paint now made, which is sometimes applied to clock-faces and other objects, to make them luminous at night. This phosphorescent paint has, we learn from a London advertisement, a religious application. They present the appearance of an ordinary cross with steps; but in the darkened room and the chamber of the sick they become luminous, which, it is claimed, will cheer the sleepless and the sufferer in the hours of watching and of pain.

ACCORDING to the *Christian Herald*, the Government of Bengal is determined to legalise interference with preaching in

the squares. It is proposed to restrict preaching to particular days, approaching particular portions of the squares to preachers of particular faiths, and prohibiting preachers from occupying raised platforms or engaging in controversy. That is, we submit, an indirect way of asking the missionaries to give up what they gained in the Police Court. Would such a concession be desirable? We do not think.

It is said that the reigning prince of Cashmere believes that the son of his father, Golab Sing, passed into a fish, and that he nearly drove the submissive dwellers in the Happy Valley to resistance by issuing an edict that no fishermen should ply their trade, lest some glittering bait should attract his own royal predecessor. The boatmen are still grateful to an influential priest from Jammu, who persuaded the Maharajah that the important fish never swam far from the palace, and this procured a restriction of the order to that part of the Jhelum river between the first and second bridges at Srinagar.

AN American Unitarian minister is reported as having said in a sermon on the Revised Version, that "the three special proof-texts in relation to the doctrine of the Trinity, which persons not over-well versed in theology are apt to quote in railway cars or on hotel piazzas, in talking with Unitarians, had vanished. There were the well-known text in I John, one in Timothy, and the one in Stephen's prayer when he was stoned." He is said to have added that this Revised Version "will end forever the idolatry of a book which has been a dead weight on Protestantism for three centuries."

THE air around us is getting superstitious again. The comet has set people thinking of the numerous catastrophes which this new visitor is about to hurl down upon us. They talk to us about the zodiacal signs and predictions of astrology. Well, we do not think we understand a word of what they say. It is possible that the appearance of a new body in our system may produce a disturbing influence upon the atmosphere, &c. But to speak of the future is something like talking Hebrew to us. These people, we mean the learned astrologers, know as much of heavenly phenomena as we and most people do, and the best policy for them would be to hold their tongue.

THE *Lucknow Witness* considers us as wanting in modesty and courtesy, because we pointed out to him the other day that his gospel of hate existed nowhere except in his own morbid imagination. And our contemporary forthwith proceeds to make numerous quotations from the New Testament to support his assertion. The writer must be very simple if he believed that we ever ventured to dispute the truth of the utterances which he quotes. It

needed no ghost to tell us that men should hate sin and unbelief. But does the *Witness* dare insinuate that the New Dispensation is the child of sin and the devil? In an extract we publish elsewhere, the editor says that the devotional exercises of our movement are its only redeeming feature. Fancy that it is against this dispensation that the *Lucknow Witness* directs his newly-discovered gospel of hate!

THE following is quoted in an American paper :—

Mamma—With Ethel (three years old) in her lap :—Whom do you love?

Ethel : I love God. Are there two Gods?

Mamma : Oh no! only one God.

Ethel : Are there angels?

Mamma : Yes.

Ethel : Is Jesus an angel?

Mamma : No.

Ethel : What is Jesus? Is he a man?

Mamma cannot say that Jesus is a man, and she does not say that he was a man when he lived on the earth, but now is the Son of God in heaven—because she knows that the persistent little questioner will look in her face and ask, "But what is he now?" If she says that he is God—why then there are two Gods! So for this time she creates a diversion by pointing out a bud in the tree yonder; and now she asks what she shall say next time.

So all Ethels are better logicians than their mammams who evidently do not understand what they so ardently believe in.

SIR WILFRID LAWSON has once more got the House of Commons to pledge itself to the principle of local option. On the 14th ultimo he moved :—"That, in the opinion of this House, it is desirable to give legislative effect to the resolution passed on the 18th of June 1880, which affirms the justice of local communities being entrusted with the power to protect themselves from the operation of the liquor traffic." Sir Wilfrid has omitted the words which pledged the Government to legislate during the present session. The majority in favor of the resolution was greater by sixteen than last year, though it was taken in a much smaller House. The figures last year were 245 for the resolution and 219 against—a majority of 26. The figures on Tuesday were 196 for the motion and 154 against—a majority of 42. So legislation in favor of temperance is certain, so far as England is concerned. May we ask if co-operation is not needed to get the benefit of the proposed law extended to India? Bengal has once more, under its present ruler, drifted to the anti-temperance policy which obtained before the days of Sir George Campbell and Lord Northbrook.

THE late M. Littré, the eminent French lexicographer, was an atheist, but his wife and daughter were orthodox. The latter had extorted his consent that he should be buried with religious rites. So M. Littré was before his death received into the Catholic Church, and was buried



by the clergy in consecrated ground. While he was being buried, however, numerous protests were heard, and a furious outcry was raised by friends who had gathered strong on the occasion. The clergy were abused, and an uproar was continued which disturbed the proceedings not a little. One of his co-adjutors, forcing his way to the tomb, gave utterance in a loud voice to a tirade, which was followed by shouts of *Vive la libre pensee*. The co-editor of the deceased in the *Revue de Philosophie Positive* said that though the family of M. Littré had every right to wish to maintain silence upon the tomb, it was as much the right of the great philosophical school to say something on the tomb of the great thinker and to make known to history how Littré was dead. "I declare it," he said, "in the name of truth that Littré died without beliefs and without religion as he had lived." And this was followed by the shout of "*A bas les cures !*" How far M. Littré changed his religion before death cannot be ascertained.

—o—

At yesterday's meeting of the Senate of the Calcutta University, Mr. Croft proposed the following course for the First Examination in Arts:—(1) English, (2) History, (3) Mathematics, (4) Classical language or Logic, (5) Chemistry or Physics. The business before the meeting was to consider a number of resolutions in connection with the above. The proposals making English and Mathematics compulsory subjects were carried. Logic was made an optional subject, but the resolution of the Director making Sanskrit optional was rejected. There were fourteen in favor of the resolution, and fourteen against it. Fortunately the Vice-Chancellor came to the rescue of what we may call the national party—the party, namely, that advocated the retention of Sanskrit—and gave his casting vote against the resolution. So Sanskrit became a compulsory subject. Mr. Croft then proposed to include Chemistry or Physics in the course. Mr. Bonnerji moved as an amendment that both Chemistry and Physics should be made compulsory; and Dr. Rajendralala Mitra moved as a further amendment that only elementary physics should be made so. Dr. Mitra's amendment was carried. There remained only History and Chemistry to be considered. But as it grew late, their consideration was postponed till next Saturday. To sum up, four subjects have been made compulsory, namely, English, Mathematics, Classical language and Elementary Physics. Considering the temper of the meeting, we are afraid Mr. Hastie will have no chance to bring in his proposal to include psychology in the new course. This is to be regretted.

## HINDU ECLECTICISM.

—o—

THE eclectic principle finds a very congenial soil in India. In the midst of its innumerable gods and goddesses, its varied and conflicting faiths, its widely differing philosophies, India has found a common ground from which worship might be directed towards one and all of these. Though the *odium theologum* is a very strong principle in men, yet there are thinkers among us whose speculations have very often related to the genial task of reconciling the conflicting interests of differing systems. A Vaishnava Hindu will have no objection to worshipping Kālī, and worshippers of other gods and goddesses have among them rendered the pantheon ac-

cessible to all. Hindu devotees are willing to include in the class of prophets men of all creeds and opinions, while two of our greatest reformers did, indeed, offer the eclectic system for the acceptance of their countrymen. Gurn Nanak endeavored to bring Hindus and Mussulmans together, and our own Chaitanya made no distinction between them in a system of faith which offered salvation to mankind. In spite of the extreme rigidity of religious opinion in India, the eclectic spirit is visible in the readiness with which honor is done to the founders of hostile religious systems. We may mention the case of Buddha, who, though the most powerful and dangerous enemy of Hinduism, easily found a place in the list of Indian Avatars. All this shows that whatever may be said against the rigidity and intolerance of Hinduism, it is, when occasion demands it, eminently accommodating and eclectic. And it proves another fact. The Hindus are by nature and constitution eclectic. This may appear to be a startling assumption. But we believe it is true. So much is certain that our countrymen will never accept an exclusive religion in the place of the one which they have already. They have a religion which for all practical purposes is enough for them, and they see no reason why they should be called upon to exchange a religion which suffices them for one that is so outlandish and, presented in its popular form, so unacceptable to them. A creed that pays exclusive honors to its own prophets and rejects those of other nations, stands self-condemned in the sight of a Hindu who is so ready to honor worth and righteousness in prophets. We may go so far as to say that if foreign prophets were presented in a way agreeable to the national taste, they would even now be accepted and respected by the people from one end of the country to the other. It will be a mistake to cry down the principle of eclecticism in India. Whatever may have been its reception in Europe, it has found its genial soil in India. The practice of holding a particular opinion and condemning the rest is natural to the strong-minded Westerner. In this country a many-sided religion has trained people to habits of tolerance, so far as their own manifold creed is concerned, and this disposition is found to prevail in an eminent degree among the educated at the present day. Whatever difficulties we meet with in preaching our religion to the people, we certainly find none so far as this principle of eclecticism is concerned. And let us say that in this readiness to accept the results of comparative science is the best hope we can entertain of a general acceptance by our countrymen of the principles of the New Dispensation.

## FROM ANOTHER POINT OF VIEW.

It has been advanced as an objection to the doctrine of the communion of saints, that this disposition to cull sweets from all flowers, to collect truths, that is to say, from all scriptures, may increase the bulk of a man's knowledge, but it is of no benefit to him as a help in the formation of character. The systematic devotion of one's energies to the study of one particular prophet, the exclusive obedience to one man, moulds the character in a way never possible under a combination, so to say, of training. One may accept any number of truths from a variety of sources; but in practice there will be but one preceptor or *guru* to guide his course. Or if a combination were possible, the truths gathered from those various sources would be but mechanically united, exerting no

possible influence upon character and imparting no strength to the will. Obedience to one standard makes the mind firm; but while so many differing standards would serve to weaken it. Besides, the acceptance of various truths could be only intellectual, and no intellectual assumption of a doctrine helps devotion or raises the character. An eclectic, according to this view, may be defined to be a weak receptacle of many ideas, held merely by the intellect, and liable to be broken by any strong and unexpected concurrence of circumstances. It is impossible also, according to this view, that any man could easily imbibe truths which for a man of any other nation it would be easy to hold. It would be difficult for an Asiatic, for instance, to imitate Christ and get the European firmness of character. A Hindu is expected to assimilate only Hindu types of thought; but it would be hard to expect that he should work and fight with indolence like a European. And, to reverse the picture, it would be absurd to expect a European should so far be led away by the mystic dance of Chaitanya as to imitate the ways and habits of a *Vairagi*.

Now our answer to the objection is this. It is not a question as to truths being Asiatic or European, Hindu or Christian. The question is, are they truths? And as truths, should they not be accepted? The problem of the amalgamation of races is most probably an impracticable and impossible one; but that of the amalgamation of national traits, if we may say so, is being tried and solved at this moment in India. The British Government has in a manner accepted the responsibility of solving it. European science is being largely taught here, and the Natives of this country are being taught to imbibe the precise and enterprising habits of the West. If that has been found to be practicable in India, why should not this amalgamation be possible in a religious sense. And there is another thing to be said. If it were a question of the mere acceptance of a number of truths to be retained mechanically by the human mind, the objection would be most valid. For religion hates mere intellectual appreciation. Granted that you believe that we should have the Christian force of character, the Hindu softness of love and the Mahomedan element of fiery zeal and enthusiasm. Does the intellectual belief of these things imply your really having them? How is it then possible so to combine these elements as to make them a fact of life? To seem Christian before a Christian, Hindu before a Hindu, and Mussulman before a Mussulman, implies weakness and imbecility. That cannot form a new man—that cannot form the character. To be a mere aggregate of various *isms* is not to be religious. To put oxygen and hydrogen together will not strengthen the character of either—it will not make a new element. It is only when you introduce a new force into the combination that it acquires a new shape. It is this electric spark that changes both into a third substance, namely, water. Just the same argument, may be put forward to show how the new man is formed under the New Dispensation. If a man puts the truths of Christianity, Hinduism and Mahomedanism into his mind, the combination will not strengthen him. But let the fire of inspiration once pass through him, and lo! there comes out a new man with a new face, a new character, a new life, with the strength of all, but the weakness of none. It is by divine grace, by the force of will aided and guided by Heaven, by fervent devotion and earnest prayer that this new



force can be obtained which is to produce the new man. Unless we be born again, we cannot enter the kingdom of heaven. This new birth, this new life is possible only when we combine truths by a sort of spiritual chemistry by the light or inspiration of Heaven. The New Dispensation is, therefore, eclecticism transformed by divine inspiration.

### THE EMPEROR AKBAR AS A REFORMER.

THE "Kaiser Akbar" is the title of a new book by a German author. It gives a graphic account of a singular attempt made by the Emperor Akbar to reform Islam and create a popular faith for the inhabitants of Hindustan. We have not read the work; but a good summary of it has appeared in the *Allahabad Journal*. We shall reproduce here, as briefly as possible, the picture of this illustrious reformer and in doing so shall borrow the *Pioneer's* words as much as we can. The author begins by a description of the actual state of Islam at the time of Akbar. He had two classes of allies. These were, first, the Persian immigrants; and, second, the Natives of India, including Hindus, Parsis and Christians. Persia, where the Zoroastrians had long before Mohamed incorporated into the Magian fire-worship of the people a doctrine descended from the ancient Aryan Monism, had always offered to the Arabian propaganda a more serious and deep-seated resistance than countries less permeated with an indigenous religion. Hence when the fall of the native dynasty and the vigorous measures of the early preachers had combined to make Persia nominally Mahomedan, the Mahomedanism of Persia had from the first displayed many heretical tendencies. The national church, indeed, remained outwardly faithful; but it adhered to the views of the minority, the Shias, who held to a hereditary transmission of the Callate, and rejected a large body of the unwritten tradition of the Arabs. Both within and without the pale of this body were heretics of all kinds down to the most utter atheists.

A political crisis in Persia had sent a number of these sectaries to seek refuge in India. Sheikh Mubarak and his gifted sons, Faizi and Abul Faizi, had gained a footing at court; and Akbar, who was by birth exposed to Persian influences, was thus in many ways disposed to latitudinarian views. The ground impulse mentioned above was derived from Hindism. Akbar had two Hindu wives, who were guaranteed the maintenance of their ancestral rites within the precincts of the palace. Hence he must have been exposed to a constant action which would be strengthened by the peculiarities of his natural disposition, and by the patriotic and benevolent wishes of a ruler who wished to make his people happy. Often under the still sky of an Indian summer night would he sit upon a stone in the courtyard of his stately pleasure-house at Fatehpur-Sikri, meditating upon the problems of human life and the duties of a King; at other times he leaned over the balcony of the *Khwab Gah*, while the Pandit Dabi, swinging between earth and heaven in a basket hanging from the parapet, initiated him into the mysteries of the *Velio* trinity or of the synthesis of the *sankhya*. On the opposite side of the great enclosure visitors are shown a strange structure, commonly called the *Divan Khaw*. From the centre of the ground floor rises a thick pillar, some ten feet high, from the capital of which rises a broad outablature, stretching by

four masonry paths to the four corners of the apartment. On the sides run four galleries each communicating with the central outablature by means of the paths. It can scarcely be doubted that this was the *Thadai Khana* mentioned by contemporary historians. On one gallery sat the *Ulema*, the orthodox heads of the hierarchy, in another the Shia teachers, in a third the Dervishes and heterodox thinkers generally, in the fourth the courtiers and soldiers who represented the World. On Thursday nights the Imperial inquirer would take his seat, after the secular work of the day was ended, upon the space to which all the four paths converged; and the discussions of the various sects would often rage around him until the re-awaking world was thrilled with the dawn of day. Then as the sun's broad disc disappeared on the horizon, calling the simple rustics to their daily labors in the fields beyond the park-walls, some free-thinking Faizi would scandalise the indignant bigots with an eclectic hymn. Of such take the following specimen:—

1.  
Come I let us raise an altar to the light,  
And lay, with stones from Sinai's summit brought,  
For a new Kaaba the foundation fit.

2.  
The Kaaba's ancient wall is broken down,  
The basis of the Qubla is removed,  
On new foundations raise a lasting shrine.

In the month of *Rajab* 987 A. H. (September 1579) appeared a decree, signed by the chief men of the different parties, in which it was announced, for the glory of God and the extension of religion, that the Emperor Akbar was supreme in all matters faith and doctrine.

By the beginning of the year 1580 the change appeared complete. The chiefs of the orthodox party had been banished or put to death; the use of Mahomedan names and formulas had been proscribed; Parsis and Hindus had been consulted; invitations had been addressed to the Jesuits of Goa. Mosques stood empty, or were used as town-halls or cavalry-stables. Three Jesuit missionaries had arrived at Court in February, and soon a small Catholic chapel arose at Agra, where there were already some Portuguese residents. An eclectic monism was proclaimed under the title of *Din Ilhi*. In 1585 thousands began to adopt the new system. It is to be noted, however, that none of the chief peers, ministers or generals joined the movement. While social adventures like Bir Bal and Faizi proclaimed themselves disciples of Akbar, such personages as Todur Mal continued to resist the innovation. As a matter of course the movement collapsed. Kings may command your purse or life; but no royal fiat can touch the human conscience. That is divine and golly, and no king can interfere with its independence.

### Brahmo Samaj.

The minister and his friends had a steamer trip on the river on Friday last accompanied by the Paramahansa of Dakshinawar. The conversation was of a most edifying nature.

We have given our readers sixteen numbers of the *New Dispensation*, and have thus completed the promised series. We hope to continue the good work. God help us! The paper will henceforth appear every Friday, instead of Thursday.—*New Dispensation*.

We deeply regret to have to record the death of sister Nistari, the beloved wife of our revered apostle, Gour Gobind Roy. We have been requested to inform all our apostolic brethren and

the friends of the deceased that they should observe mourning for three days on receipt of the melancholy intelligence.

A SOCIAL reunion of a novel character took place on Friday last. About fifty Brahmos and Christians, among them four European Missionaries, sat down to dinner, in the Native style, with a heartiness that was really exemplary. Brahmo and Christian hymns were sung on the occasion to the accompaniment of the *khole* and *harid*. The host of the evening was a distinguished Native Christian gentleman.

THE Vow of Rest and Meditation, somewhat after the style of the *Chaturmashya*, was initiated on Friday last, the 8th instant. Every evening, from 7 to 8 P. M., the devotees meet together. The minister utters a few introductory words to help the exaltation of the soul above all secular thoughts and worldly cares, and its concentration in the All-wise Soul. Each devotee then sitting in a fixed posture, still and almost motionless, meditates on the burning presence of God, and gradually enters into deep and tranquil communion with the Sweet Spirit. The meditation, which lasts for nearly an hour, closes with a short prayer and a hymn.—*New Dispensation*.

THE Christian Union, of New York, says:—"Chunder Sen has taken another step in the direction of Christianity, which will interest all who have watched his career as a religious teacher. On Sunday, the 6th of March, a number of his followers partook of the Lord's Supper in the spirit of the early church, although in a somewhat different form. Rice was brought in on a silver plate, and water in a small goblet. The minister then read the words from Luke XXII., 'And he took the bread and gave thanks,' etc. A prayer was then offered asking a blessing on the sacramental rice and water: 'Touch this rice and this water, O Holy Spirit, and turn their gross material substance into sanctifying spiritual forces, that they may upon entering our system be assimilated to it as the flesh and blood of all the saints of our souls with the food and drink thou hast placed before us. Invigorate us with Christ forces, and nourish us with saintly life.' After the rice and water had been blessed, they were served in small quantities to those present."

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed., S. M.]

### LETTERS OF SYMPATHY TO MISS COLLETT.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—The anti-New Dispensationists being unable to furnish Miss Collett with anything substantial to enable her to disprove the hard facts or refute the strong arguments with which Babu Protap Chunder Mazumdar pointed out the fallacy of the many one-sided statements made in her *Year-Book*, have sent that lady most flattering letters, expressive of their profound respect for her and of their heart-felt gratitude for her labors, spent in lavishing praises upon them, and in ridiculing the New Dispensation and its followers. A perusal of these epistles will at once show to an impartial reader that the time is unfortunately not far off when these men's present extravagant and undue estimation of her may amount to actual worship. Already her *Year-Book* has become to them their sacred scripture. To some this compilation is nothing short of a miracle. To all it is a matter of wonder. Every word of it is infallible. Never mind whether Miss Collett is a *professed* Trinitarian Christian and as such a firm believer in the doctrine, forms, and ceremonies peculiar to her faith; she is, as the compiler of the *Year-Book*, the only competent person to whom the doctrines and principles of Theism under dispute must be referred for decision, and whose judgment alone must decide the fate of Brahmoism. Hence it is that all poverty of the spirit they approach her person, and address her somewhat in this wise: "Malam,—Is will afford you the greatest consolation to learn that we, your most grateful and loyal servants in India, far from believing in the New Dispensation,



THE Flowering of the bamboo and an abundant mango crop in India are regarded as evil omens, the former generally preceding a famine, and the



latter being invariably followed by sickness and death. This year the bamboo has flowered abundantly from the Jumna to Suttie], according to a statement in the *Times of India*, while the mango crop has been unusually profuse. Superstitious people, therefore, are indulging freely in most alarming predictions.

Hence is Carlyle's estimate of woman—"I have never doubted but the true and noble function of woman in this world was, is, and forever will be that of a wife and a helpmate to a worthy man; and discharging well the duties that devolve on her in consequence, as mother of children and mistress of a household—duties high, noble, silently important as any that can fall to a human creature; duties which, if well discharged, constitute woman—in a soft, beautiful and almost sacred way—the queen of the world; and which, by her natural faculties, graces, strengths, and weaknesses, are in every way indicated as especially hers. The true destiny of woman, therefore, is to wed a man she can love and esteem, and to be as well as his sick nurse—all that the world had. Their form of intellect, their sympathy, their wonderful acuteness of observation, etc., seem to indicate in them peculiar qualities for dealing with disease, and evidently in certain departments (that of female diseases) they have quite peculiar opportunities of being useful."

### Selections.

#### MRS. CARLYLE'S LIFE AS TOLD BY HERSELF.

(Contemporary Review.)

My father was very anxious for a boy. He was disappointed that I was born a girl. However, he brought me up as much as possible as a boy. I was taught as a boy. When my mother remonstrated, he would say, at eighteen I will have her over to you, and teach her to be a girl enough to know. But Carlyle came, and it was forgotten. I did not know how to tack on a button when I got married, but I could write Latin. When we got married, he took me to a farm-house far from the busy haunts of men. A strapping, red-armed wench waited on us. "It is a market-day to-day," said she to me one day, holding in an uncouth courtesy, "I am going to market; what meat shall I get?" I was reading at the time. "Oh, anything you like," was my reply. Well, we decided on something. But the cooking was execrable. Day after day our dinner was uneatable. "My dear," said Carlyle gravely to me at length, "I am a philosopher, but I must have butcher's meat properly cooked for dinner." I had a good cry after that. Then getting a cookery book I shut myself up with my pots and pans, and soon mastered the details of practical cookery. In the same way with sewing, Carlyle was away from home, and I made him a waistcoat; it fitted him perfectly. I was very proud of it. "You want praise for it," said he, "but this is what every woman ought to be able to do. You do not want praise for doing your duty." But I did, though. Now I am happy to say I can bake bread, cook a dinner, or make a shirt with any one.

#### THE NEW DISPENSATION.

(Lucknow Witness.)

THE "New Dispensation" pays the True Dispensation the strong compliment of imitation. Mr. Sen having copied the Lord's Supper with such changes as it seemed good in his eyes to ordain, has now taken similar liberties with the sacrament of Baptism, incorporating it after a fashion into his system. The ceremony which he is pleased to style "Immersion in Jordan

Water," was an elaborate one, accompanied by processions, hymns, conch shells, and cymbals, flowers, evergreens, and flags, addresses, prayers, dipping, pouring, and sprinkling. He read the third chapter of Matthew's Gospel, and then, the *Mirror* says, "He explained the true secret of Baptism thus; Why did Jesus plunge into the water of the river, because he saw the water was of God, and as he dipped into the water he dipped into Divinity, and straightway he came out of the water full of new or Divine life." Mr. Sen then thrice immersed himself saying, "Glory unto the Father," "Glory unto the Son," "Glory unto the Holy Ghost." To magnify the Three-in-one, he dipped once more saying "Blessed be Sachchidananda, Truth, Wisdom, and Joy in One!" The Singing Apostle poured water on the minister's head, and the minister sprinkled the heads of the assembled devotees.

The Christian surveys all this with somewhat mingled emotion. He can but resent the contradictory assumption of equality with and even superiority to Jesus, which pervades Mr. Sen's performance, and he regards, this free handling of the most sacred Christian symbols arbitrarily modified for party purposes with just indignation. Christians are not at all disposed to admit either, as Mr. Sen so persistently claims, that he understands their Master far better than they do, and is competent to "explain the true secret" of the things the Lord Christ did. They nevertheless recognise what appears to be a spirit of devotion in the strange things so unseasonably done, and which alone redeems them from being branded as unparaphrased caricatures and outrageous violations of all propriety. So they patiently wait to see wherein this thing will grow, hoping that some at least of those who are being thus made familiar with the outward forms and terms of Christianity may be led to seek its power and comfort through a loyal submission to its Divine Head.

### IS IT FICTION?

(New Dispensation.)

A BOMBAY paper takes astounding heresy, and illustrates the truth of the doctrine, "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned." Our recent Pilgrimages and Baptism are to the *Guardian* fancy and fiction, like the Thousand and One Nights. "The expedition to the Jordan" and the administration of the baptismal rite by the Baptist are, we conceive, sacred things, and what is our surprise when a Christian paper has the effrontery to chuckle over them with worse than heathen complacency? What is there in Christian's heresies? Will he laugh because a number of Indian sinners in the face of opposition and obloquy, consent to sit at the feet of John the Baptist to be baptized of him? And as regards the Jordan, does he not remember that no water is fit to be administered in baptism unless faith identifies it with the sacred material John and the matter is clear enough to the "natural man," but the spiritual John and the spiritual Jordan are a stumbling block to him, and in sheer disgust and despair he exclaims, this is all fiction! Fiction indeed! Whatever the outward eye sees is real; as for the spirits of course it is imaginary and unreal! A visit from Christ and Paul and John in the nineteenth century! What can be more unreal? We do not wonder that the matter worshipping unbelievers of the age should talk and argue in this strain. But alas! for Christ when his own disciples proudly and sneeringly say that an apostle-communion with Christ or John or Paul is like a chapter from the Arabian Nights. The best way to check this Christian heresy is, perhaps, for the Hindu disciples of Christ to proclaim boldly that John and Christ do really come to them in spirit. Can any Christian missionary contradict this fact?

Let him try. Meanwhile we shall go on confounding and irritating every conceited "Christian" in the land, who, failing to understand the higher things of the spirit, declares them to be illusory. If a Christian can laugh to-day at Christian Baptism "with opening heaven and a divine voice," to-morrow he may say with the unbeliever, Who is God? I know Him not, I have not seen Him!

### GHOSTS.

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(Graphic.)

EVERYBODY has some story to tell of a ghost, and there is no kind of story-telling more attractive. People like something eerie, something that haunts the imagination, and comes in a questionable shape. Ghosts, it must be owned, have a good deal in their favor, they are not wholly to be pitied. Think of what must be said to a serious part, albeit a shadowy part, in the world to pay no taxes, no butcher's bills, no railway fares, no house rent! Think what a strange experience a ghost has in seeing, even when unseen, in hearing when unheard, in moving without obstruction, in carrying out his purpose free from the tangible objects that stand in the way of mortal. Ghosts are generally lonely, they do not affect a crowd; the glare of gas is not for these ethereal creatures, who love nothing brighter than moonlight, and prefer an ancient house, like the Moated Grange of Mariana to the town mansion of millionaire. Money, by the way, is never a personal object with ghosts. If they trouble themselves about lost treasure, it is for the sake of the living. Where could they put it, if they had it. Their desires must be limited, but if they have desires unsatisfied and inappreciable may be proved by their restless inactivity. The most lethargic ghost takes his "constitutional," and he can be out in all weathers. He is never too hot nor too cold. He makes other people shiver, but he is not afraid of a draught of dress in the sharpest weather is of the lightest description. Who ever saw a ghost wrapped in 'sout-wester, or habited; if belonging to the fair sex in a mantle of sealskin? A ghost's wardrobe needs no inventory.

There are ghosts and ghosts. If the writer may be allowed to express his own predilection, he likes quiet ghosts best. There is no noise in this noisy world, and the ghost that cannot glide about silently ought to be ashamed of itself. There is reason to suspect the ghost that acts like a demon of disorder. The notorious Jeffery who was always plying his noisy freaks—imp of darkness that he was—on the Wesley family, was not a desirable inmate of a country parsonage; and there was a certain pugnacious ghost known when in the flesh, as Thomas Harris, who is said in the dead of the night to have given an old acquaintance a black eye—a highly improper act, however richly it might have been deserved. When spirits revisit the glimpses of the moon, they should come to the Protestantism of Laodamia to teach, to soothe, to bless, and not to terrify; but some ghosts, if report be true, delight in mischief, and forget to do their spiriting gently. Mr. Jennings, in his pleasant "Rambles among the Hills," tells us how the Castle of Bolsovers struck him as a place of mystery, and how from the moment the outer door was closed, he felt a chilliness over him which he never felt within any walls before. "It looks like a haunted house," he said to the woman who showed him over the castle, and she replied that it was, and that she had several times seen a lady and gentleman, "come like a flesh." "When I have been sitting in the kitchen," she added, "not thinking of any such thing, my good steward, the gentleman with his ruffles on the lady with a scarf round her waist. I never believed in ghost, but I have seen them. I am used to it now and don't mind it. But we do not like the noises, because they disturb us. Not long ago my husband and I could not sleep at all, and we thought at last that some body had got shut up in the castle, for some children had been there, and a candle had been lit, and a candle and went over it, but there was nothing, only the noises following us, and keeping on worse than ever after we left the rooms, though they stopped while we were in them."

Ghosts such as these discuss their best friends; there is really nothing to be said in their favor. On the other hand, when a ghost is a good friend, it is good to have one. He is a useful being, more of us, more so than the world is full of such spirits "the beloved, the true-hearted"—as came long years ago to visit Mr. Longfellow, or crossed in the ferry boat with the German poet. No wonder that delighted with his company he suddenly became more generous than most German poets can afford to be:

Take, oh boatman, thrice thy fee;

Take, I give it willingly;

For invisible to thee,

Spirits twain have crossed with me!

The good old fashioned ghosts are greatly to be preferred to the ill conditioned, ill-educated spirits raised in these later days through the agency of these mediums. One has an uneasy suspicion about them. Are they genuine ghosts; and if genuine, are the poor creatures worth calling up? Seldom can they speak their mother tongue correctly; their verse is doggerel and their



pröse, where not vulgar, is commonplace. There is no elevation of spirit about them, and if that be lacking what has a ghost left? Ghosts, like men and women, may be divided into classes. You gentlemanlike and ladylike ghosts has no pleasure in frightening people. But there are ghosts of a higher order, that one would rather not encounter in the moonlight. At a poet's house in the country, a friend of the writer's was visited one night by a lady ghost, who, standing at the foot of his bed, gazed on him with softer glancing eyes. The room, he afterwards learnt, was haunted by a refined and well-bred spirit. She (or it) might have scared even a strong man out of his wits, and ghosts there are, so at least people say, whose advent is as terrific as the appearance of Rochester's wife to Jane Eyre.

Yet ghosts however troubling they may be, are safer than mad women, and one has only to face them boldly in order to lay them. Still, it is not pleasant to have even a shadowy visitor bending over one at night; and we can sympathize with the fright of the Scotchman who lay in bed and thought to be a man approach his bed and draw back the curtains. Thinking it was somebody who had concealed himself there with ill intentions, he struck out violently at the figure when, to his horror, his arm passed through it. A visitor of this sort is objectionable, and ghosts that resort to active measures, as pulling off the bedclothes with invisible hands, or unsettling everything in the room are still less to be commended.

It has just struck the writer that some readers of the *Graphic* may not believe in ghosts, and therefore to them all which he has written is an idle tale. What is to be said to these sceptics? "All argument," said Dr. Johnson, "is against the appearance of a spirit or death, all belief is for it." We do not quite agree with Johnson. Few people do not believe in ghosts until they are threatened. A ghost story, like every other, is dependent upon testimony, and the testimony in certain notable cases has not been strong; but let a ghost once been seen, and provided the apparition cannot be explained by natural causes, and you are sure it is not a phantom due to indigestion, it is really quite in accordance with reason and philosophy to believe in its existence. This, at least, is a safe conclusion to arrive at.

### THE CURIOSITIES OF CRITICISM.

(Saturday Review.)

WHAT critics have said about authors, and what authors have said about critics, is a topic that might be treated of with more learning than Mr. Jennings has displayed in a little work on the *Curiosities of Criticism* (Chatto & Windus). He has written chiefly about modern and English critics. He has not gone back to the fine old quarrels in which Callimachus, Theocritus, and Apollonius Rhodius were mixed; nor to the Court of Hippocleides, poet, and their rivals beheld much as they did at the Court of Louis XIV. They made fun of each other's legs, and verses and compared each other to the scavenger bird of Egypt. Envy was then believed by Callimachus, as by Balzac, and by authors at large, to be the motive power of criticism. The quarrel of the ancients was so old as to have become proverbial, and when Plato quotes the lines about "poets hating poets, and poets hating poets," he was doubtless thinking of feuds between the poets who succeeded and were popular, and the poets who failed and said disagreeable things. The philosophers were no better. Several Platonic dialogues are really criticisms of the popular writers of the time. The Stoics, and especially the Epicureans, were not more impartial. They ultimately took the stronger shape of a dose of hemlock. There are few better examples of the "candid friend" style of criticism than the passages in which Aristotle reviews the Platonic theory of ideas. Later criticism at Alexandria produced the exuberant spitefulness of Zeno and the mercilessness of Zenodotus. As for Athens, it became the patron of all sound criticism, and commentators preferred being wrong with him to being right with Aristophanes. French criticism, from the age of Boileau to that of Paul de St. Victor, would have provided Mr. Jennings with abundance of anecdotes. Molière and his critics alone would supply material for a very striking and amusing chapter; and the quarrels of the Académie, and especially of Balzac and Sainte-Beuve, of the critics who write and run away, and of the critics who cross swords, might have been made no less entertaining. The mere name of Pope suggests a whole literature, at which Mr. Jennings has glanced, of spiteful criticism. But he has preferred to deal, as a rule, with the friends of our own century, with Keats and the *Quarterly*. Mr. Tennyson and the same censor, Mr. Gilbert and the *Pall Mall Gazette*.

In any active literary age it must needs be that offences come. In such ages criticism is a profession. Now all professions, from acting to medicine, have their jealousies; but it is not the business of other professions to be perpetually talking. This is the business of criticism, and so the troubled waters are constantly being stirred. Keats and the *Quarterly* is the best example of Criticism as an art practised on the most sensitive of all human beings—poets and men of letters. No other class is so ready or able to cry out when it is hurt, and Mr. Jennings has made an amusing selection of the cries of injured vanity. Swift called "the true critic" "a dog at the feast." Ignorance, he said, is the father of criticism; noise, impudence, idleness, are her officers. Mr. Ruskin, that gentle critic who has scalped Guido, Salvator Rosa, Claude, and Mr. Whistler, is in his milder moods, of the opinion that criticism is a piece of bad breeding. Goldsmith thought that "by one false pleasure the future peace of a worthy man's life is disturbed." And this is the incessant charge against critics, that they poison the existence of authors, good and bad. The accusation seems to have very little sense in it. Authors are really enraged, voluntarily, in a kind of game. They throw down the challenge to the critics, they are miserable if he does not take it up, and they become half wild with rage if his verdict is not favorable. Experience, by this time, might teach even authors that critics have little power to make or mar.

Let a book be good or bad, if it has the element of popularity in it, it will succeed, in spite of the righteous or unrighteous wrath of Reviewers. And, if a book has not the salt of popularity in it, no amount of favorable or even of gushing notices will rescue it from neglect. Every great poet of the century—except, perhaps, Scott—was violently attacked in his beginning. It was partly pedantry, partly dullness, partly political spite, that caused the *Edinburgh Review* to speak of *Christiana* as "a miserable piece of excothymy and shuffling," while the thin and precious volume that contains *Kubla Khan* was "one of the most notable pieces of inimitability of which the Press has lately been guilty." With one exception there is literally not one complete line of publication before us, which would be reckoned poetry, or even sense, were it found in the corner of a newspaper or upon the window of an inn." This blatant nonsense no more harmed Coleridge than Jeffrey's "This will never do" harmed Wordsworth. Though the world is weary of the story of Keats and the *Quarterly*, we are obliged to agree with Mr. Jennings that the Reviewer did harm the poet. The publishers of *Hyperion* (Taylor and Hessey, 1820) say "the poem was intended to be of equal length with *Endymion*, but the reception given to that work discouraged the author from proceeding," and thus a narrow and prejudiced criticism caused a loss to literature. And yet even now a fair judge will admit that the *Quarterly* Reviewer did him a number of terrible blots in *Endymion*. It would have been a misfortune if Keats's first work had been eagerly applauded, and if all contemporary versifiers had followed the worst example of his bad early manner. There was a good deal of truth in the remark, "the wanders from one subject to another, from the associations, not of ideas, but of sounds, and the work is composed of hematics which, it is quite evident, have forced themselves upon the author by the mere force of the catchwords on which they turn." Chapman had set the example of the same false method in his translation of the *Odyssey*.

Mr. Jennings's energy was relaxed by the abuse of criticism, we scarcely can remember another example in which malicious or just criticism stood in the way of a good book, or prevented a bad one from attracting its congenial audience. Of the latter process a rare example is Macaulay's crushing exposure of Robert Montgomery. Of the former we see a kind of trait in Sidney Colvin, who has been shaken to atoms and a torrid "I can write nothing." The real mischief which even sound criticism does is to check spontaneity. A writer may be warned of fault, and may accept the warning, but his natural power is abated for the moment; he thinks of his pieces, and, if any, may say, is more than his stride. But this sort of effect, so passes away, and the results of criticism may, in the long run, prove salutary. That righteous judgment does not interfere with a bad book's vogue we see every day in the illustrious example of certain novelists. To take an example of the other sort, a powerful critic long ago informed the author of a *Deadpool of Hell*, that, whatever he might succeed in one field was closed against him—the field of fiction. But this prophecy has been eminently unfulfilled. Again, it often happens that

a new book, novel or poem, is very much to the taste of the critics. The Press is unanimous in its praise. The author's heart rejoices; he looks forward to many editions, and thinks that even on the system of "half-profits" there must be money for him. But the public has not agreed with the reviewers, and the publishers' books show a sale of some fifty copies, and an alarming deficit. Authors should reflect on these verdicts, and so learn to bear criticism without screaming aloud or writhing in silent anguish. And yet, though no one knows better than the critic, the truths which we have advanced, it is probable that critics, next to really great poets, themselves suffer most keenly from unfavorable reviews. These are the amiable inconsistencies of human nature.

The ingratitude of poets has often left us mourning. Mr. Tennyson has altered or suppressed almost all the *ps-yases* in his volume of 1833, which the critics pointed out to his notice. The "wealthy miller's mealy face" is no longer affectionately compared to "the moon in an ivy-tod," whatever an "ivy-tod" may be. His chestnut buds are no longer "gummy." "Tian leaped the place" was taken the place of "a water-rat from off the bank." The famous passage about

One drew a sharp knife through my tender throat  
Slowly,—and nothing more,  
which provoked the flippant inquiry, "What more would she like?" has been modified. An epistolic address to the "Darling room, my heart's delight," is omitted altogether. "Gummy" is usually accepted the advice even of unfriendly critics. Yet he has never shown any fervent gratitude, and even wrote fifty years ago an angry little poem on "Fasty Christopher."

### SACRAMENTS IN THE BRAHMO SOMAJ.

(Theistic Review.)

WHEN religion spreads its roots deep into the soil of human nature, and draws its inner moisture, and eats of its fatness, we see significant signs of the process. Religion throws out flowers and foliage. Flowers and foliage of religious life are the various forms and hues of mystic ceremonialism. The rights and sacraments of a faith are the sure unavoidable outcome of its vitality. In the decline of spiritual existence there is, indeed, a stage when a falling church artificially reeds its weary weight upon the forms and rites of a by-gone age, thus to simulate a vitality which it no longer possesses. But even these borrowed resources of antiquity ritualism indicate like the artificial adornments of an old man, that he had once enjoyed the gifts of a healthy and vigorous youth, which now has passed away. We have always held with Professor Max Müller that a religion, in its outer manifestations, is always a struggle to express the inexpressible. When the searching, the craving, the struck spirit hath made its pilgrimage into the eternal depths, and beheld the glory of its own relations with the obscure infinite, it feels a strange travail to give utterance to its swelling conception. It pronounces itself in wondering worship, in frequent doctrines big with unseen meaning, in songs and prophecies, and above all in strange ceremonies and sacraments. What cannot be spoken the soul attempts to speak, what cannot be expressed the prophet tries to utter, both in word and action, and the result is he has to speak in mysterious parables and metaphors, and commit strange eccentricities. Thus, when religion, in its expansion, grows lower over the spirit, and its utterances and manifestations of growth find an effluence not only in sentiments and dogmas, but in sacraments and ceremonies in feasts and festivals, in fasts and disciplines. According as nations are more or less gifted with profound aims, perceptions, and sentiments, these signs of vitality are more or less profuse. In the East, which is the land of metaphors and half-expressed spiritual affluence, these ceremonials are necessarily varied and deep. The Brahmo Somaj, there, where it recognizes itself as the Church of the New Dispensation, and passes through the excitement of a divine guidance and *affluence*, it is as if the prophet, appointed by Providence in the outward all youthful inspired churches of embodying and accentuating its inner experiences in mystic language and ceremonials. It would be unnatural, suicidal, if through an insane fear of misconstruction, we conceded to men who stand on opposite platforms of secularism and infidelity the precious, all-important privilege of yielding to the impulse of inward breath. Any one who has studied the history of the spiritual development of the Brahmo Somaj will have observed the slowly advancing glades of inner life leaving behind them great



deposits of doctrinal truth, personal piety, and the rich complex relations of a maturing church organization. From decade to decade has the course of religious progress extended; its varied stages have been fruitful of principles, sound and widely applicable, leading on in incessant continuity to higher harmonies and deeper philosophies till at the present moment the religion of the Brahmo Somaj reconciles the contradicting churches and systems of the world in the one supreme fact of an ever-growing Dispensation of truth and righteousness. The present state of our church is only the result of many foregoing stages. It is the product of innumerable principles and experiences, crystalizing themselves into a simple and universal creed, into an ever-deepening, loving worship, and into exalting and significant ceremonies.

It is, however, observed that in certain quarters the ceremonial observances of the Brahmo Somaj have awakened mistrust and fear. Some people seem to apprehend that ceremonies must lead to superstitions, and that religious rites of all kinds do savour more or less of idolatry. No doubt, the degree of symbolism is fraught with hazards, and the vessel of popular faith must be steered with great caution and skill, with great trust and reliance in divine guidance to avoid the shipwreck of fatal errors. But ceremonies and symbols, rites and observances of one kind or another, form very nearly the fundamentals upon which the structure of popular organization is upreared. Without them religion retires behind the arena of personal consciousness, and takes the form of esoteric abstractions or refined sentimentalities, which cannot brave the light of day, or for scrutiny of opponents. Unfortunately Theism has for many long years been made to shiver in this pale polar light of isolated thought. It is only of very late that our religion has ventured out into the warmth of day and put forth its branching relations in the fullness of domestic and social life. It is only of late years that our religion has fructified in tender symbols and meaningful sacraments indicative of a spirit over-burdened by faith, struggling to lay down the forms and laws of its inner development. If a violent restraint was put to check its normal growth at this season of its vigorous vitality, the results would very likely turn to be disastrous in the extreme. After all, what would our opponents have? They must tell us distinctly for what they contend. If their argument is meant to be directed against every order of symbols and ceremonies, they must take care not to cut away the very branch on which they sit. For we suppose by what they argue that they wish to vindicate the purity of the Brahmo Church and the Brahmo Pulpit against the evils of ritualistic idolatry. But let the reader stop to reflect what lies at the bottom of the Brahmo Church and the Brahmo Pulpit. The former means a building sacred to the purposes of divine worship, kept apart from secular engagements and associations. It also means a number of men who have accepted a sacred and specific covenant to shun certain errors, and adopt certain truths, meeting on stated occasions for divine worship. The Brahmo pulpit means an elected spot of ground consecrated to the celebration of that worship according to prescribed forms and orders which are uniformly observed, and cannot be departed from arbitrarily by the person appointed to celebrate such services without a protest from

the congregation. [There are anniversaries, festivals, domestic observances, &c., which give special effect and force to the organisation aforesaid. Now, we presume that all the three leading Brahmo Somajes sanction the various items of church life enumerated above. The question to be determined by the intelligent reader is whether all or any of these items can escape the charge of symbolism and ceremonial formality? Is not a church building a symbol? And have not Church buildings in various countries and religions led to superstition and grossness? Have not Hindu temples, Roman Catholic cathedrals, Buddhistic topes, Mahomedan mosques, been the frequent addressees of error, extravagance and false belief? Have not pulpits, appointed preachers, prescribed forms of worship, consecrated text-books and hymn-books, led to various kinds of religious mischief? Have not birth ceremonies, death ceremonies, marriage ceremonies and all other ceremonies—great or small—been the fruitful source of priestcraft, oppressive laws and harmful customs? Have not the appointments of ministers, missionaries, and preachers led to various evils? Why then should all the sections of the Brahmo Somaj unanimously and severally consent to perpetuate these obnoxious appendages of popular religion? Why do they attribute special sacredness to their Mandire, their pulpits, their Anusthan ceremonies, and divine services? Behold! scorning and condemning symbolism, with unconscious eagerness they take shelter under symbols. While they fiercely denounce the spirit of ceremonialism in others, they are not ashamed to fetter their congregational and domestic life with ceremonies they have themselves invented! Consecrated forms and objects are an abomination in their eyes when others are concerned, but nobody must find fault with them when they themselves consecrate their own favorite rites and articles. The inconsistency is glaring, but it is natural. Churches and congregations cannot do without some forms, rites, and symbols. If there is any such church as has been able to dispense with all these, we should like it to come forward and publish itself. The question simply is the question of the character of the ceremonies. If it can be proved that any ceremony or sacrament of late established in the Brahmo Somaj tends to place a created object in the place of the Creator, or perpetuates the imputed sanctity of any outward symbol, we shall be prepared to repudiate the ceremony for ever. If any object, or rite, or man, can be proved to have been treated with divine honor, we shall be prepared to hold up such misconduct to deserved ridicule. But if, on the contrary, no such character has been accorded to these external observances, which simply serve to weave sacred associations around the central fact of our faith, namely, the Theistic Dispensation, the clamour raised against the so-called ceremonialism of the day is a mere howl of ignorance. The whole question then dissolves itself into a question of degree and not of kind. That is to say, there are more ceremonies in one church than in another; but that the kind of these ceremonies is unvaried and uniform. They are all equally unidolatrous.

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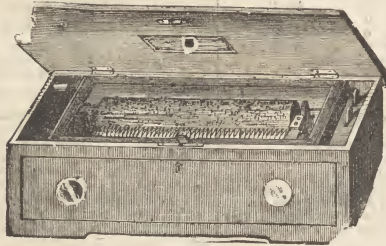


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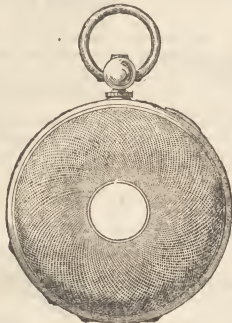
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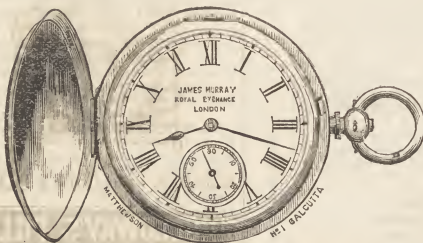
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# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE,

VOL. XXI.

CALCUTTA, SUNDAY, JULY 24, 1881.

NO. 172.

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### THE TRANSVAAL.

LONDON, 22ND JULY.

According to the draft of the Treaty with the Boers the whole of the Transvaal is virtually retroceded. The British claims on the Boers amount to £500,000. The Transvaal Volksraad is expected to be elected immediately.

### MIDHAT PACHA.

Mr. Gladstone, replying to a question in the House of Commons, said that Lord Dufferin had been instructed to intercede for Midhat Pacha.

## Editorial Notes.

MR. FROUDE has written a paper on the Early Life of Thomas Carlyle in the July number of the *Nineteenth Century*.

FATHER RIVINGTON has gone to Capetown where he will conduct mission work. He is expected to reach Bombay at Christmas next.

IN a circle of ministers it was remarked by one of them that we should speak good of every body. Another immediately asked, "What good can you speak of the devil?" and was promptly answered, "I wish you had his perseverance."

A WRITER in the *Cowley John Parish Magazine* says that Brahmo hymns are too excited and sensuous to please him. This is very like the opinion we heard from Father O'Neill the other day, who stated that singing belonged to the province of mysticism, probably suggesting also that it might be dispensed with,

ACCORDING to a writer quoted in the *Indian Churchman*, the Anglican churches are all built East and West, and he suggests that worshippers in them while repeating the creed should turn to the East, because "the East is the source of light, and so we are reminded that the articles of the creed are like so many rays of light issuing from the Face of the Sun of Righteousness." Is this a suggestion, or is it a rule observed much in the breach against which the writer wishes to guard worshippers?

AN amusing story is told of a lady, a Roman Catholic, who, in her last illness, promised the priest to leave him a sum of money for charitable uses. When she was dying, she begged the priest to come nearer to the bedside, and gasped out, Father—I've—given—you—"Stay," said the priest, anxious to have as many witnesses as possible to the expected statement, "I will call in the family," and opening the door, he beckoned them all in. "I've given you," repeated the old lady, with increasing difficulty, "given—you—a great deal of trouble."

THREE hundred members of a London Club are reported to be actually yearning for the society of Valentine Baker, and supporting his plea for re-admission into their circle, on the ground that the cause of his leaving the army was "no reflection on his character as a gentleman." He is said to be admitted freely into the best London circles, and it has even been stated, without being contradicted, that a great personage called on him as soon as he had completed his period in gaol. This shows that what is called the gentlemanly morality of upper English society is somewhat different from what ordinarily passes as such.

PROPHECIES of the End of the World in 1881 are certainly not confined to Mother Shipton. An Italian fourteenth-century writer, Coxard Aretino, in his "Aquila Volante," according to some Italian journals, finds the beginning of the end for November 15th next. The destruction of the world will occupy fifteen days. Transatlantic predictions of the same character are equally plentiful, and have been so generally credited that in Carlton Country, Canada, many farmers have neglected to sow seeds or to work at all, believing that the end of the world would come on June 19.

WAS Galileo persecuted by the Church? This is the subject of a controversy between Father Lafont and Mr. Hastie. The former maintains that the Pope protected Galileo, whereas the latter asserts the contrary. We are at a loss to make out which is the truer statement. If the question be as to intolerance of the Church of Rome, the tables may be turned upon Protestants as well, if it be

true, as it is asserted, that "the treatment of Kepler by the Faculty of a Protestant University in Germany savoured certainly of hostility, if not of persecution." What seems certain, however, is that we should be careful as to how we receive statements from sources strictly Protestant as regards Catholic doctrines, and *vice versa*.

M. RENAN has come forward as an apologist for priests. He says in the *Revue des Deux Mondes*:—"I received my education in a little college of excellent priests who taught me Latin. These worthy ecclesiastics were among the most amiable of men. They sought before all things to rear up honest folk. Their lessons of goodness and morality, which to me seemed to be dictated by their hearts and their virtues were inseparable from the dogma which they taught. \* \* The fact is that what is said of the habits of priests is, according to my experience, absolutely without foundation. I passed thirteen years of my life amongst priests, and I never saw the shadow of a scandal." The testimony will, we believe, be very useful to the priests who are persecuted by the French Government.

FROM what the *Christian Herald* says we gather that the Missionaries have declined to accede to the terms proposed by the Lieutenant-Governor as to the methods of preaching in the squares of Calcutta. In the light of all that is daily transpiring, says our contemporary, it is difficult to absolve the Bengal Government of unfriendly thoughts about preachers and preaching in the squares. Whatever may be the attitude of the local administration there can be no doubt that its proposals are eminently absurd. What could be meant by the hint that the preachers should preach but not introduce controversial matter, and that they might preach but not have a platform to speak from?

MUCH interest, says an American contemporary, is felt in the Hibbert lectures, by Mr. Rhys Davids, on "Buddha and Buddhism." The lectures go to show how largely Buddha is an ideal figure created out of the fancies of his worshippers, and that many political influences have had not a little to do in giving him his historic shape. Mr. Davids notices some parallelism between Biblical and Buddhist teachings, but does not see any proofs of connection between them. Rather is he of the opinion that the two systems had independent origin. As regards doctrines we are ready to believe that they were of independent growth in the two systems. But what are we to say of the striking resemblance of Roman Catholic institutions to the Buddhist ones? So striking are they that the supposition of one church having borrowed from the other is excusable enough.



LIKE Wordsworth Carlyle was a great hater of railways. Lovers of nature have no difficulty in appreciating this feeling of dislike. For our part we think there was an element of poetry in the *dak gharry* and boat voyages of former days, and we would like sometime to exchange railway travelling for that orthodox method of locomotion. Carlyle's description of railways was most ludicrous. Speaking of locomotives and railways, which he personally disliked, he compared the age to the vision of Ezekiel's wheels, and gave a description of a short railway journey he had once taken with his brother, the Doctor, remarking of the train: "What is it but a metallic devil! While the screaming and howling of steam-whistles were like as if a million fields were running to and fro over the earth!" He then declared, laughing heartily while at his own grotesque exaggeration, that, if he had had only one leg, he would rather hop on it to all eternity, than again venture on a journey by the Metropolitan Railway, with its nerve-edge-settling multi-form hubbub and jumble of noises, piercing screams, shaking, and Stygian stench.

MR. THOBURN, if we mistake not the well-known initials J. M. T., writes to the *Bombay Guardian* to the following effect:—"During a recent visit to America a successful and very famous revivalist asked my advice about coming to India on a tour. He evidently wished to come and was strongly inclined to bring the matter to a decision. My advice to him was about as follows:—If you go we will bid you welcome and be thankful for your help. But I really cannot advise you to go to India. You will probably not accomplish much. Ours is chiefly siege-work, and as for the heathen don't think you would make any material impression on them at all. Now this man was a revivalist of extraordinary power, but in my poor judgment not of the peculiar kind of power needed for this work. Ten years yet, five years earlier I would have urged him to come, but I have ceased to look for any leader from any foreign land to lead us up to our campaign of victory in the Indian Canaan." The confession as coming from a Methodist leader is noteworthy.

THE fourth volume of Mr. Wheeler's History of India concludes with the Moghul dynasty of India. The author has had access to certain sources of information only recently opened up. A French history of the Moghuls was published in 1708 by the Jesuit Catrou, and an English translation of it appeared in London in 1826. "Notwithstanding this the work has remained unnoticed until it was unearthed for his use by his publishers, Messrs. Trubner." Some of the particulars regarding Aurangzeb obtained from this and other sources, are quite new and interesting. We may mention the following:—

To secure a more perfect submission to the laws of his religion and to cement a more united body of Mahomedans he abolished the use of wine, and allowed the use of it only to Europeans, who were restricted to the use of it in their own houses. All Mahomedans who drank it were subject to the amputation of a hand or a foot and the sellers of it to imprisonment or the bastinado. But it was all in vain; no edict could suppress intoxication, and the use of wine was universal. Aurangzeb remarked that there were only two men in the Empire, who abstained from the use of wine, the chief Kazi and himself. Even there he was deceived. Every morning the Court physician carried a flagon of wine to the chief Kazi, and the pair emptied it together. Other great officials continued to indulge secretly in the same vice; and the bulk of the people, who were unable to obtain the strong drinks they

so dearly loved, took no intoxicating preparations of a more dangerous character.

One of his whimsical edicts was a prohibition of long moustachios, which he pretended were an obstacle to the distinct pronunciation of the word Allah. Mr. Wheeler sees in this an affront to the Shiaks. However it may be, men were appointed who ran about with scissors to clip the moustachios of the passers-by to the proper shape.

He had a hatred of music, and abolished singing and dancing. The public trade of the dancing-girls, the courtizans of India, was gone; and he ordered them all to be married—a somewhat strange punishment for such people—or to go into banishment.

### THE LATE DEAN OF WESTMINSTER.

ENGLAND has seen within a short period the death of two of its most eminent thinkers; we refer of course to Mr. Thomas Carlyle and Dean Stanley. Two thinkers—they were also the two leaders of liberal thought in England. We have said already enough of the former; and of the latter we need only say now that by his death England has lost a worthy son, the broad church an able leader and the literary world an ardent man of culture. Our interest in the deceased was twofold. He was, in the first place, the most eminent leader of liberal thought within the pale of the church, and in the second place, he was a sincere well-wisher of the Brahmo Samaj. As a broad churchman Dean Stanley had a partly distinctly his own. Occupying himself a high position in society, he commanded the sympathy and allegiance of a large number of cultured persons in all ranks and classes; and as the trusted custodian of an institution in which the enmity of twenty generations is said to lie buried and forgotten, he took up the only position which was logically consistent with his office—a position, namely, which ignored doctrinal differences of a subtle and metaphysical character and accepted Christianity on its broadest and most catholic basis. His attitude towards orthodoxy made him, therefore, unpopular, while at the same time, his constructive theology gave solace and strength to thousands. Orthodox people represented him as a dangerous person whose object was to broaden away Christianity, and hence their demeanour towards him was by no means friendly. It appears to us that it is owing to the very delicate position he held in the church—one that enjoined on him the duty of gradually training men's minds to habits of liberal thought, at the same time preventing them from falling into the dangerous grooves of free thought—that he acquired that carelessness which gave to his utterances a character of preciseness which is wanting in other thinkers of a more irresponsible type. He was a deep thinker and an elegant writer; and it was this deepness and elegance, combined with the general accuracy of his thoughts, that made him one of the best theological writers of the day. He is seldom read in this country. But we think that any acquaintance with theology would be incomplete without a knowledge of the writings of this distinguished writer. Dean Stanley and Father Newman are to our mind the two most elegant writers on contemporary theology in England. They represent two different poles of religious thought; it is true; but they must be read if one is anxious to study the tendencies of the English mind of the present day. The deceased was an enthusiastic reader of history, and his accounts of the Eastern Church and Westminster Abbey are simply luminous. In a conversation

our minister had with him, he asked if history was much cultivated in India, and when the question was answered in the negative, he expressed a decided opinion that India was not the land for him. We in this country can form no adequate conception of the esteem in which the late Dean was held by his countrymen. The late Prince Consort was one of his numerous admirers, and it was to him that the education of the Prince of Wales was entrusted when the latter travelled to Egypt. Her Majesty the Queen has lost in him a most trusty and loyal subject, and we believe that his influence on the Royal Family was considerable. As for his interest in the Brahmo Samaj we know he sympathised with us deeply. It was only the other day that the assurance was communicated to us of his hearty good wishes for our cause. To us, therefore, his loss must be a heavy one, for it was something at least that we enjoyed the sympathy and approbation of a man of his culture and understanding. May his soul rest in peace!

### PSYCHOLOGY IN THE CALCUTTA UNIVERSITY.

AT yesterday's meeting of the Senate of the Calcutta University, the following course was fixed for the First Examination in Arts:—

English	... 2 Papers
Classical Language	... Do.
Mathematics	... Do.
Elementary Physics	... Do.
Logic	... 1 Paper
History	... Do.

Mr. Croft proposed Chemistry, but an amendment by Dr. Rajendralala Mitra excluding that branch from the course was carried. We think that on the whole the conclusion of the debate was a good one, and hope that the F. A. course will be left untouched for some years to come. It will be observed from the course given above that psychology has been eliminated from it. Mr. Hastie made a desperate effort to get it introduced as an optional subject, but the temper of the meeting was against it, and his amendment was lost. We say again we regret this decision. Psychology seems to have grown unfashionable. Our talented countryman, Dr. Rajendralala Mitra, suggested that occult science might be made a compulsory subject of study for students; and Dr. Macleod, following in the wake of some of the leading thinkers of the day, remarked that psychology properly belonged to the region of biology, and that the latter ought to claim precedence. As regards this assertion, we think it is a matter on which opinions may differ. It may be very good to class psychology and physiology both under a comprehensive science of life. But the question is, has biology done anything to clear and solve intellectual problems? Has it done anything which psychology has not done? Materialistic writers have theories on this all-important subject; but theories do not constitute philosophy. They are matters of opinion; they may be held now, and they may be exploded hereafter. It is certainly the same as with the question of evolution. Distinguished writers like Darwin have theories of their own. But are they final? We remember what that eminent philosopher, Professor Virchow, said about it. He said that it might be quite true that man was descended from a pair of monkeys, but he must observe also that science had not yet demonstrated the theory. It is on this



ground that we hold opinions upon the worthlessness of psychology as mere theories which have not yet affected its position as one of the branches of liberal education. At any rate, the endeavours hitherto made to give the study of mind a purely physiological basis have failed, and we are not disposed to accept as final what is yet tentative or merely to be experimented upon. But there is another ground which makes psychology a desirable course of study. We have found from experience that students who have not studied the subject are unable to understand the great controversies of the day. In one sense the nineteenth century must be taken to be an essentially religious century. For never before did theology occupy so prominent a place in controversy. No magazine is complete without one or two articles on religious subjects. Theology is studied from every point of view. Scientific men are at it; metaphysicians make it their most important problem; while religionists desperately defend it against the onslaughts of its opponents. The most original thought is often evolved in the course of these controversies. Take any number of the greatest writers of the day—Spencer, Darwin, Matthew Arnold, Newman, Farrar, Martineau, Huxley, Tyndall, Renan, Stanley, &c., and you will find them dealing with theology in some shape or other. Original writers are to be found amongst these or amongst politicians. Others write on subjects that are but indifferent. Even the history of England is full of theology. We cannot therefore ignore the studies that make us acquainted with the great problems of the day. In our opinion the branches that enable us to understand contemporary literature best are science and psychology. One who ignores either will be found to be incompetent to grapple with great questions, whereas a knowledge of both helps one to enter into controversies himself. It is in this that our students are found to be most deficient. They read at best dull books, for the best works are those that are either religious or political or scientific, and religion and politics are strictly excluded from our literary courses. It was desirable, therefore, that if the University was helpless as regards the introduction of these subjects, it should prepare Native minds in such a manner as to enable them to enter into the spirit of the age, if not actually to enter into the struggles of controversy, with greater zest and better training than it is possible to expect under the present system.

#### PARTY SPIRIT IN THE BRAHMO SOMAJ.

THE question of union is a great problem in India. Its importance may be judged from the fact that our country is held by the British Government only by means of the disunion which separates the Indian peoples. There was only one sort of union which a European official said to an inquisitive Native that he very much liked in this country, and that was the union of discord; and neither religion nor education has falsified his opinion. People are getting enlightened by hundreds, yet the greater the education, the greater is the disunion which keeps them off from each other. We believe it is a beauty in the present system of education that while it subverts all the important purposes for which it has been called into existence, its political results are far from unsatisfactory. For it has

kept the Indian community in a state of beautiful disunion and disintegration, and rendered it so completely easy to keep the country under wholesome check and discipline. At the present day we see no forces but one working to neutralise this spirit of disunion, and where could this solitary force be expected except in the Brahmo Somaj, which is the institution *par excellence* intended to elevate and regenerate the people? The patriots of the Brahmo Somaj have long made the problem their own. They have tried to solve it in a variety of ways. They have tried education and social reform. Yoga and devotion, love feasts and perhaps love fasts. They have, many of them, tried politics and considered even the laws of legitimate warfare. They have failed, we say. The problem of Indian unity is stubborn, hopelessly so, and it would have been given up long ago had not fortunately at this moment entered into the body politic of the Brahmo Somaj another element of a stronger nature, of a more reliable and abiding kind. What religion has failed to accomplish, enmity and hatred have easily carried out. There is unity, believe us, at the present moment among the Brahmos. The Utopia has been reached, but the road to it lay not through the ordinarily prescribed modes of charity and love, but through another, we mean, the mode of invincible hatred and almost implacable enmity. One party of Brahmos has incurred the hatred of two or many other parties, and the result is that the two or many other parties have conspired in a marvellous manner. So that for once there is union or brotherliness in the Brahmo Somaj. Who will not rejoice, who will not congratulate the Brahmo Somaj on the result? See how tenderly the Brahmos of certain parties embrace each other, and how sincerely they hate a third party. How enquiring is their sentiment towards each other, and how cordial their hatred towards the others. They love and they hate with one and the same ace; in fact love and hate with them are one and the same fact of their nature. How loving, for instance, is the tigress towards her whelps, and yet how dreadful to the intruder that ventures to snatch the young ones from the mother. It is one of the great anomalies of human nature that contrary and opposing principles may oftentimes be referred to the same source. It is this that we explain the present union in the Brahmo Somaj. Our old friend, Babu Raj Narain Bose, has written to Miss Collet to say how much he enjoys the invectives which she once every year pours upon the devoted head of the Brahmo Somaj of India. His letter appears in the *Tatwabodhini Patrika*, and furnishes a strong illustration of what we say. The Brahmos of the Adi Somaj are nothing if not consistent, and certainly their hostility to the Brahmo Somaj of India is more consistent than that of either Miss Collet or the friends whom she patronises. We need not, therefore, wonder that Babu Raj Narain Bose should speak so bitterly of us. What we do not understand, however, is the fact of his coming forward to make common cause with Miss Collet and her friends as against us. What on earth could be common to two such parties as the Adi Brahmo Somaj and the Somaj favored by Miss Collet? What is there between them which could induce the venerable head of the former to subscribe several thousands to the latter, at the same time withholding any aid from the Brahmo Somaj of India, or Babu Raj Narain Bose to write such a letter to Miss Collet? The attitude of this lady towards the Adi Brahmo

Somaj was well-known. Her hostile criticism had a sting which made this body once smart and writhe. Whence this sudden change, whence this metamorphosis, as Babu Raj Narain expresses it? The cause is apparent, and we need not suggest it. We are not in the habit of replying to party attacks of a personal nature. But this letter of Babu Raj Narain Bose is a curiosity in the way, literary as well as moral. We cannot help alluding to it, because it reveals a curious feature in the present disgraceful constitution of parties in the Brahmo Somaj. The principle which has united them is one of hostility to the Brahmo Somaj of India, and where such a principle comes to work, we need not expect fairness from our opponents. Crush us they must, only let them crush us if they can. The tactics indicated in the present letter is clear. Our friend Mr. Mozumdar wrote a series of articles in this paper criticising the Brahmo Year-Book and among other things he said that the Brahmo Somaj of India was not so universally repudiated as it was the fashion to represent it. It is to contradict this that evidently a movement has been set up, the object of which is to assure Miss Collet that she commands still the sympathy of the majority of Brahmos and that the majority of them are still hostile to us. The movement is certainly a laudable one, and we shall say it is perfectly legitimate. We have no objection whatever to fair criticism and honest modes of warfare. We would not mind even the bitterest expressions of hostility, so far as they relate to us. But we think we have a right as journalists to condemn these critics if by their reckless habit of misrepresentation they demoralise public conscience, corrupt public taste, and lower the standard of public morality. If Babu Raj Narain Bose's letter be taken to be a specimen of all the letters that are now on their way to Miss Collet, the cause of morality cannot be said to be much looking up. The Brahmo controversial literature of the day is after all not an edifying reading. One of its most deplorable features is the reckless spirit of abuse and misrepresentation which characterises it. Fierce rancor, intense hatred, uncompromising hostility—these find expression in language as devoid of truth as it is marked by the want of candour and fairness. Young and grown-up men have lost all respect for age and worth, and they think it a privilege to kick any body whom they consider as belonging to the opposite party, be his merits ever so great or his virtues ever so exemplary. It is our opinion that the tone of morality has gone down very low among Brahmos, and what has helped this degradation more than any other cause, is the reckless writing and utterances of men in position. We know that when we say this our remarks will be misconstrued. People will say that we write in spite. Well, we may safely defy any such imputation, convinced as we are that the *Sunday Mirror* is not in the habit of stooping to personalities, and that broad and general questions of public interest may be discussed without the least taint of personality or spite. It is a matter of great regret that men in responsible positions forget this obvious truth. When, for instance, Babu Raj Narain Bose says that our minister "has done great injury to the cause of Brahmoism by the introduction of such false doctrines into our church as those of Incarnation, Mediation, and Infallibility of Religious Teachers, and secondly by that of idolatrous practices such as the worship of a flag and



ceremony of arati?—in sober seriousness may weak him what he means? Either he knew that these charges were false or he knew not. If he knew them to be so, he must be guilty of the grossest falsehood and *suppressio veri*; if he knew not, he must be guilty of the greatest recklessness and imprudence quite inconsistent with the responsible position he holds. In either case he does infinite mischief. To say that we believe in incarnation or mediation or infallibility, in the sense in which these terms are used by the world, is as bad as to say that we indulge in idolatrous practices. And yet we know that statements like these are repeated daily by our opponents to our detriment—detriment, that is to say, in the sense in which truth may be said to suffer in consequence of the prevalence of falsehood. These statements are often uncontradicted, and they have now become current coin. But we believe the time has come when this spirit of misrepresentation should no longer be tolerated. It is doing harm to the public. It has lowered the tone of criticism; it has rendered manly hostility impossible; it has made truth subservient to party interests; it has destroyed candour, begotten hate, countenanced error, chased away love, killed the spirit of courtesy, and sapped the foundations of true morality. Where the holiest emotions are made the subject of ridicule, where sacred institutions are liable to blasphemy, there the spirit of God and truth disappears also. Men see in unscrupulous hostility the very pretext which they so eagerly seek, namely, the opportunity for trampling upon religion itself and gratifying their worst feelings and propensities. It is thus that the cause is injured. We earnestly exhort our readers to keep their minds uncontaminated by the prevailing tone, for they must have perceived that though certain sections of the Brahmo community have been united together, the union has been at the expense of truth, fairness and courtesy.

### Brahmo Somaj.

We are requested to acknowledge with thanks the following contributions towards the Brahmo Mandir Extension Fund:—

	Rs.	As.	P.
Brahmo Somaj, Hyderabad. Scind	44	0	0
Do, Tezpur, Assam	21	0	0
Babu Hurro Mohan Bose, Noakhally	10	0	0
„ Rakkhal Dass Mukerji, Sullugnowa	8	8	0
„ Gopal Chunder Ghose, Lucknow	5	0	0
„ Gopal Chander Bonnerji	5	0	0
„ Srikenish Chatterjee, Bhagalpore	5	0	0
„ Sadhu Churn and friend	5	0	0
	532	0	0

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed. S. M.]

### A REJOINDER.

—o—

TO THE EDITOR OF THE "SUNDAY MIRROR,"

SIR,—Referring to the *Sunday Mirror* of the 19th June last, containing an editorial paragraph, ancient my "Query" about the personality of Christ and your answer thereto published in a previous issue of your excellent paper, I find that you are pleased to remark among other things, that "the blame, on the contrary, lies with our correspondent (meaning me) who ought to have known the rules of controversial warfare, and met us on fair ground." Sir,

at the outset, I must tell you with all plainness and simplicity of heart that when I put you the three simple questions to answer regarding the person of Christ, had no intention of entering into a controversy or "warfare," as you call it, with you on the subject. It was simply out of a desire to know and ascertain the exact attitude of Brahmoism under the "New Dispensation" towards Christianity and its founder, whom your very worthy minister especially almost deifies by putting on him high laudations and praises of a character hardly applicable to any ordinary extraordinary human being that ever trod over earth. But if you challenge a controversy, which would be of no earthly use and advantage to us either, as the subject is well known to you, and which is being discussed in almost every issue of the *Sunday Mirror*, I shall be prepared to send you a treatise on a paper on the Divinity of Christ for insertion in the *Mirror*, giving you an opportunity to gainsay the points which might seem to you objectionable or unacceptable. In the meantime, I will content myself with making a few passing remarks in reference to those stated by you in the paragraph referred to above. I seem to have supposed, on the part of Christian people to ask their Brahmo friends out of a feeling of brotherly love and anxiety for their spiritual welfare to state the grounds of their hope or their religious faith or belief regarding "one thing needful," even the salvation of their immortal souls. It would seem from the manner in which you speak of Christ on all occasions, and everywhere and apparently devoutly observe the ordinances instituted by him in his church, that you were "almost Christians." Hence Christian people, feeling a deep interest in your movement, put themselves into an attitude of enquirers with the view of ascertaining the sincerity or sincerity of your allegiance towards Christ, whom you thus spoke in your article, headed "The Doctrine of Trinity," published in the *Sunday Mirror* of the 19th June 1881:—"We have before us the three-fold form of God, revealing unto us the Father, Son and Holy Spirit." What could Christian people think of your faith from such utterances and language, unless they were used in an ultra-mundane sense? To my mind it is not a cruelty but rather an indication of love to ask a brother of "a reason of the hope that is in him." St. Paul, the great Apostle of the Gentiles, in his first epistle to Peter, Chapter III., 15, writes thus:—"And be ready always to give an answer to every man that asketh you of a reason of the hope that is in you with meekness and fear." To my thinking, if we are to be frank, open, unreserved, and unequivocal in anything, it is in religion. In ethics nothing is so much condemned as equivocation, which is unworthy of man as a moral agent. It therefore, behoves the followers of all religions, Hinduism, Christianity, Mahomedanism, Brahmoism and others, to pray God to deliver them from the sin and guilt of equivocation in their dealings, and especially in their religious professions.

2. Again, you ask me to think over the subject and tell you whether I have not judged you "uncharitably." Sir, you are aware that charity or love is the grand cardinal teaching of Christ throughout the Gospels. A Christian without charity is "as sounding brass or a tinkling cymbal." St. Paul in his first epistle to the Corinthians, Ch. XIII., 13, says, "and now abideth faith, hope, charity—these three; but the greatest of these is charity." If the Christians ever seemed to have been uncharitable towards you, I mean our Brahmo friends, it was simply out of a misapprehension or misconception of your views on Christ. Sir, I can assure you that Christian people, at least most of them, feel for you as tenderly, as affectionately, and as deeply as St. Paul felt for his countrymen when he thus expressed himself: "My heart's desire and prayer to God for his Israel is that they might be saved." Again he says: "For I could wish that myself were accused or separated from Christ for my brethren, my kinsmen, according to the flesh." If you do not always receive fair treatment at the hands of Christian people, it is simply because they do not clearly understand your views on Christ or your elucidations of his person and of the mission for which he came into this world. It is the mutual misunderstanding that seems to be the root of all uncharitableness between the two parties, if any. They are not unwilling to give you credit for your zeal or passionate ardour in the things pertaining to God, or in the things of religion. They are not also blind to the many amiable qualities which you possess, and to what you have done and are doing for the promotion and advancement of the social, moral, intellectual and spiritual interests of idolatrous India.

In fact, the Brahmos over all sections and classes of the Hindu community deserve the best and most cordial thanks of all interested in the regeneration of the land. But they contend only according to their knowledge of God and of religion derived from a special revelation that so-called religious zeal, or sincerity, or enthusiasm, or a system of self-righteousness, or a desire of building up a new sect does not of itself constitute true piety, and is, therefore, not accepted by God. But the zeal which is accepted by him is that which aims at His glory. It is the knowledge of God derived not from nature, or from intuition, or from *yogi*, or from "pilgrimages to saints," or from any other source, human or earthly, but from a special revelation attended by special circumstances for the accomplishment of some grand and special purposes—redemption of man—that should commend itself to the thought and earnest attention of the fallen, sinful humanity for their reconciliation to God. It was this marvellous scheme revealing the will of God concerning man's deliverance from sin and its dire consequences that Christ came from heaven to preach, and which is this day recorded in the Gospels. It was this religion of God preached by Christ and his Apostles that Christian people are so anxious to commend it to your acceptance. And whenever they find any misrepresentation or distortion of that religion on your part, they feel grieved at heart and seem to misjudge you. But you may rest assured that if they ever seemed "uncharitable" towards you, it was purely out of this love and anxiety for your spiritual welfare.

Yours, &c.,

A CHRISTIAN.

Chinsurah, 19th July 1881

### Provincial.

### MYMENSINGH.

[FROM OUR OWN CORRESPONDENT.]

THE Fourteenth Anniversary of the Mymensingh Branch Brahmo Somaj has been celebrated with great *clout*. The Rev. Bhai Bungo Chunder Roy, Bhai Durga Nath Roy and Baikant Nath Ghose were invited from Dacca, and Bhai Dina Nath Karmakar, Chunder Mohun Karmakar, and Babu Srinath Dutta were invited from Jangalbari and Kishoreganje. The anniversary festival lasted for a week. Bhai Bungo Chunder Roy arrived here on Saturday, the 3rd July, and conducted the evening service in the Brahmo Mandir. On Tuesday, the 5th July, there were *arati* and a preparatory evening service in the Mandir. On Wednesday, the 6th July, morning and evening services in the Mandir were conducted by the Rev. Bhai and before the evening service commenced, he discoursed on the Divine nature in man. On Thursday, the 7th July, a special service in the morning was conducted in the lodgings of Babu Mohin Chunder Sen, a teacher of the Zillah School; and a house which had of late been erected for the purpose, and a family prayer and individual *shadhan*, was dedicated to the Lord. At 4 o'clock, the Brahmos gathered in the house of Babu Kall Kumar Bose, Sheristadar, Collectorate, and proceeded on a comfortable boat down the Brahmaputra. The flags of the New Dispensation floated in the air, and the Brahmos chanted the name of the Lord. At nightfall they returned to the same house in a procession, and after a little rest came to the house of Babu Hari Nath Dutta, a teacher of the Government School, where after prayer and *namkirtan* they were sumptuously fed by the Babu. On Friday, the 8th July, in the evening, Bhai Durga Nath explained the character and *pranidhan* of the *Shikhi* of Bhai Nath Das, one of the six chief disciples of Chaitanya. After evening a lecture on the "Present State of Brahmoism" was delivered by the Rev. Bhai, in the premises of the Nashirabad Entrance School. The gathering on the occasion numbered more than two hundred persons. On Saturday, the 9th July, there was a procession from the house of Babu Kall Kumar Bose to the Namkhan Ghat, where an open-air meeting was held. About more than 500 persons of all denominations were present. The subject of the lecture was the "New Dispensation in the Nineteenth Century," after which the Brahmos proceeded to the Mandir, and with a short evening service the proceedings of the day closed. Saturday, the 10th July.—Wholesale *Utsab*. At



G.A.M., the morning service commenced with songs and continued till 10 o'clock. From 11 A.M. till 1 P.M. Bhai Daya Nath Karmachar, prepared rice and *dal* and fed the Brahmos with his own hands. Before feeding he washed the feet of each Brahmo with respect and love. After 2 P.M. mid-day service commenced, and lasted for about an hour. The service was concluded by Bhai Balkant Nath Ghose. Then Bhai Durga Nath Roy read out of "Bhaktichaitanya Chandrodaya." After reading, the Brahmos engaged in meditation and silent prayer. A short report of the Samaj was then read by one of the members, which being done, *Sankirtan* commenced. The proceedings of the day were closed with the usual service.

#### AN INTERESTING RE-UNION AT SIMLA.

[FROM OUR OWN CORRESPONDENT.]

Simla, the 16th July 1891.

WITH all the manifold blessings which the advent of the British into India has conferred upon the people of this vast country, there still remains, amongst other, one great boon, which the subject population have yet to enjoy, and without which they can never have any *amicine* love or respect for that nation. I mean that freedom of intercourse between themselves and the ruling race, which was not denied to them even during the reign of the despotic amongst the Mahomedan rulers. Whatever may be the reason, which has kept these two classes of the Indian population aloof from each other, there is no denying the fact that there is a lamentable gulf that separates the one from the other, and for the existence of which the fault lies on both sides. Much, alas, is done to widen, rather than even to leave that gulf just as it is. The instances in which attempts are made to bridge it over, are, indeed, very few and far between. To Mr. and Mrs. Sampson, whose Christian charity towards the Natives is known far and wide, is due the credit of having set a noble example in breaking through the shackles of race prejudice by giving Babu Protap Chunder Mozumdar and his friends—mostly Brahmos or sympathisers of Brahmoism—an opportunity of having a friendly conversation with a number of European gentlemen of the station. A *cokers' zone* was held at their residence, the "Ivy Cottage," on Thursday, the 14th instant, and the success which attended it, has proved once for all that when there is a sincere mutual desire to love and thereby to be loved and respected, all prejudices on both sides that are generally supposed to stand as serious obstacles in the way of effecting union between the ruling and the ruled races, vanish away like a thin vapor. The soiree alluded to, consisted of tea, hymns accompanied by music and several speeches on certain important social and religious topics by the European company, including the kind host and hostesses, the following ladies and gentlemen graced the meeting with their presence, viz:—Archdeacon Mathew, Revd. and Mrs. Fordyce, Major and Mrs. Newbury, Revd. Spencer of Kurachi, Miss Marshman, Dr. Brandis, Mr. and Mrs. Stephen Jacob, and Captain Mason, R.E. Of the Native gentlemen present, there were Babu Protap Chunder Mozumdar, Babu Maithab Chunder Roy, B. C. E., Dewan Bhugwan Dass, Rai Karmachand, Dr. Gokulchund, Rai Bahadur Gopal Mohan Sarcar, and eight others. After a few introductory remarks by Mr. Sampson, Revd. Fordyce rose and suggested that some subject might be proposed for conversation. In reference to which Dr. Brandis said he would be obliged if Babu Protap Chunder Mozumdar gave a clear statement of the views held by the Brahmo Samaj on the subject of prayer. Babu Protap Chunder Mozumdar, on rising, said he would be most glad to comply with Dr. Brandis' wishes, but suggested that in the meanwhile it would be well if such a subject as would suit the occasion were taken up, for instance, the question as to what if any difficulties there are in the way of effecting a closer bond of sympathy and a more conciliatory spirit than at present exists between Europeans and Natives, and what are the best means calculated to overcome those difficulties.

Somehow or other, amidst the familiar talk that subsequently followed, the subject of the state of *zenana* in India engrossed the attention of the audience, and formed the principal topic of conversation. Referring to his experience of the *Kerans* in British Barmah, Dr. Brandis explained the manner in which a taste for female education amongst those people was created. He said that as in India, so in that country, the inhabitants

were most averse to giving education to their females; but as a community of educated young men sprang up, female education also began. The Rev. Mr. Fordyce, at the close of a short speech, expressing that a similar state of things prevailed with regard to female education in India, asked Mr. Mozumdar to let them know what action the Brahmo Samaj had taken for the emancipation and education of women. A *resumé* of Babu Protap Chunder Mozumdar's speech is given below.

The *pardah* system did not prevail amongst the ancient Hindus. In the early history of this nation, as related in the Hindu scriptures, no trace of it is to be found. It was first referred to the *Siyahra* assemblies, at which a Hindu princess made a choice for her husband. The introduction of *pardah* amongst the Hindus, he said, was due to Musulman influence, and dated its commencement from the arrival of Mahomedans in this country. He could say from personal experience—having visited many important cities in India—that the system was prevalent only in those places where the Mahomedan element largely predominated. He said he saw no *pardah* at all in Bombay. The Native ladies there are to be seen walking through the public thoroughfares as freely and unconcernedly as any lady under-graduate of the Girton College. The simple reason was, the Mahomedans could not settle there in such large numbers as in other parts of India, being repelled by the *Mahrattas* as often as they attempted to subdue that country. Babu Protap Chunder Mozumdar assured the ladies and gentlemen present that the seclusion of *zenana* in India was not enforced with such rigidity as generally is upon all by Europeans. And one who has walked through the streets of the city of Lahore, must have found II und ladies of even respectable families going about by dozens without any *pardah* whatever. Even in Bengal, it is not an uncommon thing to hear of young Hindu ladies having gone on foot on pilgrimages to such distant places as Puri or Benares. With the exception of Rajputs, who are notorious for the ill-treatment of their women, a Hindu lady is, perhaps, more powerful within the precincts of the *h' naah* than a European lady breathing the air of freedom. It is true that the Hindu woman does not mix freely with the other sex as is the case in civilized countries; even educated Hindu ladies would not hesitate like to do so. Mr. Protap Chunder Mozumdar said that the girls in the Metropolitan Female Normal Adult School (an institution under the management of the Brahmo Samaj of India), though possessing more intelligence than that generally met with in the boys of their age, were so shy that they could not utter a single word when any gentleman came to inspect the school, and the visiting visitor consequently returned as wise as he came. But for this shyness there are very strong reasons. In the first place, a long habit of constant separation from men has made her nervous. In the second place she does not consider herself at all safe in their company. In India men have not that quality of character or respect in their conduct towards the fair sex as in the civilized West. It is, therefore, absolutely necessary that before any radical step to emancipate the Hindu woman is taken, the moral atmosphere of India should be elevated of its impurity. Let the men of India be first taught how to honor women, before they are made to freely mix with them. The Brahmo Samaj aims at the emancipation of the soul. When she fears the Lord, and her soul is regenerated, the freedom of the body cannot but follow. Unless she has moral freedom, her emancipation means the other extreme, that is, undue liberty or license, and must end in disaster.

Archdeacon Mathew and Rev. Fordyce expressed their concurrence in these views, and said that in order to be sure of success, one should proceed very cautiously and slowly in the matter.

Babu Protap Chunder Mozumdar relieved his promise by explaining his views on the subject of prayer before the meeting came to a close. He said he felt difficult to speak on this sacred subject. First, because he was asked to speak before people to whom prayer was taught from their very infancy; secondly, his views differed from those held by persons to whom he had to address. Thirdly, he wished he could pray better than speak on the subject. He said that prayer is a law in the spirit world just as there are physical laws in the matter world. As food nourishes the body, prayer nourishes the soul. Prayer is the corner-stone of the Brahmo Samaj, its be-all and end-all. The progress of this infant Church depends upon prayer alone. Prayer is the milk upon which it grows. He said that the Brahmo Samaj prays to God, who is the Father of all, and not to gods or goddesses

of stone. The Brahmos do not pray for physical things. They do not pray like the Hindus for *dharmam* (wealth) *putram* (sons). They pray for purity, holiness, and power to do good. But do they pray in any body's name? Between the name and essence of God, he said, the Hindus recognize no difference. The Sikhs do the same. If the Brahmos say they pray in the name of Christ, it is not to be understood that they mean to accept the literal construction which the Christians place upon the word name. They simply mean that they pray in the *spirit* of Christ, —a spirit of self-denial or annihilation of the self and its evil propensities, a spirit obedient to the will of God. True prayer is in perfect harmony not only with the spirit of Christ, but of all prophets and saints who prayed and taught the world to pray—men, who by the power vouchsafed to them from Heaven through prayer, have shaken the mightiest of kingdoms and influenced the millions of mankind.

The meeting lasted for about 3 hours and closed with a vote of hearty thanks to Mr. and Mrs. Sampson proposed by Babu Protap Chunder Mozumdar on behalf of his Native friends, and by Rev. Fordyce on behalf of the European ladies and gentlemen present on the occasion.

#### Literary, Scientific, &c.

MRSSES. CHAPMAN and Hall have purchased of Mr. Browde and Sir Fitzjames Stephen, the executor, the copyrights of Thomas Carlyle.

A LAKE of water has been discovered at the Agra Fort, which was constructed in Akbar's reign, but has been out of use for more than a century.

KANT'S Own Copy of His "Critique of Pure Reason" is to be sold this week in New York. It is covered with marginal notes in Kant's handwriting.

JAPANESE nonagenarians are to be minutely catechised respecting their early life and habits by the Government authorities, who intend to combine the information thus collected in a practical treatise on hygiene.

An interesting testimonial to Mrs. Hayes for her maintenance of temperance principles during the period of her husband's presidency has been presented by the women of Illinois. It consists of six volumes of autographs and prose, verse, and pencil sketches from politicians, authors, artists, poets, and officials of all kind.

A NUMBER of conjunctions is taking place in the heavens just now. On the 21st there was a conjunction of Venus with the Moon, the 22nd one of Mars with Jupiter, and on the 24th (to-day) there will be one of Mercury with the Moon. The *Indo-European Correspondence* gives the following facts:—

July 21, conjunction with Venus, at 21h. and 327°N of the planet.

July 24th, conjunction with Mercury at 22h. and 134°N of the latter.

Mercury, July 24th, at 22h. conjunction with the Moon.—At Oh, greatest heliocentric latitude S, amounting to 7°09', which is the angle of the planet's orbit, at present, makes with the orbit of the Earth, this angle nearly increasing by 0'18.

THE Achany Gold Axe which has just been brought to England is regarded in its native land as an object of the highest reverence, and even took precedence of the Royal stool during ceremonial processions at Coomassie. It was kept for safety in the "Bantamah" on the right of the Royal stool, and the king was very unwilling to part with this heirloom, fearing that he would thus lose prestige among the neighboring tribes. Ultimately he consented on condition that the axe should be sent to Queen Victoria. The axe is covered with leopard skin as a symbol of courage. The Ashantees consider leopards as the most courageous of all beasts, while the Gold on it signifies wealth. Thus the axe symbolised that the



Ashantes possessed the highest courage and owned unlimited wealth to support their wars. The origin of the axe is very obscure owing to its great age, but the weapon is believed to have been used as a battle axe in war by a former king at a remote period before the introduction of guns or gunpowder.

The coming Electrical Exhibition in Paris next month is to be of the highest interest. A novel signalling apparatus will be shown in the German section, invented by a Tontonic railway office at Elberfeld, which is intended to dispense with intermediate block stations, and to allow shorter distances between trains than at present. This "electro-automatic block station telegraph" is so constructed as to register simultaneously by wheel pressure at two stations the passage of a train at a point equidistant from each, and has already been found to work well. Mr. Eliason will occupy an enormous space, his contrivances being divided into 20 groups, and some of these containing several objects. One of his newest exhibits will be an ingenious machine for extracting iron from the black sand of Long Island, whereby one machine, managed by a boy, can separate daily 20 tons of pure ore, costing 4s. per ton, and selling for 24s. per ton. Returning to electricity proper, the American *Architect* tells us that the gas in several cities of Massachusetts is now lighted by electric currents, to the immense saving of time and expense. The plan will probably be tried in Boston.

### Selections.

#### HEROISM IN MEDICINE.

(Times.)

We learn that the Queen has been graciously pleased to confer the decoration of the Albert Medal of the first class for gallantry in saving life upon David Lowson, M. D., of Huddersfield, under the following circumstances:—On the 12th of November 1880, Dr. Lowson was called to attend the child of Police-constable Higginbotham, of Huddersfield, who was suffering from laryngeal diphtheria. He performed the operation of tracheotomy, but suffocative attacks supervened, and on visiting the child next morning he found it in a valid state, and breathing only with great difficulty. Seeing that the only chance of saving the child's life lay in sucking the tube clear, he at once, at imminent risk to himself, applied his lips to the tube, and sucked out the accumulated mucus, thereby affording immediate relief to the patient. Throughout the day he continued by means of a pipette, to suck out the mucus from the trachea. No withdrawal of his heroic efforts the child unfortunately died on the third day after the operation. Dr. Lowson's heroism was rewarded by a severe attack of diphtheria with which he was seized in the course of a few days. Other dangerous illness supervened, compelling him eventually to abandon his profession and to retire from a lucrative partnership. We are much gratified at being able to give our readers particulars of an act on the part of Her Majesty which will be deeply appreciated by the medical profession.

#### NAMES APPLIED TO CHRIST.

(New Dispensation.)

MODERN Christians do not seem to rejoice in a multitude of Divine Names. Abundances of phraseology they consider as superfluous luxury and hollow tyrocinism. But the primitive Christians, the holy Fathers,—did they entertain the same opinion? Were they opposed to the application of a variety of names to God? Ah no. They, too, like Hindu devotees, delighted in addressing their Beloved Lord under different and sweet names. Our "Gleanings of a Hundred Names," published not long ago, would surely have proved a welcome garland to the revered Fathers, exalted far above the degenerate Christianity of the present age. How refreshing it is to see that in the depths of devotion and love, the pious Hindu and the Christian saint possess one heart, and are united in the sweetest sentiment. A hymn to Christ, composed by St. Clement, furnishes us with a number of words and phrases, somewhat quaint and running far into the regions of unusual metaphor, which can find their parallel oriental imagery alone. We gather the following among others from

the above Hymn:—Brill of untamed colts; Wing of unwavering birds; Helm of ships; Shepherd; King of Saints; All-subduing Word; Support of sorrow; Husbandman; Fisher of men; Heavenly way; Perennial Word; Immeasurable age; Eternal Light; Fount of mercy; Heavenly milk of the sweet breasts of the graces of the Bride. Such effusions of warm devotion have a charm for us Hindus, which we cannot possibly resist. The stiff dogmatism and cut and dry phrases of modern Christianity seem to us foreboding. But surely in the Fathers we recognise cognate spirits, kinsmen in devotion, brothers in prayer.

#### THE YOGI.—I

(New Dispensation)

My greetings to the readers of the *New Dispensation*. I desire to follow the example set by *Pagan*, and propose to give my experiences too to the world. I am not a rishi, nor a muni, nor an anchorite, nor a hermit. I am not a recluse. My habitation is in the midst of a populous city. Kinsmen and friends surround me. Yet in such a place I manage to ply the *yogi's* trade in my own way. In breath, trance, illumination, hybernation, faith, mysticism, and occult sciences, I practise *my* Hinduism *my* *yoga* and *my* *tantra*. Yet I profit by it, and I rejoice in it. To me *yogi* life is so awfully real, and yet so deviously sweet. I sit before my God, and see the Eternal face to face, and I smile and feel excessively happy. This is my *yoga*; I pant for nothing more. I make no effort. I do not pass through laborious and artificial processes of concentration. I observe an easy posture, and cherish an easy mind. No imagination, no fiction, no attempt to conjure up a faded deity or a romantic heaven. Morbid imagination, delusive fancy, I take care to banish from the mind before I sit down to meditate. Nor do I follow any earthly guru or the directions of any book. I throw myself into a most comfortable attitude, and with the utmost ease and simplicity I begin my *yoga*. My God, consciousness is the whole philosophy of my *yoga*, and in this alone I realise abundant joy. I sit in am conscious of the presence of my God, and I smile. All this takes only two minutes; and so nothing can be simpler or easier. The secret of the whole lies in *seeing* God, or such a vivid and immediate realization of the Divine presence, as would enable one to feel that he is actually seeing the Spirit-Face. When this done, *yoga* becomes as simple and easy as breath, and one may practise it while walking through the streets or amid intervals of pressing business. If I try to do the presence of God, if I constantly strive to purify or contract my eyes or spirit, or change places; I feel I have lost my position and am only groping and struggling. I must see my Loving Father easily, readily, clearly, vividly, joyfully. An effort to perceive! That cannot be. It is unnatural. To see one must be on-*right*, at once. The imagination. True *yoga* is like this. Here sit the whole of God; I plunge into Time infinite joy. So true, so sweet, so easy is my *yoga*. If you wish you may have it.

#### THE OCCULT WORLD.\*

(Saturday Review.)

THERE is, however, a means by which the inquirer can obtain access to the mysterious brotherhood, and that is through the Theosophical Society of India, whose address and president, Mme. Blavatzky, is, though not an adept, an advanced neophyte in "occultism" and is on "astral" speaking terms with all the principal adepts, and even with the great head-centre himself. It was through this lady—a Russian by birth, but an American citizen and through her assistant, Mr. Croot—also an American—that Mr. Sinnett made his first acquaintance with the occult world. In order to demonstrate the existence of the "brothers" and the miraculous powers which had been conferred upon herself by them, she exhibited several very edifying feats, which appear to have impressed our inquirer in an extremely solemn manner, but which do not seem to us either very new, or even, as told by the thoroughly mystified writer, very extraordinary. They consisted chiefly of producing raps on tables and on bell-glasses, of sending cigarettes on journeys round the room, and of producing missing articles from old places at old times. A crucial test which Mr. Sinnett asked for was the production in

India on any given date of that day's London Times newspaper; but it was "precisely because it would close the mouth of sceptics" that the test was declared inadmissible. It always is! The world is not ready for such displays at present, and must be content with raps and cigarette paper, as indications of the working of higher powers. It appears, then, on a careful perusal of the evidence adduced by the writer, that his acquaintance with Occult adepts in occult science was entirely second hand, and that the mediums in this case, as in that of most spiritualist manifestations, hailed from America. They placed Mr. Sinnett, it is true, in correspondence with one of the mysterious Thibetan brotherhood, named Koot Humi Lal Singh (which, by the way, may be roughly translated "Magic-circle-sacred-Jack"), an occult hermit of the Himalayas, whose epistles are given in full. They are written in a very choice American, and the Oriental lore which contains is exclusively derived from a perusal of Lord Lytton's novels, and of a mystical jumble entitled *Isis Unveiled*, published some years previously by Mme. Blavatzky. It is curious to observe how much of their knowledge departed or sublimated Eastern spirits owe to European literature. We remember reading the autobiography of the Prince of the Sassanian dynasty which was revealed to the "Prophet Harris." The deceased fire-worshipper, who lived a century or so before Mahomed, called himself Hafiz, which means "one who knows the Kuran by heart," and which, in a strange coincidence, is also the name of the Arab-hating, anti-Mahomedan Persian patriot of Moore's *Lalla Rookh*.

Following Oriental custom, we will ourselves relate a little apologue appropriate to the subject, which has the additional advantage of being true. Two merry undergraduates who were in town at the time of the University boat-race found themselves in Regent Street at early dawn, when that thoroughfare was tenanted only by a hand-cart and an intoxicated billiard-marker. To put the latter into the former and run him swiftly along was the natural act to impulsive youth; but the apparition of a policeman upon the scene caused them suddenly to abandon this congenial amusement. The cart, having acquired considerable momentum, overtook the pavement, and shot the drunken person out at the constable's foot. "What are you doing in that cart!" sternly demanded the officer. "Cart, yer stonion!" replied the other. "I never see no cart!" This is precisely the frame of mind of your enthusiast in occult phenomena. He is hurried along by mischievous impulses from outside, while his own mental faculties are so obscured that he cannot perceive the tricks of which he is the victim. The experiences of such persons are very pernicious when related, for as they fail to see or will not acknowledge the obvious explanation of the phenomena they describe, their accounts of the "traces" which have converted them often lead others astray. The result is that the occult present day are not without blame in the matter for when the unlearned public hear of men whose learning they have been taught to look up to and respect condescending to investigate the tricks of common charlatans, they are apt to think there is something, after all, in any "occult" doctrine, however extravagant it may be. Mr. Sinnett writes in perfect good faith, and *The Occult World* contains much that is curious and amusing; but we trust the credulity of the public is not to be gauged by his own as exhibited in the book.

#### SOME PERSONAL REMINISCENCES OF CARLYLE.

(Unpublished.)

[BY ANDREW JAMES SIMYINGTON, F.R.S. N. A.]

IN 1866 Carlyle had before him the delivery of the inaugural address at his installation as Lord Rector of Edinburgh University. That year I saw him at Chelsea, both before and after his memorable visit to Scotland. He was then very anxious, if he carried out his reluctant intention of appearing before the students, to say something which would really be serviceable to them. A sense of duty urged him, although he shrank from public appearance, and almost felt as if he were going to be hanged. So he dictated an address to his amanuensis, who, in looking at it, was altogether dissatisfied with the result, remarking that, if he could not do better than that, he must abandon the business. He tried again; but, still dissatisfied, set aside and botched from his mind everything he had planned in the shape of MS. preparation, and resolved to say a few simple words to the young men, drawing directly from his heart, such as would naturally occur to him at the time. And so we have those

\* The Occult World. By A. P. Sinnett.



impressive words spoken on that occasion, which those who heard will never forget.

From far and near orders of admission to the Installation Hall in Edinburgh were in urgent demand and not to be had. Desiring to take my friend, Dr. David Mackinlay, who spent an evening at Chelsea with me, I had applied in influential quarters for two tickets. However, only one came, which I resolved to give up to him. Then it occurred to me that perhaps Carlyle himself might be able to secure my admission; which he kindly did, sending an autograph order by return of post. His brother, Dr. I. A. Carlyle, Dr. David Mackinlay, and I went to the Hall together, and there witnessed the splendid and unique ovation paid to the greatest literary man then alive by his *Alma Mater*.

On the platform we saw the principal of the University, Sir David Brewster, who in other days, as editor, had got the young student to contribute articles to the "Edinburgh Encyclopedia." There, too, sat Dr. Guthrie; Sir George Harvey, P. R. S. A.; Tyndall; Huxley; Erskine, of Liplathen; Lord Provost Chambers; Dr. Rae, the Arctic explorer, and many other men of world-wide renown, all assembled to do honor to the new Lord Rector.

When Carlyle, characteristically throwing off his official robe of office, came forward to speak, he was evidently thinking of days long gone by, and the low tone of his voice and whole manner indicated that he was profoundly moved. Soon, however, getting absorbed in thoughts about the young men before him, he fell into a simple colloquial tone, and uttered wise, practical, helpful words, with a paternal depth and tenderness of feeling, in his old, homely Annandale accent, which half a lifetime's residence in London had in no way changed, earnestly exhorting them to fight the good fight and quit themselves like men; to love wisdom for its own sake, piously, valiantly, humbly, beyond life itself, or the prizes of life—then all would be well with them; closing the whole with a marvelous recitation of a few lines from Goethe—holding the vast audience silently spell bound, thrilling it electrically through and through with a powerful eloquence beyond the reach of art, and Nature's very own.

Shortly after this memorable occasion, on April 21st, when visiting his sister and brother-in-law (the Aithens) at The Hill, Dumfries, like a bomb-shell came the telegram which announced the sudden death of his wife, in London. Having read it, unable to utter a word, he rose from the table, retired to his room up-stairs, shut the door, agonized in prayer for a time; and then this brave, heroic, Spartan soul descended, to arrange and do what had to be done, retaining the mastery of himself, although his heart was breaking and the light of his life had gone out.

True sympathy was not wanting to the lonely

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veteran in his sore affliction, and condolences reached him from all quarters, from Her Gracious Majesty downward. On my first visit to Chelsea after his bereavement no allusion whatever was made to it on either side. I knew he could not trust himself to touch on it. He talked freely about other things, described his feelings when addressing the students at Edinburgh, and how he sympathized with them in aspirations that might never be attained, and in possibilities beyond their ken, and disappointments and sufferings, which last were very certain. He had travelled the road before them, poor young fellows! Their loyal attitude that day touched him; but he felt that he could do little for them beyond urging them honestly to do their duty by God and man, and to do so with a brave heart, through good report, and had report working with all their might at what lay nearest them, for genius which thrives had always a large capacity for work.

I mentioned that, years before, when Her Majesty first heard that he was engaged on "Frederick," she kindly had intimation sent him that the library at Windsor was at his service. One day, when there, the librarian gave him a hint that the Queen would like to meet him, and would probably look in that day; but this had quite a different effect on Carlyle than the librarian intended or expected. The shy student at once withdrew. On another occasion Prince Albert, who, as he afterward found, had specially requested of the librarian to be notified of his (Carlyle's) presence at Windsor surprised him in the library and had a pleasant chat. Carlyle said the Prince was dressed in a plain suit of tweed and was a very well-informed sensible, gentlemanly man, quite unaffected, simple friendly, and kindly in his manner.

He also told me of his friends, the Dean of Westminster and Lady Stanley, asking him to lunch; and his there meeting Her Majesty, of whom he always spoke with loyal affection and respect. His description of taking one of the princesses on his arm in to lunch was as amusing as it was graphic.

"She was," said he, "a kind-hearted, nice, bit lassie, with no pride about her; but several times I saw her taking a curious side-glance at me, and no doubt she was wondering in her own mind why on earth she was consigned to the care of such a rough old curmudgeon as I am, instead of to somebody or other more like herself."

Even during Mrs. Carlyle's life Carlyle oftener than not refused invitations; and frequently when they had been accepted, apologies were sent at the eleventh hour. Formal dinners he disliked. A talk over a quiet cup of tea had more chance to lure him; but he cordially hated being lionized in any form. To Mr. Fronde, who was once urging him to meet some distinguished individual (I think it was Lady Salisbury) who had a great desire to see him, he said: "If the Virgin Mary were to ask me to dine with her, it could do me no good!" Knowing this his aversion to go out, and also the chance of his for getting all about such engagements on the day when he was expected, his friends would sometimes drop in or send him a reminder, to make sure of him.

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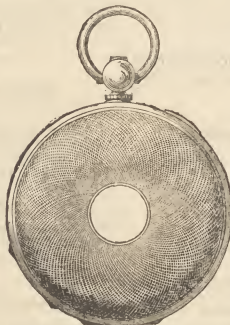
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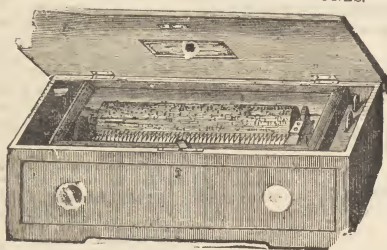


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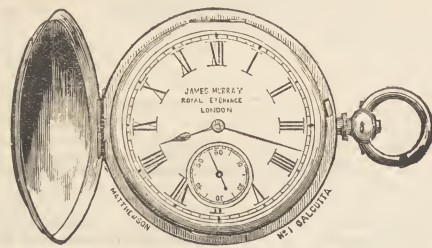
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Book, at the Sen Press, at No. 2, British India  
Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE,

VOL. XXI.

CALCUTTA, SUNDAY, JULY 31, 1881.

NO. 178.

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ful Picture.	

## Telegraphic Intelligence.

### REUTERS' TELEGRAMS.

#### NEGOTIATIONS AT PRETORIA. LONDON, 29TH JULY.

The hitch in the negotiations at Pretoria has been removed, and a settlement is shortly expected. England retains the right of passage for her troops through the Transvaal and will control the Foreign relations. The duties of the British Resident in the Transvaal will be the same as those of a Consul General. Failing the Volksraad ratification of the convention in three months, the Queen's sovereignty will be revived.

ORITARY.—Sir E. W. F. Walker.

#### THE ENGLISH PRESS ON AYUB'S VICTORY.

LONDON, 29TH JULY.

The Times in discussing Ayub's success expresses its satisfaction that neither England nor India is directly interested in the struggle now going on in Afghanistan. The Daily News says that Ayub's victory cannot affect the policy of the Government, and that the Viceroy need only wait and let Afghan politics develop themselves. The Conservative papers express indignation at the results of the policy of the Government in respect to Afghanistan.

#### OBEDULLAH KHAN.

CONSTANTINOPLE, 28TH JULY.

Obeidullah Khan, the Kurdish chief, has arrived here and been cordially received by the Sultan.

#### FROM THE PRESS COMMISSIONER'S OFFICE.

#### CABUL NEWS.

SIMLA, 30TH JULY.

No news from Candahar to-day. The account of battle given by a Sirdar who was present, seems to show that it was lost solely by bad generalship. He reports that only six guns and one regiment out of four were brought into action, Ghulam Hydar in column of regiments received Ayub's attack in line. Ayub had

collected only four or five hundred horse and as many ill armed foot. Among Duranis all the Zamindawar Chiefs and their Sowars remained faithful to the Amir to the last.

## Editorial Notes.

THE *Indian Evangelical Review* is grieved to hear the pastor of an English congregation remark that he did not want a congregation of East Indians or Natives. Let them go to their own churches, said he. Who is this model preacher? We should like to hear his name.

At a meeting of the French Senate, it was decided that elementary education, in France should be theistic and not atheistic as proposed by M. Ferry. M. Jules Simon proposed that children should be taught their duty to God and the country. This is what we call moral education.

FROM an extract which appears elsewhere, it will be found that the members of the Swedenborgian Society in England contemplate making India a field of their work. The mover of the resolution alluded to the work of the Brahmo Somaj. Mr. J. A. Parker, who seconded it, was, we believe, for some time editor of the *Indian Daily News*.

THE revised Version is viewed by people in different ways. Mr. Spurgeon says of it:—"With much unnecessary alteration of the old version, it is not only an honest and careful, but in many passages a successful effort to produce as accurate a rendering as possible of the work." On the other hand, Dr. Talmage gives forth no uncertain sound on the subject. He says:—"I join with nine-hundred and ninety-nine out of every thousand of the unpretending Christian people of America in looking upon it as a desecration, a profanation, a mutilation, and a religious outrage."

THE Hilbert Trustees have arranged for the delivery of the following further courses of lectures, viz:—For the year 1882, a course on "National Religions and Universal Religions," by Professor Kuenen, of Leyden; for the year 1883, a course on "The Reformation of the Sixteenth Century and its development, in Connection with Modern Thought and Knowledge," by the Rev. Charles Beard, B. A.; and for the year 1884, a course on "The Philosophical Bases of Belief," by the Rev. Professor Upton, M. A. It is proposed that the courses of lectures for the years 1882 and 1883 should be delivered in Oxford as well as in London.

EMERSON says:—"Every man's progress is through a succession of teachers each of

whom seems at the time to have a superlative influence, but it at last gives place to a new. Frankly let him accept it all. Jeans says, Leave father, mother, house, and lands, and follow me. Who leaves all receives more. This is as true intellectually as morally. Each new mind we approach seems to require an abdication of all our past and present possessions. A new doctrine seems at first a subversion of all our opinions, tastes and manner of living; such as Swedenborg, Kant, Coleridge or Cousin seemed to many young men in this country. Take thankfully and heartily all they can give. Exhaust them, wrestle with them, let them not go until their blessing be won, and after a short season the dismay will be overpast, the excess of influence withdrawn, and they will be no longer an alarming meteor, but one more bright star shining serenely in your heaven, and blending its light with all your day."

THE dangerous theories held by the Bengal Government regarding hospital and jail diet have brought it to a position of unenviable notoriety. To Mr. O'Donnell we are indebted for the exposure of the heartless policy and the assurance of Lord Hartington's detestation of the same. The fact is that in consequence of the great demand for money raised by Lord Lytton's Government during the Afghan War, it became the duty of every Government, and especially that of Bengal, to reduce expenditure as much as possible. The result, among other things, was a reduction of the jail diet, and the result of this last was a reduction in the number of prisoners. Many of the prisoners refused to work, and the too prompt and loyal subordinates of the Bengal Government bethought themselves of flogging. The prisoners already reduced in bodily strength, began to die; in the year 1880 alone so many as 8,223 were flogged, and in one jail 360 per 1,000 died. The officials as usual blame each other; but if the censure is to be passed upon any body, is it not the Government of Bengal that is the real offender?

THE following, according to the *Indian Evangelical Review*, are the points which His Honor Sir Ashley Eden presses upon the acceptance of the Missionaries, but which the Missionaries have refused to accept, holding that there is no need for new legislation:—

(1.) That preaching and assemblies should be carried on in the squares only on certain days. In Beadon Square on two days of the week. In Wellington Square and Wellesley Square on three or four days in the week.

(2.) That preaching should be allowed in only one part of the Squares, so that there should always be a portion of the Square open for those who might object to the preaching.

(3.) That there should be specially fixed places in which only Christian preaching should be allowed, and other places for Hindu preaching, &c.



(4.) That the public benches should not be used by the preachers to stand upon, and that no platform or chair should be taken to the Square for the preacher to stand on or raise him above the people, so that the crowd could not then be very great.

(5.) That no disputation be allowed between the preachers of different religions.

—o—

SIR WILLIAM MUIR contemplates the completion of his life of Mahomed by a history of the Caliphate. At the Rede Lecture, delivered before the University of Cambridge, he explained how the Arabs could at one period overrun Asia, North Africa and Spain. Under Omar, the second Caliph, the whole Arab nation was formed into regiments. "To them, as the warrior race, belong the conquered lands, and all the spoils of war. At first these were divided equally, but as wealth multiplied, and a secure revenue began to come in, Omar established his *Dewan*, or civil and military list. Every soul was rated at its worth, personal in view of service rendered, or in connection with the prophet. The widows of Mahomet, the "Mothers of the Faithful," took the precedence with 10,000 pieces each; then the "Companions" and converts according to priority in the faith. The famous Three Hundred of Bedr had each 5,000 pieces; the warriors of Cadesia and Yermuk, 2,000; and so they graduated downwards to 200 pieces for the latest levies. Even slaves, strange to say, had their portion. Wives, widows, and children, were all enrolled in the *Dewan*, with their proper stipends; and there, too, every infant as soon as born was entitled to a place. The whole people was classified by tribes, according to descent; and, as a rule, by tribes they took their place as they marched into the field. Their occupation, too, was limited to arms. Omar stringently forbade that any Arab should engage in agriculture, or even acquire personal property in the soil. The nation was mobilised; became a great camp, a military body ready to march at a moment's call. Wherever they went, they were the nobles and rulers of the land. The conquered races, even if they embraced Islam, were of a lower caste; and as "clients" of some Arab tribe, courted its patronage and protection. Thus communism, so far as it was recognised by Islam, became communism in favor of the Arab race alone." Sir William Muir accounts for the civilizing career of Mahomedanism by a certain prevalence of scepticism or free thought for fifty years from the accession of Al Maimun in A. H. 198, and he attributes the development of scientific thought to that cause. We impatiently await Sir W. Muir's forthcoming work. Whatever he says regarding Mahomedanism is welcome. What we should like to hear, however, is, how much had the religion of Mahomed to do with the brilliant progress of his faith through the widest surface of the then known world.

—o—

THE full course for the First Examination in Arts was decided at yesterday's meeting of the Senate of the Calcutta University. For the information of undergraduates and those interested, we publish below the standards selected for the course referred to:—

I. ENGLISH.—No change.

II. CLASSICAL LANGUAGE.—Do

III. HISTORY.—Outlines of the History of Greece and Rome.

IV. DEDUCTIVE LOGIC.—This subject should include:—the definition of logic; the fundamental logical laws or principles of consistency; the con-

cept; the term and its divisions; extension, comprehension, denotation, connotation; the judgment, the proposition, and their divisions; the distribution of terms; the theory of predication; definition, division, opposition, conversion; the syllogism, its theory, its rules, its moods and figures; reduction; exercises in the detection of fallacies in *dictione*.

V. MATHEMATICS:

(i) *Arithmetic*.—As at present.

(ii) *Algebra*.—Quadratic equations; theory of quadratic equations and expressions; imaginary expressions; arithmetical, geometrical, and harmonic progressions; permutations and combinations; binomial and exponential theorems.

(iii) *Plane Geometry*.—Simple problems in the geometry of the straight line, triangle, and circle, treated according to modern methods. The more important properties of the parabola and ellipse.

(iv) *Trigonometry*.—Methods of measuring angles.

Trigonometrical ratios, and the simple relations connecting them.

Relations between trigonometrical ratios of angles differing by multiples of right-angles.

Trigonometrical transformations.

Solution of triangles.

Properties of triangles.

Area of a circle.

VI. ELEMENTARY PHYSICS:

(a) *General Ideas*.—

Units of measurement, and definitions of mass, force motion.

Laws of motion.

Work and energy,—measurement of each.

Chief forces, of nature.

General properties of solids, liquids, and gases.

Conditions of equilibrium of a mass acted on by forces.

Motions of translation and rotation.

Pressure of fluids and gases: measurement of pressure.

Equilibrium of floating bodies.

Specific gravity and its determination.

Motion of a pendulum, and of the torsion pendulum or balance.

(b) *Heat*.—

Laws of expansion of solids, liquids, and gases under heat.

Measurement of temperature.

Maximum density of water.

Changes of molecular state, and latent heat of molecular changes of state.

Influence of change of pressure on the boiling point and melting point.

Relegation.

Laws of pressure of gases.

Elastic force of vapour; dew point.

Formation of dew and clouds.

Radiation, conduction and convection of heat.

Phenomena of combustion.

Steam engines.

(c) *Light*.—

Laws of transmission of light and of its intensity.

Shadows.

Images produced by small apertures.

Photometry.

Reflection of light.

Refraction of light.

Critical angle.

Images by reflection and refraction and their position.

Properties of prisms and lenses.

Telescope, microscope, spectroscope, the human eye.

Decomposition of light.

(d) *Frictional Electricity*.—

Electrical attractions and repulsions.

Properties of conductors and non-conductors.

Electrical induction.

Electrical force and density.

Electrical distribution on conductors.

Power of points.

Ramden's and Armstrong's electrical machines.

Condensers; electrophorus; Leyden jar.

Electric discharges.

Atmospheric electricity.

(e) *Dynamical Electricity*.—

Voltaic Pile; its modifications.

Effects of the current.

Electro-Dynamics.

Electro-Magnetism.

Voltaic Induction.

Thermo-electricity.

## PROVIDENCE.

—o—

BELIEVE in providence, providence and nothing but providence. Every teacher

should take up this cry and make its force felt by the educated Native. We have got sick of your laws and forces; for whatever may be the meaning of those terms, it is certain that those who use them in depreciation of providence, do not understand the meaning themselves. The belief in providence lies at the root of all pious and holy living. Infidelity is only another name for a want of this belief. There are many Brahmos who do not accept the truths preached by the New Dispensation, because they do not believe in providence. Providence is the cardinal tenet of Theism, and it is here that it distinctly separates itself from the free thought of the day. It is this that binds the theism of the New Dispensation with orthodox thought, and it is this that renders eclecticism possible. It is providence that refers history to God, and it is providence that brings Christ, Mahomed, and Chaitanya so closely together, Providence is our by-word. It nourishes, sustains and animates us. If the Brahmo Somaj had discarded this belief in a personal God, it would long ago have been extinct. We live, the Brahmo Somaj lives, simply because providence is there to lead and instruct us. To a certain extent, Brahmos do believe in this doctrine. But what is to be deplored is that they do not venture to accept it in its entirety. They will pray, but perhaps with the understanding that God is not bound to hear them. They pray but perhaps with the belief that God does not respond to what they say. They pray, but not with the belief that in the attitude of sincere prayerfulness and resignation is the guarantee that God will make them their own, and direct them in all the actions of their lives. Some one tells us that God never directs us except through general laws, and all the laws of proper action are included in the word duty which has been generally implanted in the human heart, and a great portion of which men may have coined themselves. God has made general laws, so that there is no necessity for His existence now! Down with this infidelity! Are we to be told that the sweet Being whom we call our personal God is to be snatched away from us, because it pleases a lot of men to assume that the world does not require His continuous services? Are we to be deprived of the consoling presence of an ever-active Being, because rationalists have formed a world of cloudy abstractions where to hide Him? Are we to lose the benefit of His constant ministrations, because our friends tell us that God, having created the world and a body of general laws, has retired from creation, and is enjoying perpetual repose in a solitary corner of the universe? Oh! if you take away from me my God, my personal God, my God who cherishes, nourishes, and supports me, my Hari who is with me, in me and around me, who is in the food that I eat, in the water that I drink, in the blood that courses through my veins, who instructs me when I am in danger, prescribes duty for me when I am confounded, whose words are the only law I obey and whose voice the only guidance I recognise—if you take away from me the life of my life, what then is left to me? A blank, a dreary, dismal blank on all sides! For the God of your abstractions is not my God; it is as unreal as the idol of the idolator. I would as soon be an atheist as believe in a Being that exists for me only in a general way. No; away with such a God. The Brahmo Somaj worships the real, living and personal God. It is built on the foundations of His providence, and it will cease to worship Him only when it ceases



to exist. Fellow Theists, say anything, do any thing, formulate any idea you like, but never for a moment blaspheme providence or disbelieve it.

### CARLYLE'S CONVERSION.

AUTOBIOGRAPHS of great men have an interest which is seldom felt in respect of anything else. Our readers are now so familiar with the life and writings of Carlyle that we hope we shall be pardoned if we still reproduce another page from his biography. At one period of his life he was infected with unbelief. Having got rid of the positive faith of his childhood, he found himself left alone, struggling with doubt and despair. He suffered much, but he got out of the trial. How he was converted and obtained at last a positive creed, is told by him in a curious way. We reproduce the passage from Mr. Froude's "Early Life of Carlyle." Let our readers study it closely and draw the moral for themselves:—

But for me so strangely unprosperous had I been, the net result of my workings amounted as yet simply to nothing. How, then, could I believe in my strength when there was as yet no mirror to see it in? Ever did this agitating, yet, as I now perceive, quite frivolous question remain to me insoluble: Hast thou a certain faculty, a certain worth, such as even the most have not; or art thou, in thy imperfect dullness, as the modern times? Alas, the fearful unbelief is unbelief in yourself; and how could I believe? Had not my first last faith in myself, when even to me the Heavens seemed laid open, and I dared to love, been all too cruelly belied? The speculative mystery of life grew ever more mysterious to me: neither in the practical mystery had I made the slightest progress, but been everywhere buffeted, foiled, and contemptuously cast out. A feeble unit in the middle of a threatening infinitude, I seemed to have nothing given me but eyes whereby to discern my own wretchedness. Invisible, yet impenetrable, walls as of enchantment, shut me from all living. Now when I look back it was a strange isolation I then lived in. The men and women round me, even speaking with me, were but figures; I had practically forgotten that they were alive, that they were not merely automatic. In the midst of their crowded streets and assemblages, I walked solitary, and (except as it was my own heart, not another's, that I kept devouring) savage also as the tiger in his jungle. Some comfort it would have been could I, like Faust, have fancied myself tempted and tormented of the devil; for a hell as I imagine, without life, though only diabolic life, were more frightful: but in our age of down-pulling and disbelief, the very devil has been pulled down, you cannot so much as believe in a devil. To me the universe was all void of life, of purpose, of volition, even of hostility: it was one huge, dead, immeasurable steam-engine, rolling on in its dead indifference, to crush me limb from limb. Oh, the vast gloomy, solitary Golgotha and mill of death! Why was the living banished thither, companionless, conscious? Why, if there is no devil, may, unless the devil is your god? From such a certain aftershine (Nachscheln) of Christianity withheld me, perhaps also a certain indolence of character; for was not that a remedy I had at any time within reach? Often, however, there was a question present to me: should some one now at the turning of that corner blow thee suddenly out of space into the other world or other no-world by pistol-shot, how were it?

So had it lasted, as in bitter protracted death-agony through long years. The heart within me, unvisited by any heavenly dewdrop, was smoldering in sulphurous slow-consuming fire. Almost since earliest memory I had shied no fear; or once only when I murmuring half audibly recited Faust's death-song, that wild *Selig der, dessen in Siegesglanze findet*, Happy whom he finds in battle splendour, and thought that of this last friend even I was not forsaken, that destiny itself could not doom me not to die. Having no hope, neither had I any definite fear, were it of man or devil: I, often felt as if it might be solving could the arch-devil himself, though in Tartarean terror, but rise to me, that I might tell him a little of my mind. And yet, strangely enough, I lived in a continual indefinite pining fear; tremulous, pusil-

lunimous apprehension of I knew not what. It seemed as if all things in the heavens above and the earth beneath would hurt me; as if the heavens and the earth were but boundless jaws of a devouring monster, wherein I, palpitating, waited to be devoured. Full of such humour was I one sultry dogday after much perambulation toiling along the dirty little *Rue St. Thomas de l'Enfer* in a close atmosphere and over pavements hot as Nebuchadnezzar's furnace; whereby doubtless my spirits were little cheered; when all at once there rose a thought in me, and I asked myself: "What art thou afraid of? What dost thou fear? What a coward, dost thou for ever pip and whimper, and go cowering and trembling? Despicable biped! what is the sum total of the worst that lies before thee? Death? Well, death; and say the pangs of Tophet too, and all that the devil and man may will, or can do against thee! Hast thou not a heart? canst thou not suffer whatsoe'er it be; and as a child of free dom, though outcast, trample Tophet itself under thy feet, while it consumes thee? Let it come, then, and I will meet it and defy it." And as I so thought, there rushed like base far away from me forever. I was strong; of unknown strength a spirit; almost a god. Ever from that time, the temper of my misery changed; not fear or whining sorrow was it, but indignation and grim fire-eyed defiance.

Thus had the everlasting No ('das ewige Nein') pealed authoritatively through all the recesses of my being, of my Me; and then it was that my whole Me stood up in native god-created majesty, and with emphasis recorded its protest. I touch a protest, the most important transaction in my life, may that same indignation and defiance, in a psychological point of view, be fitly called. The everlasting No had said: Behold, thou art father-to-utmost, and the universe is mine (the devil's); to which my whole Me now made answer: I am not thine but free, and I ever hate thee.

It is from this hour I incline to date my spiritual new birth: perhaps I directly thereupon began to be a man.

### CHRISTIAN MISSIONARIES AND THEIR ATTITUDE TO HINDUISM.

If India accepts Christ, we do not think that will please Christian missionaries. What they wish us to do is not to accept him, but to accept him in the shape of one of the thousand and odd isms that beautifully redeem the monotony of a church militant in England. If one were to say—"I have accepted Christ. I believe him to be the son of God and obey in its entirety the plan of salvation taught by him," it would not, perhaps, be palatable to a Christian missionary unless he coupled with it another assertion to the following effect:—"I believe him not only to be divine, but as divine as the church to which you belong." So that it is not only Christ, but Christ and Methodism, Christ and Anglicanism, Christ and Presbyterianism, Christ and Catholicism, which our Christian well-wishers would have us assume. Not Christ only, but Christ *plus an ism*. A Anglican clergyman told one of our friends the other day that if the Brahmos were to accept Christianity, they should not increase the sects, already numerous, of Christendom, but join one already existing, even the Church of England. Now without proceeding to criticise the claims of any particular church, let us say that this preaching of rival systems is injurious to the interests both of the preachers and those to whom they preach. Disguise it, however, as they may, shop-jealousy is a very disagreeable feature of Christian churches in these days. The bitterness with which a high-church man looks down upon the dissenters is something that is very disagreeable, while the patronising way with which the latter speak of the former is often amusing. In private conversations missionaries take care to assure us that there is no hostility between one church and another; but however

well-grounded in theory, the assertion is never seen true enough in practice. We should not have dwelt upon this subject long, had it not been for the purpose of informing our friends of the great mistake under which they labor of supposing that it is possible for them to engraft upon the Indian soil an exotic which, in the shape in which it is presented, is certainly not very attractive to the ordinary Hindu. We may believe it to be possible to make the Pacific Ocean islanders converts to one or other of the numerous forms of Christianity; it is possible that the aborigines of India will without much thinking agree to be Christians; but to confound Hindus with savages is a mistake, and to think that the former will unhesitatingly submit to be dictated to from London is a greater mistake still. No doubt the fact of Englishmen being our conquerors has made the delusion possible that since we are compelled to accept European civilization, we must needs accept European Christianity as well. Not a bit. In the scale of nations, India has an individuality as marked as Palestine, Greece, Rome and Egypt had in days of yore. Whenever Christianity went to any of these countries, it received a character peculiar to that land. The Jews gave a cast to the religion which differed from that given by the Greeks, and Greek Christianity was as different from the Latin as the latter was from the Christianity of the Alexandrine schools. Each of those countries had a type of thought peculiar to itself, and it lent that type to religion. In that case why should not India lend its own type to the religion of Jesus Christ? Much as European scholars have done to elucidate the literature and philosophy of this country, we are surprised that so few of them have taken care to understand the spirit of Hindu religions. A large portion of the criticisms they receive is superficial. It is a fashion, for instance, to deery Hindu faith as idolatry, and that sweeping condemnation is intended to serve as an ample pretext for overlooking or rejecting its merits. Those who dive deep, however, come to quite contrary conclusions. The best thoughts of all ages, nations, and creeds are to be found in the Hindu *shastras*. The best of men have flourished in this country, and the best of institutions have been given by them to the people. Our religious books are as full of devotion and piety as the scriptures of other nations, and so far is this excellence admitted that some of the best known utterances of the Bhagavatgita are, with a wonderful inconsistency, referred to Christian influences. Now, how are we to account for so much that is good on the supposition that everything in Hinduism is filthy and idolatrous? Can an institution so bad bring forth fruits that are so good? The mild Hindu laughs at the superiority so uniformly assumed by European missionaries, and cannot help asking them to reconcile their assertions with the excellences which Hinduism really possesses. The fact is that beneath the awkward and ungainly surface of Hindu religions, there runs a current of spirituality which is yet too deep for criticism. The devotion which it fosters and the piety it produces, are often carried to a superlative extent, and the thoughts which these together give birth to are as striking as they are original. To say that a people so far advanced in religious culture, should accept European Christianity in its entirety and consent to give up its best things in obedience to what foreigners say, would be to commit an enormous mistake. You



may prevail upon a savage who has no clothes to use European coats and pantaloons; but no amount of argument will prevail upon an entire nation, unless beamed and degraded, to eschew its own dress, especially when that dress is such as the climate or social customs justify. Just so with the religion of the Hindus. It may be altered or modified; the spirit of the age may reform it and science may in time get reconciled to it. But while Hinduism has to receive much, it has to give much also. Christianity will influence Hinduism, and Hinduism will also influence Christianity. Christ will be Indian, and India will be Christ's. That is the spirit which, in our opinion, should influence those who are trying to get the prophet of Judea better understood and better appreciated by the people of India.

### OPIMUM TRAFFIC IN BURMAH.—A FRIGHTFUL PICTURE.

—O—

MR. AITCHISON's minute on the consumption of opium in British Burma, very recently published in return to an address of the House of Commons, dated the 7th April 1881, is an eloquent document, revealing both the wisdom and benevolence of a ruler who has the welfare of many millions of subjects at heart. British Burma has had many excellent rulers, but none so specially alive, we think, to the duty of keeping up the moral tone of the administration. Mr. Aitchison in this sense may be regarded as a model ruler—one of that class of statesmen who, beginning with Lord Lawrence, have done justice to the civilizing mission of England in the East. We remember how, at the very beginning of his administration, he took up one of the nastiest questions that Anglo-Burmese society had to deal with, and he took it up with a degree of boldness which showed that he consulted the honor and goodname of his countrymen in a land where morality had sunk very low. And the minute before us reveals the same anxiety for the honor of England in a matter which affects the spiritual and moral well-being of the millions under his charge. In this respect his policy with regard to opium provokes a comparison with that pursued in Bengal these four years with regard to spirituous liquors. Whereas in Bengal, the cry has been for more liquor and more liquor shops, Mr. Aitchison firmly believes that in Burma opium shops should be closed as much as possible, and the people delivered from the grip of one of the most ungainly monsters that the British have given birth to in this country. And whereas in Bengal the cry has been for more revenue out of the sins of the people, Mr. Aitchison believes that Government should stop the sale and importation of opium, though the revenues suffered by the process. We shall give here some of the deplorable facts and figures disclosed in this excellent minute. We learn, for instance, that in British Burma the effect of opium has been the same upon the people that wine has upon the people of this province. Only substitute wine for opium, and the passages quoted below will faithfully picture to us the condition of Bengal:—

The Chinese population in British Burma, and to some extent also the immigrants from India, especially Chittagongians and Bengalis, habitually consume opium without any apparent bad effects; those of them who have acquired the habit do not regularly indulge to excess. With the Burmese and other indigenous races the case is different. The Burmese seem quite incapable of using the drug in moderation. A Burman who takes to opium smokes habitually to excess. The

habit once acquired can rarely, if ever, be broken off; and this infirmity of temperament is pandered to by the dealers in opium, who tempt young and respectable men to their ruin by giving them opium for nothing, well knowing that the taste once acquired will be habitually indulged.

We are told next what the effect has been upon the character of the people:—

The papers now submitted for consideration present a painful picture of the demoralisation, misery, and ruin produced among the Burmese by opium smoking. Responsible officers in all divisions and districts of the province and Natives everywhere bear testimony to it. To facilitate examination of the evidence on this point, I have thrown some extracts from the reports into an appendix to this memorandum. These show that among the Burmese, the habitual use of the drug saps the physical and mental energies, destroys the nerves, enfeebles the body, predisposes to disease, induces indolent and filthy habits of life, destroys self-respect, is one of the most fertile sources of misery, destitution, and crime, fills the gaols with men of relaxed frame predisposed to dysentery and cholera, prevents the extension of cultivation and the development of the land revenue, checks the natural growth of the population, and enfeebles the constitution of succeeding generations.

And for this state of things the British Government have for a long succession of years been solely responsible. Opium is the pet child of Indian finance, and behold the ravages it has committed—ravages which only the moral courage of an exceptionally gifted ruler has been able to disclose. The population of British Burma was in

1868-69	...	2,395,985
1878-79	...	3,088,902

And the quantity in seers of opium sold was in

1868-69	...	15,637
1878-79	...	46,603

In other words, while the consumption of opium in grains per head of population was in 1868-69 only '94, in 1878-79 it was 217! So great is the demand for the drug that the people would have it at any cost. The licenses sold by auction fetch a larger revenue than the fixed duty upon opium itself which is Rs. 24 per seer. Thus while the fixed duty was Rs. 11,18,464 in 1878-79, the revenue from licenses was so much as Rs. 11,41,753. At this rate British Burma will very soon be at the gate of destruction. "There is too much truth in the allegation," says Mr. Aitchison, "that we are not merely supplying an existing demand, but artificially creating a taste for the drug. However pure our intentions may be, the results are against us, and we shall not escape serious reproach, if we persevere in our present course." Mr. Aitchison says:—

Probably a variety of causes have contributed to the spread of this vice. Burma is intellectually in a transition state. The people are becoming emancipated from many restrictions of their old creed. The inevitable tendency of the education we give, and of the new sense of personal liberty which our Government creates among an Oriental people, is to weaken the sanctions of religious belief and break down the restraints of social customs. Such results ought neither to surprise nor alarm us. However much the old-fashioned among the population may regret it or blame us for it, we can as easily put back the shadow of the sun-dial as arrest the disintegration of old world customs.

That is correct so far as wine is concerned. But opium is not a factor of English civilization, and its reception in Burma is owing only to the pressure of Government demand for money, and its success is due to the vicious tendencies of a people already freed from the restraints of old beliefs. Civilization has many sins to answer for. But we think it disclaims opium as being of too nasty a kind to commend itself to the people at large. As we have said, it is the craving for revenue that is

answerable for this detestable traffic. Moral considerations have never had any influence in framing the views of Government. The apologists for the traffic,—and they are many in India,—never so much as look to the well-being of the people, and yet there has been a whole nation that for years has groined under the vicious system, and not one has so much as cared to hear the groanings. The Native authorities consulted by Mr. Aitchison with one voice denounce the traffic. "Their verdict," as the late Chief Commissioner said, "is not modified by one 'if' or 'but'." "Native opinion," says a divisional Commissioner, "is strongly in favor of reverting to the old Burmese plan of prohibition;" "and no measure" says Mr. Aitchison, "would be so popular with all the respectable and law-abiding class of the population." Mr. Hodgkinson says:—"It may be hard on those addicted to the use of opium that they no longer find their want supplied; some may even die; but when the whole body is suffering from a fatal disease, which may be eventually eradicated by the loss of a member, he would be a poor physician who shrunk from the amputation, and a dishonest physician if he allowed the disease to run its course for the sake of the fees he would receive from the patient." And the Chief Commissioner himself writes:—

Englishmen have a natural antipathy to legislate on questions of morality. But here, the question is not one of better or worse morality, but of the salvation of a whole people from a vice which we have introduced among them, and from ruin, which it is, to a great extent, in our power to retard, if not to prevent. Moreover, the Burmese have been accustomed to be legislated for in this matter. Under the Native rule, opium smoking was an offence against the law as well as against the Buddhist religion. Under these circumstances, it becomes all the more our duty to take precautions that the new liberty which we bring them is not used for a cloak of licentiousness.

After such a remarkable unanimity will Government venture to abolish the traffic? We are afraid it has shrunk from this obvious duty. Our rulers have shown plenty of courage in fighting with their enemies, but they cannot fight with Mammon. We are thankful to Mr. Aitchison for his bold and manly words in favor of repressive measures. No half measures, however, can last in India. In our province Sir George Campbell did something to put down the excesses of the excise policy; but under the present Government the whole thing is remembered as a dream. Liquor revenue is as abundant as ever, and Alkari reports have lost the gloom once imparted to them. If we could have Mr. Aitchison to rule over us after Sir Ashley Eden, the picture might be changed again, and Bengal might yet revert to a good, virtuous policy.

### Brahmo Somaj.

#### ANNIVERSARY OF THE BALASORE BRAHMO SOMAJ.

—O—

[FROM A CORRESPONDENT.]

The 20th July 1881.

THE anniversary proceedings of the Balasore Brahmo Somaj have just been brought to a close. From Saturday last to yesterday, the Brahmos enjoyed the special blessings of God, which came profusely on them during this part of the year. Such days come only once a year, and every Brahmo was on his guard not to let them go without leaving some permanent mark on his mind.

On Saturday evening the Brahmos met in the hall of the *Permit Kothi*, situate in the centre of this town. It was tastefully decorated and illuminated with wall-lamps and a chandelier,



In a congregation of some 30 souls Babu Bhagwan Chunder Dass opened the proceedings of the anniversary with a short address, and conducted the service of the evening.

Sunday was the *Utsab*. In the morning about forty Brahmos mustered in the hall above mentioned, and the conduct of the service, as might be expected, devolved on our worthy friend Babu Bhagwan Chunder. "Living faith in God" was the text of the sermon we had in the morning.

Monday was set apart for *Nagar Sankirtan*. A procession consisting of 50 men started from the place of worship at sunset, and passed through the Motiganj Street, singing Bengali and Urya *Sankirtan*. As it proceeded, it received fresh accessions of sympathisers and visitors, and stopped short at the east end of the street, where Babu Bhagwan Chunder Dass preached to an audience of some 500 men. This open-air address was successful, and the gathering seemed to be deeply affected.

On the evening of Tuesday a General Committee of the Balasore Brahmo Samaj was held.

## Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed., S.M.]

### A REPLY.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—I have just received the *Mirror* of May 22, containing a letter signed "J. D. M." in answer to a letter of mine on Rom. x. 3, which appeared in the *Mirror* of 23rd January last.

I pointed out that the definite article in that verse before the word "son," did not exist in the Greek, but was an insertion of the translators.

"J. D. M." answers this by saying that there is an article before the participle "declared," and seeks to prove that that is the same thing as before the noun "son."

In point of fact it is totally different, for the article before the participle has merely the effect of a relative pronoun. In the same verse there is a similar article before the participle "made," and such article is rightly translated by the phrase "which was made." The same argument by which "J. D. M." seeks to prove that the verse regards Jesus as the only person entitled to be called "son of God," would prove that he was the only person who could be said to be "made of the seed of David according to the flesh." "J. D. M." goes on to say that with greater inadvertence I forgot some other texts. There was nothing in my letter to justify this. I simply commented on "J. D. M.'s" argument on one text, and neither forgot, nor dragged in, any other text. I could well meet "J. D. M." on all his texts, but that would involve a disquisition on the New Testament writings much too long for the columns of the *Mirror*.

Yours very truly

A. D. TISSEN.

40, Chancery Lane, London, June 15, 1881.

P. S.—I may add that the words "which was," occurring before the word "made," are of course understood before the word "declared," and represent the article which "J. D. M." mentions.

A. D. T.

## NOTICES TO CORRESPONDENTS.

*Persons favoring us with communications are requested to write legibly and on one side of the paper only.*

*Unauthenticated communications will not be inserted.*

MOHESH CHAND, RAWUL PINDI.—Somehow or other the publications of the Arya Samaj never come to us. Would you mind sending us any of your journals or pamphlets?

S. R.—Is not a Nababhani, but he does not like the way in which the Brahmo Samaj of India is misrepresented by its opponents. He also speaks of Miss Collet and her sympathisers. As the subject is disagreeable and any remarks made upon it may be misconstrued, we think the best thing would be to let the matter drop.

## Provincial.

### AMARAGARI.

[FROM A CORRESPONDENT.]

WE deeply regret that we are born to live in a neglected quarter. So much so that it has

not been taken notice of as yet by the beloved Church of God; nor even has it been honored by the presence of any of the Apostles of the Church of the New Dispensation.

The Banth-Samitani Sabha (established on the 15th Jaisa, 1236 B.S.) has, during this short period, worked very satisfactorily. Its object is chiefly to expound the principles, ethical and theological, of the Brahmo Samaj.

The Sabha celebrated its anniversary on the 15th Jaisa last. The *utsab* lasted for five days. On the 4th day, a special prayer meeting was held for the local Brahmos. It was well attended. We are striving to have a Mandir built up as early as possible. With hearty thanks to the donors, Babu Fridayath Roy and Yashoda Kumar Boy, we acknowledge that they have consecrated to the future Brahmo Samaj at Amaragari (as there is not an institut-d community as yet) a piece of land of nearly 14 cotas for the Mandir. Its price is 50 rupees or so.

I am happy to say that there is here a Brahmo family, with seven Brahmo friends and sympathisers amounting to upwards of twenty.

## Literary, Scientific, &c.

AN English edition of Jefferson Davis "Rise and Fall of the Confederate Government" will be issued by the Messrs. Longman, of London.

THE "Little Western," which left England a short time ago on her return voyage across the Atlantic, was spoken a few days ago eighty miles W. S. W. of the Scilly Isles. All going on well.

In accordance with one of the last wishes of Mr. Carlyle, a tree has been planted at Haddington on the site of the house where John Knox was born and within sight of the churchyard where Mrs. Carlyle is buried.

THE mountains, south of Kordufan, are reported by a missionary to be inhabited by a very beautiful race of Negroes, who have resisted all efforts of the proselytizing Mussulman. These are sold at high prices, and the slave hunters regard them as a favorite prey.

THE Chinese custom of compressing women's feet has created no little excitement at Harvard College. The Chinese Professor's wife there is subjecting her baby to this national custom, and the cries of the little sufferer are heard day and night. Indeed, it is said that the Cambridge Anti-Cruelty Society intends to interfere.

In Paris the attempted assassination of General Garibaldi has excited universal comment. The greatest possible sympathy has been expressed on all sides for the President and his family; but the Monarchical journals cannot refrain from pointing out to their Radical contemporaries who were so loud in denouncing the evils of an Imperial regime on the occasion of the assassination of the late Czar, that assassination are not wholly unknown under a Republic.

LEBISTER & Co., of London, announce a new series of books under the general title of "English Political Leaders." The first list will comprise twelve biographies, as follows: Peel, Canning, Palmerston, Pitt, Fox, Bellingbrooke, Gladstone, Russell, Beaconsfield, Burke, Melbourne, and Chatham. Peel, by Mr. George Barnett Smith, will appear at once. The sketches will be comprehensive but condensed, and it is hoped to make them useful for general readers.

AN American contemporary finds great difficulty in the use of the editorial "we." It says:—"But, on the assumption that 'we' means the paper, how shall the editor write if he would describe a journey? When he says 'We lunched at the Grand Central Depot' does he mean that *The Christian Advocate* lunched? No, indeed, unless *The Christian Advocate* paid the bill, for a lunch for all the force on the paper would require seats for about seventy-five, if the printers were counted in."

A STATUE of Mr. Gladstone, executed by Mr. Albert Bruce Joy, will very shortly be sent to the

foundry at Thames Ditton, and when cast in bronze will be set up in the East End of London. It is presented to the citizens of London by Mr. Theodore Bryant, of the firm of Bryant and May, and is over 9ft. in height. Mr. Gladstone is represented standing in the act of delivering an address. The costume is the ordinary morning dress of the 19th-century gentleman. The addition of a loose overcoat thrown open in front.

IT is said that a letter, which, if genuine, would be a valuable contribution to the "Junius" controversy, has just come into the possession of an Irishman in Manitoba, a cousin, who is a doctor in the North of London, and purports to be a letter from his grandfather, who was a compositor in the employ both of Woodfall and of the firm that printed the bulk of Sir Philip Francis' acknowledged writings; that he made known his discovery of the identification of the "hands" to Francis, and was bribed to lifelong silence by the payment of a large sum of money, given in annual instalments.

THE Persian *Militär-Wochenblatt*, in honor of the birthday of Frederick the Great, recently published a number of letters, mainly on religious topics, which were originally addressed by that monarch, a century ago, to his brother-in-law Henry, and to the famous encyclopedist D'Alembert. In one of the letters to the French philosopher the king says: "Jesus was a Jew, and yet we persecute the Jews. Jesus was tolerance's very self, and yet we are intolerant. Jesus taught a perfect morality, and yet we do not think of practising it. He taught us not to do as the Councils have taken pains to provide us with plenty. Christ was an Essene, and the morality of the Essenes was very like that of Zeno, the great Stoic. When I defend the religion of Christ I defend that of all the philosophers; but I cast away all those doctrines which have not proceeded directly from him." Frederick at last arrives at the result that the religion of Christendom in his generation was "more like the religion of the Iroquois Indians than the religion of Christ."

## Selections.

### EDUCATION IN FRANCE.—AN IMPORTANT QUESTION DECIDED BY THE SENATE.

[FROM THE "TIMES" PARIS CORRESPONDENT.]

IN Senate yesterday, on the second-reading of the Primary Education Bill, M. Jules Ferry was, to some extent, caught in his own trap. Called on to define the morality to be taught in schools, he stated that it was the morality of duty, that of Kant, that of Christianity, and that of Herbert Spencer, which all admirably led up to the same conclusion, though some started with utility or evolution. He disclaimed the idea of "Godless schools"—a phrase, moreover, which M. Paul Bert denied having used, and declared that the programme of the Supreme Educational Council was a Theistic teaching, the immense majority both of teachers and of the nation being Theists. This fact, he urged, was a better guarantee than any law for Theistic teaching, for if ever the teaching body became Materialists, which could only happen if the society had first become so, no law would guard against a danger deemed by him quite Chimerical. M. Jules Simon thereupon proposed as the logical corollary of M. Ferry's declaration an amendment providing that "that master shall teach their pupils their duties towards God and towards their country" in lieu of words "moral and civic instruction." The Right eagerly withdrew their amendment for "religious morality," and on a show of hands, the Left Centre voting with the Right M. Simon's amendment was referred to the Committee for consideration.

### THE SAME.

[FROM THE "TIMES" PARIS CORRESPONDENT.]

THE 139 Senators, who yesterday carried M. Jules Simon's amendment for teaching duties towards God in elementary schools, consisted of 114 Reactionaries, 25 members of the Left Centre, and 4 of the P. & Left; 10 members of the P.



**Darlington's Pain-Curer** has been found to be a certain cure for Pains in the Backs, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Headache, Toothache, Neuralgia, Colics, Rheumatism, Paralysis, Pains in Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Piles, Ring Worms, Pimples, Freckles, & Eruptions on the skin.



one eternal God, the Father of all spirits, did, indeed, in order to seek and save His lost children, become a man upon earth; and he hoped this all the more on a count of the experience of Mr. Dadoba Pandurang. The East was thus a most hopeful field, and not only India, but Japan, where he knew there were New Churchmen anxious to introduce the writings into that country. India, Japan, the whole world, was going to receive New Church truth by-and-by. They need not reckon upon having to do all themselves, for the Hindu magnates were amongst the most wealthy and liberal in the world. Some years ago, after the report of a medical institution at Bombay for the benefit of the Natives, and then, Sir James J. Jeybhoy rose and offered a sum of £10,000, which he afterwards greatly increased. He (Mr. Presland) remembered the pleasure it gave him as a chairman of the Society at the time to be the first Englishman to read Mr. Dadoba Pandurang's letter, and he trusted that to some future chairman the delight might be given of receiving similar letters containing not only the acceptance of New Church principles, but also that material aid which constituted the sinews not only of war, but of happiness and blessing, on their behalf. He had much pleasure in commending the resolution to their support.—Mr. J. A. Parker, formerly of Calcutta, said it would be unwise for him to content himself with simply seconding the resolution. He believed there were a great many visible agencies that could not possibly be gathered at a distance, but which were all giving a hopeful augury of success. He would just mention two little facts, which carried with them a large degree of significance. They knew that the efforts put forth by the missionaries of the Old Church had been very considerable. None of them could look back upon the labors of such men as Carey, Marshman, and Ward without the deepest respect for the manner in which they had overcome the immense difficulties with which they had met, but he was bound to say that the results had not been commensurate with the efforts put forth. The cause was that the Hindu mind was of a minutely penetrative and logical character. The Natives had a singular power of apprehending truth and of detecting the flaws in an argument, and anything in the nature of a logical absurdity could never find a resting-place in their minds. One of the difficulties of missionary effort in the past had been this logical spirit, which had seen no more difficulty in believing in their three hundred million reputed gods than in three separate persons of the Trinity. Now for the two facts. He had said there was a missionary work going on silent but potent, and he pointed to the locomotive as a powerful missionary. There were five classes on the railways in India—

first, second, third, intermediate and fourth. The Brahmin, blue-blood aristocrat though he was, had very often an attenuated purse, and being desirous of consulting his pocket, was compelled to ride fifth class, and thus to rub shoulder to shoulder with men of the lowest castes in India. This was one of the ways in which the great barrier of caste was being undermined. The other fact was this. When he first went to Calcutta the water was simply execrable, but in course of time Calcutta obtained a municipality, and the first task its members resolved upon was to obtain a proper water-supply. They went practically to work. They tapped the Hugli and laid down a filtering apparatus and a conduit to the city. It unfortunately happened that there resided in Calcutta a society composed of some old ages of the Hindu religion who met from time to time to discuss matters affecting caste. This society decided that no good Hindu might drink the new water without loss of caste. The day came for opening the water works; at first but a few drank, and that but slyly, on the second day some came a little nearer, but on the third the sight of the clear healthy water was too much for them, and they rushed in their thousands to partake of it. These two facts were, he thought, to use the words of one of the New Church Societies, "Silent Missionaries" in India. The resolution was then put and unanimously carried.—Dr. Stocker then proposed: "That the meeting, while recognising the vision of the New Testament now of value of the Re opinion that the ignoring by the published, is of opinion that the ignoring by the Reversers of the plural form of the word 'heaven' in the Lord's prayer is an instance which shows how much the 'I' would have been aided by the possession of the exact information concerning the heavenly word contained in the writings of Swedenborg, which it is the privilege and the office of this Society to promulgate." Dr. Stocker said he desired to speak to the motion with great reverence; for the book, which he held in his hand, the New Testament, had been revised by a company of gentlemen who, as far as their light went, had tried to follow the truth; but there were very many passages in which their translation might have been assisted by a knowledge of the works of Swedenborg.

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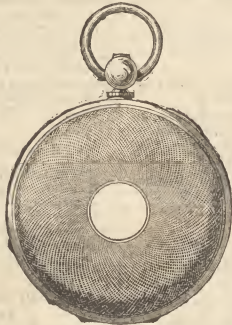
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a-29 20, OLD COURT HOUSE STREET, CALCUTTA.

### NATIONAL BANK OF INDIA, LIMITED

The Bank's present rates of interest are:

On Twelve Months' Deposits 5%

On Six Months' Deposits 4%

Special rates are allowed on Deposits for short periods.

On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

J. CAMPBELL,  
Manager.

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### REDUCTION OF PRICE.

From this date until further notice the price of

### COOK AND CO.'S

### Crushed Food for Horses

Will be Rs. 2/2 per md. Exclusive of bags.

### Crushed Food for Cattle,

Re. 1/10 per md. Exclusive of bags. Chaff  
Re. 1/8 per md.  
1st April 1881.

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[ESTABLISHED 1881.]

### PAWLITT & CO.

MANUFACTURING CHEMISTS, WHOLE-  
SALE AND RETAIL DRUGGISTS,  
AND GENERAL AGENTS.

### PATENT MEDICINES.

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OR

### The only specific for Baldness.

**CURE** Guaranteed. This is the most powerful and potent of all the medicines for Baldness Per bottle Re. 1. Packing As. 8.

### SPECIFIC FOR HYDROCELE.

Prepared from Native herbs, and free from Mercury or other injurious drugs. *Cure Guaranteed.* Generally cures long standing cases within three months.

Price per pot Rs. 2. Packing As. 8.

Beware of another worthless preparation.

### TINCTURA MELIA AZADIRECTAE

(Tinc. of Neem.)

This preparation is new in the medical world and is the surest and safest specific for Malarious and Periodical fevers, Spleen, and Liver affections, Swelled Limbs, General Debility, Indigestion, &c.

Per bottle Rs. 4 and 2. Packing As. 8.

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(Oil of Neem.)

This preparation is also new in the Medical world, and is the only specific yet discovered for the cure of Leprosy, other obstinate skin diseases, and Malignant Sores and ulcers.

Per bottle Rs. 4 and 2. Packing As. 8.

### SPECIFICS

FOR

Diseases arising from immoral habits, prepared from the prescriptions of an European Surgeon of great experience. Advice gratis by letter.

Price per each specific Rs. 2. Packing As. 8.

The above medicines are prepared only at our laboratory.

None other is genuine without our unbroken seal on the top.

PAWLITT & Co. beg to state that they have just received fresh invoice of Medicines, Medical, Surgical and Chemical Appliances per S.S. *Camorta*, and they expect soon a further supply per S.S. *Euphrates*.

Chemical appliances according to the text

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Pocket cases " ... 16 to 50

G. S. Catheters, Syringes, Dissecting and Mid-

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varieties and suited to all purposes, Needles, Bis-

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Thermometers;—(Simple, or magnifying or im-

perishable indices) Lactometers, Hygrometers,

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various sizes.

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Inspection Solicited.

Price List on application.

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For detailed particulars see L. S. & Co.'s Illustrated Catalogue which will be forwarded free of expense on receipt of application.

Excellence of quality combined with neatness guaranteed.

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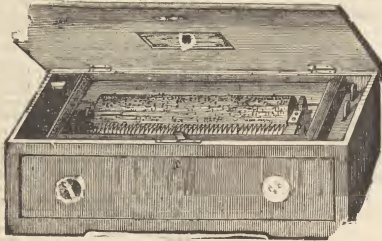


# HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.

## MUSICAL BOXES.

PLAYING  
BENGALIEE AND HINDUSTANEE TUNES.



### Box, No. 1, playing 8 Bengalee Tunes.

No.		
1.	Ragini Saranga	... Tala Madhyamana
2.	Ragini Lum-Jihit	... Tala Madhyamana
3.	Ragini Yogina	... Tala Thunri
4.	Ragini Bibhasha	... Tala Madhyamana
5.	Ragini Bibhasha	... Tala Pat-tal
6.	Ragini Chhayanata	... Tala Madhyamana
7.	Ragini Kedara	... Tala Madhyamana
8.	Raga Nata-Narayana	... Tala Madhyamana

Cash Price, Rs. 150.

### Box, No. 2, playing 8 Bengalee Tunes.

No.		
1.	Ragini Syama	... Tala Pat-tal
2.	Ragini Hamira	... Tala Madhyamana
3.	Ragini Khambaja	... Tala Madhyamana
4.	Ragini Behaga	... Tala Madhyamana
5.	Ragini Chhayanata	... Tala Madhyamana
6.	Ragini Kedara	... Tala Madhyamana
7.	Ragini Iman-Kalyana	... Tala Madhyamana
8.	Ragini Bhupali	... Tala Madhyamana

Cash Price, Rs. 125.

### Box No 3, playing 8 Bengalee Tunes.

No.		
1.	Ragini Gaura Saranga	... Tala Madhyamana
2.	Ragini Gaura Saranga	... Tala Madhyamana
3.	Ragini Bibhasha	... Tala Madhyamana
4.	Ragini Iman	... Tala Madhyamana
5.	Ragini Sobhi	... Tala Thunri
6.	Ragini Megha	... Tala Madhyamana
7.	Ragini Jihit	... Tala Thunri
8.	Ragini Iman-Kalyana	... Tala Madhyamana

Cash Price, Rs. 125.

### Box No. 4, playing 8 Bengalee Tunes.

No.		
1.	Ragini Bhupali	... Tala Madhyamana
2.	Ragini Aruna-Mallara	... Tala Druta-trital
3.	Ragini Surata	... Tala Madhyamana
4.	Ragini Bhupali	... Tala Druta-trital
5.	Ragini Bibhasha	... Tala Surphaktal
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Behaga	... Tala Madhyamana
8.	Ragini Iman-Kalyana	... Tala Druta-trital

Cash Price, Rs. 125.

### Box No. 5, playing 8 Bengalee Tunes.

No.		
1.	Ragini Saranga	... Tala Ekatala
2.	Ragini Purabi	... Tala Madhyamana
3.	Ragini Jangala-Saranga	... Tala Madhyamana
4.	Ragini Iman-Puriya	... Tala Madhyamana
5.	Ragini Behaga	... Tala Chantala
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Yogina	... Tala Madhyamana
8.	Ragini Malasi	... Tala Druta-trital

Cash Price, Rs. 125.

### Box No. 6, playing 8 Bengalee Tunes.

No.		
1.	Ragini Surata	... Tala Druta trital
2.	Ragini Bibhasha	... Tala Chantala
3.	Ragini Behaga	... Tala Chantala
4.	Ragini Behaga	... Tala Madhyamana
5.	Ragini Bibhasha	... Tala Madhyamana
6.	Ragini Hambire	... Tala Madhyamana
7.	Ragini Maligaura	... Tala Chantala
8.	Ragini Karnati	... Tala Madhyamana

Cash Price, Rs. 125.

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19, 20 & 24 MANGO LANE, CALCUTTA.

We undertake to execute orders in the following.

### Stationery.

Commercial and Fancy Stationery. Fancy Articles in great variety kept in stock.

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On valuable Stones, Metals, Ivory, Wood, &c.

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From Letter Press, Litho Press, Copperplate Press and Die Press.

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Both Assam and Kangra Valley Teas.

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### LAXATIVE CORDIAL.

THIS excellent Cordial, being sweet to the tastes is readily taken both by adults and children, it clears the bowels, strengthens and invigorates the entire system, and increases the appetite.

Individuals predisposed to constipation arising from a variety of causes of which the chief are habitual neglect of the act of defecation, either from carelessness or want of time, indulgence in astringent articles of diet, excessive smoking, sedentary habits, especially if combined with much mental work, debility, and want of tone from any cause, will find the above preparation indispensable. It cures long-standing constipation of the bowels, enlivens the spirit, and restores the patient's former good humour by strengthening the nervous system.

Price per 6 oz. bottle, —3s. 6d.  
Apply to

FRAMJEE & SONS,  
11, Bentinck Street.  
And also to the Indian Mirror Office. a-6

NATIVE Princes, Chiefs, Noblemen and Gentlemen, wishing political and other petitions and papers to be drawn up, are respectfully solicited to address themselves in writing to X, care of the Printer,

## PIKEPARAH NURSERY.

Seeds! Seeds!! Seeds!!!

THE Steamer "City of Edinburgh" has brought in the Nursery's usual consignment of American vegetable and flower seeds which are sold here at the following reduced prices. All orders should accompany remittances.

40 varieties of fresh vegetable seeds with several varieties of cabbages, Ole kapee, Phool kapee, Beet root, Turnip and Radish, Carrot, Lettuce, Peas, Beans, &c., &c., in imported packets, with brief instructions for sowing, &c., on each paper of seed at Rs. 6 per packet.

40 do. of do. do. sub-divided and prepared here into packets with all the above seeds but without instruction for sowing at Rs. 5 per packet.

50 do. do. do. ... " 7 "

60 do. do. do. ... " 8 "

30 do. of choice and selected flower seeds received in 30 glass stoppered phials at Rs. 5 per packet.

20 do. do. do. at Rs. 3 per packet.

12 do. only double flower seeds such as double Portulacae, Petunias, —clanthus Damperii, Germanaster, Hecateae, Pinks, —Poppies, &c., &c., at Rs. 3 per packet.

Early and late large headed Cauliflower at Rs. 1 per tala.

Sea Island Cotton seed at Rs. 2 per seer.

Potatoe seed—a novelty—at Rs. 3 per tala.

8 sorts of peas and beans at Rs. 2 per packet. Plants such as Roses of excellent varieties, mangoes of nearly 50 varieties—Crotons, Shrubs, Creepers, &c., &c., are always obtainable here at the lowest prices. Early applications for them or their price lists should be made to me.

Instructions for sowing and planting plants and seeds with every facility can be obtained from the Nursery, entitled the "Krisbi Tatwa" issued in monthly parts in Bengali language. The yearly subscription is Rs. 3-6 or for the parts from last Maug to Pous next. We have finished off the first and the second volumes. For the opinions of the Press and the public, see our price list for plants for 1881 and 1882.

Price lists of seeds is furnished free of charge, as well as the catalogue of plants.

NETTO G. CHATTERJEE,  
Proprietor, Pikeparah Nursery, Calcutta.



THE GREATEST

WONDER OF MODERN TIMES!

## HOLLOWAY'S PILLS

LONG experience has proved these famous remedies to be most effectual in curing either the dangerous maladies or the slighter complaints which are more particularly incidental to the life of a miner, or to those living in the bush.

Occasional doses of these Pills will guard the system against those evils which so often beset the human race, viz.—coughs, colds, and all disorders of the liver and stomach—the frequent forerunners of fever, dysentery, diarrhoea, and cholera.

## HOLLOWAY'S OINTMENT

Is the most effectual remedy for old sores, wounds, ulcers, rheumatism, and all skin diseases; in fact, when used according to the printed directions, it never fails to cure alike, deep and superficial ailments.

The Pills and Ointment are Manufactured only at

533, OXFORD STREET, LONDON.

And are sold by all Vendors of Medicines throughout the Civilized World; with directions for use in almost every language.

Beware of counterfeits that may emanate from the United States. Purchasers should look to the Label on the Pots and Boxes. If the address is not 533, Oxford Street, London, they are spurious.

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# F. W. BAKER & CO.,

**SILK MERCHANTS AND FURNISHING UPHOLSTERERS,**

BY SPECIAL APPOINTMENT TO H. E. THE VICEROY.

We have just received a most extensive supply of all furnishing requisites, and all orders entrusted to us will be most carefully executed.

**SPECIAL TERMS FOR LARGE CONSUMERS.**

**VELVET PILE, TAPESTRY & BRUSSELS CARPETS**

IN ALL THE NEWEST DESIGNS

Made to order in any size at a day's notice.

**PLAIN PURDAH REPS**

IN BLUE, CRIMSON, GREEN AND MAROON,

From Rs. 3-12 to Rs. 5-12.

**STRIPED PURADH REPS**

IN ALL THE LEADING COLORS, INTERMIXED WITH GOLD.

**Tapestry Reps, Billiard-cloths, Curtains, Brass Upholstery, Hassocks, Oil-cloth, &c., &c., &c., &c.**

ALSO A CHOICE SELECTION OF

**MIRRORS & GIRANDOLES**

IN RICH GILDED AND BLACK AND GOLD FRAMES.

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*Provision for Old Age combined with a Provision for the Widow and Orphan.*

## EXAMPLE.

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

*The Same Provision, if commenced*

at age 25, would cost	about FIFTEEN RUPEES a month;
at age 30, " "	about EIGHTEEN RUPEES a month;
at age 35, " "	about TWENTY-ONE RUPEES a month;
at age 40, " "	about TWENTY-THREE RUPEES a month;
at age 45, " "	about TWENTY-FIVE RUPEES a month;

*The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.*

There is an obvious advantage in effecting Investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

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THE CALCUTTA MAGAZINE

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Price Re. 1. Outstation residents may send a rupee's worth of half anna postage stamps in their letters to

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**NO MORE PAINS!!**

**DARLINGTON'S**

**PAIN-CURER.**

**WARRANTED** to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diphtheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

Many of the best Physicians of the day prescribe Darlington's Pain-Curer, in the very worst forms of these ailments, with success.

Pains of every description have been cured by the use of Darlington's Pain-Curer, when all other medicines have been tried without effect.

\* \* The words Pain-Curer and No More Pains!!! are our trade marks.

Per bottle Re. 1, Large size Re. 2, packing As. 8

DARLINGTON & CO.

49, Dhurrumtollah Street, Calcutta.

Beware of a base, worthless, fraudulent, native imitation of Darlington's celebrated Pain-Curer.

CAUTION TO THE PUBLIC. Beware of imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

The Lady Superior of St. Joseph's Convent, Bandora, writes:—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE, Superiores F de la Croix."

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which cannot lapse, and for which a Promissory Note is granted.

N.B.—Every payment of Premium carries its Proportionate value.



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**BUILDERS, ENGINEERS, SCIENTIFIC INSTRUMENT MAKERS**  
AND  
**CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION.**  
No. 63, DHURUMTOLLAH STREET, CALCUTTA.

## Britannia Company's Patent Combined Lathe and Fret Saw.

It is a Lathe, Drill, Fret Saw, Circular Saw, Emery Grinder and Polisher, in one compact tool with heavy Fly Wheel.

The Fret Saw works with a perpendicular stroke, and requires much less power than any other, while the quality of the work is superior. It will cut the most intricate designs in wood up to 1½ inch thick, and is provided with 1 dozen saws.

The Table is adjustable, and drops to enable the Saw to enter another hole, without loss of time.

It has an improved Clip, by which the Saw is instantly fixed, while the introduction of rollers behind the saw prevents breakage.

The adjustable Presser Foot is introduced, and prevents the wood being jerked upwards.

It has a horizontal drill for drilling holes for Fret work.

As a Lathe it is very durable, with planed bed, takes 8 inches by 4 inches between centres, conical Mandri hardened Shaft, 3-inch Face-plate, Driver, 2 Rests, square Thread in Barrel, same as a first-class Engineer's Lathe.

It is provided with an Emery and 2 Buff Wheels fixed on Mandri of Lathe, and by means of which steel, stones, and shells may be polished and tools and knives sharpened.

A Circular Saw with iron table and spindle is fitted to the Lathe.

These Tools are coming into favor for Ladies as well as Gentlemen, and are a most useful and never-ending source of amusement and profit.

Rs. 120

## Treadle Foot Lathe.

A splendid second hand turning Treadle Foot Lathe, with planed iron bed, 3 feet 3 inches long, and 5½ inches wide; with strong cast iron standards, with 5 speed turned Fly wheel, Head and Tail Stocks, with hand rest, 1 iron turned face-plate. 1 centre piece for wood turning, 1 chuck for fixing drill, and 1 brass chuck fitted with 8 screws for small work. 1 compound Slide Rest, with arrangement for turning taper or conical work to any desired angle, and with 6 suitable steel turning tools complete.

Rs. 150.

## The Photo-Chromoscope

Utilises the Magic Lantern slide all the year round. Adds to any glass transparency *Nature's beautiful tints*. *Charming dioramic effects* are produced. Never fails to please.

Rs. 25.

## Woodbury's Patent Scepticon.

A new and improved form of Magic Lantern, specially suited for Drawing-Room Entertainments. Schools, Exhibitions, &c.

The Scepticon is always ready at a moment's notice, a match is applied to the lamp, and after a few seconds, the wicks can be turned up to the right height, and all is ready. When the entertainment is concluded, the wicks are turned down, the flame blown out, and the instrument put aside for the next occasion.

Scepticon price...

Rs. 80.

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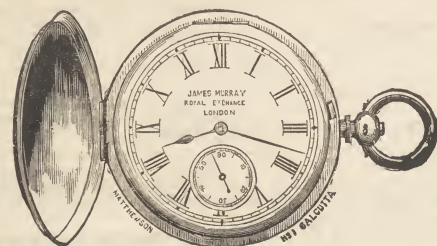
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THE WATCH OF THE AGE  
REQUIRES NO KEY  
Being a half chronometer can be  
depended on in any climate  
GUARANTEED



For 2 years  
Manufactured expressly for  
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OF 18, CANAL GOLD  
Strong Garrison tuning forks, plated,  
compensation, balance, keyless, 350 0 0  
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## SILVER WATCHES.

Silver hunting engine turned case English lever watch with gold balance

Do.	do.	a better quality	...	...	Rs. 52 6
Do.	do.	¾ plate English movement gold balance	...	...	80
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**R. N. MATTHEWSON,**  
JEWELLER & WATCHMAKERS, WOOD ENGRAVER & DESIGNER  
WOODCUTS OF BUILDINGS, MACHINERY, &c.,  
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CHEMICAL WORKS,  
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**A**IDS, Ethers, and other Chemical Preparation used in Medicine, Photograph and the Arts made at these Works and supplied to wholesale purchasers.

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Ether and Ammonia for Ice-machines.

Spirit of Wine, pure, Methylated and Cutchicened.

Carbolic Acid, Chloride of Zinc, other Disinfectants.

Lists can be had on application.

TERMS CASH.

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DAVID WALDIE,

## IMPORTANT NOTICE! IMPERIAL DRUGGISTS' HALL.

No. 32 & 33, College Street, Calcutta.  
The undersigned respectfully beg to bring to the notice of their friends and the public in general that they have just landed S. S. City of London and Chybasa a further supply of fresh ordinary drugs, and best chemical preparations from Messrs. Herrings & Co. and genuine patent medicines from their celebrated makers; as the stock is too numerous to detail they solicit an early inspection, and kind patronage.

Prescriptions carefully dispensed, and medicine chests fitted up with neatness and despatch.

Mossil orders promptly attended to on remittance of cash or a respectable reference in Calcutta.

Terms moderate.

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CHUCKERBUTTY, SAIN & CO.

ESTABLISHED 1846.

**THE DRUGGISTS' HALL,**  
35-36, College Street,  
CALCUTTA.

Fresh consignments to hand ex S. S. "Eldorado,"  
"Buckingham," "Korbel," "Manora" and  
"Banora."

CASH RATES.

## PATENT MEDICINES.

### Maltine.

"WHEAT and OATS are especially rich in muscular and fat producing elements."—*Liebig*.  
Maltine will increase both weight and flesh in most persons of thin habit.

Maltine is particularly recommended for delicate females, and for weak and debilitated children and infants.

Maltine is especially recommended for deficient lactation, and for mothers whilst nursing.

Maltine is the most important combination in use for constipation.

Maltine is entirely free from all products of fermentation, such as alcohol and carbonic acid gas.

Maltine is very palatable and pleasant, and will be readily taken by the younger child.

**Dr. Dunbar's Alkaram or Anti-Catarrh Smelling Bottle.** A safe and speedy cure for Hay-fever, colds in the head and sore throats. It contains no narcotics and never produces any unpleasant effects. Full directions for use and testimonials accompany each phial.

Price Rs. 3 per phial. Packing 4 As.

Oil of Cashew (Ansaard Occident.)

The Beaupethay Remedy for Leprosy.

The oil of Cashew-nut is applied, by means of a small piece of sponge, to the diseased parts. The effect of the oil is to produce, after from twelve to twenty-four hours, vesication. The skin should, if possible, not be broken, and the exudation should be allowed to remain and dry on, so as to form a crust. In about ten or twelve days, this will fall off, leaving the skin clear, and free from any ulceration underneath. If the parts are numbed, but not completely anesthetic, sensibility will in general be completely restored by the first application; if the anesthesia is complete, it may require two or three applications to restore it. his latter number suffices in a case where anesthesia had existed more than four years.

Price Rs. 3 per phial. Packing 4 As.

**Leath and Ross's Phospho-Muriate of Quinine.**

Recommended in Debility, Lassitude, Disinclination for work, loss of memory, loss of, or variable appetite, Nervousness, Tremulousness and general relaxation of the system.

Price Rs. 2 per phial. Packing 4 As.

Leath and Ross's Neuralgia for Neuralgia, Tic Dolorux, Sciatica, Rheumatism, Lumbago, and all kinds of nerve-pains.

Price Re. 1 per box, and Packing As. 2.

W. F. SMITH'S PILE POWDERS,

AN INVALUABLE SPECIFIC

For the Cure of Piles and Prevention of Fistula.

They claim the merit of totally removing all pre-disposition to Piles or Fistula, and in actual cases of the former, however severe, of completing a cure more rapidly and with greater safety than any preparation hitherto introduced.

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PROPRIETARY MEDICINES.

BLISS'S PER PHOSPHODINE

**A Safe and reliable Phosphoric Remedy**

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This compilation gives us at a glance the histories of both England and India. For ready reference this sheet is most useful, and we can safely, therefore, commend it to Students and Teachers.—*Indian Daily News*.

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# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE,

VOL. XXI.

CALCUTTA, SUNDAY, AUGUST 7, 1881.

NO. 184

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Education.	

## Telegraphic Intelligence.

### REUTERS' TELEGRAMS.

#### THE IRISH LAND BILL IN THE HOUSE OF LORDS.

LONDON, 5TH AUGUST.

This evening the House of Lords is debating on the Irish Land Bill in committee. The Government has accepted an amendment virtually exempting estates managed upon the English system. Several amendments have been adopted against the Government, and six clauses have been already passed. The House then adjourned.

#### LORD ROSEBERRY.

Lord Roseberry has been appointed Under-Secretary in the Home Department.

#### ZULULAND.

The *Standard* publishes a telegram stating that John Dunn has routed Sememia and his partisans in Zululand.

#### FROM THE PRESS COMMISSIONER'S OFFICE.

#### FURTHER ACCOUNTS OF THE ACTION BETWEEN AYUB AND THE AMIR'S FORCES.

SIMLA, 6TH AUGUST.

Further accounts of the action at Karez-i-Atta have been received at Chaman. It is said that at the beginning of the fight the right wing of Ayub's force was completely defeated and driven off the ground, and that some of his baggage was plundered. The defection of the Khanabad regiment decided the day. Sirdar Mahomed Hashim Khan has been made Governor of Candahar. All is quiet there and about Chaman.

## Editorial Notes.

The man who tried to assassinate President Garfield says:—"I am a lawyer, theologian, politician." What an odd combination:

We observe that the Rev. Dr. Murray Mitchell has been appointed Dean of the Faculty of Arts of the Bombay University. So Dr. Mitchell appears to have again chosen Bombay for his field of work.

A WELL-INFORMED writer in the *New York Independent*, whose article on the assassination of Abdul Aziz we extract elsewhere, brings out the ugly fact that the British Ambassador at Constantinople took a prominent part in the conspiracy against the late Sultan? Is that true?

A LETTER has been received from Professor Buhler, addressed to the Vice-Chancellor of the Calcutta University, stating that Professor Jolly would be willing to come to India and deliver a course of lectures in connection with the Tagore Law Fund during the Session of 1882-83.

THE Oxford Mission proposes to publish at intervals of about a month a series of papers on subjects of interest to Churchmen, and especially to missionaries in India. The first series will consist of twelve numbers. Among the subjects that will be taken up is one thus worded—"Brahmoism—Is it for or against Christianity?" The list of contributors includes many influential names both in India and in England, among others the Bishops of Calcutta, Bombay, Lahore and Colombo.

It is not given to many men, says an English paper, to have their effigies carved in marble and placed in St. Paul's Cathedral during their lifetime. This proud distinction has fallen to Mr. Ayrton, formerly Commissioner of Works. He had a dispute with the late Mr. Alfred Stevens, the sculptor of the monument to Wellington, in St. Paul's, and Mr. Stevens took his revenge by making the face of falsehood in that work represent Mr. Ayrton.

ONE of the members of the Oxford Mission is in the habit of putting on Native dress, consisting of a *dhuti* and a long overcoat. Thus dressed he goes to visit his Native friends. We need not say that his appearance causes among them a great deal of interest, and certainly draws the affection of them all. The missionary who has shown so much moral courage, is also a great lover of children. While walking on the streets, he would be seen accosting a rugged boy and embracing him heartily. His loving nature has endeared him to many of our countrymen.

THERE is at last some hope that that most shocking and scandalous piece of legislation known by the name of the Contagious Diseases' Act, will be repealed or materially altered in England and France. The recent meetings of the General Federation for the Abolition of the Government Regulation of Vice made very manifest that the present laws are mainly for the gratification of the most atheistic and immoral populations of the cities of Europe. This feeling is gaining ground even in France, and may lead to the abolition of the system in Paris. In England a monster meeting was lately

held at St. James's Hall. There was a large and influential attendance, says the *Christian*, including foreigners and English Mayors, and the tone of feeling was deep and strong. These two things must be observed: the continental authorities will move in the direction of repeal if England does; but the governing power in England will not abolish the existing system unless there be strong pressure from without. The responsibility in regard to united, national, business-like, and vigorous action should be felt to be imperative. In Calcutta also, we are glad to be told, there will be a slight move in the direction. When will the Act be repealed? Christianity asks—When?

THE *Indian Churchman* publishes the statistics of the Christian population of Calcutta as disclosed by the late census. The following table gives the particulars:—

Roman Catholics	... 11,095
Church of England	... 8,768
—Scotland	... 1,869
Baptists	... 857
Methodists	... 692
Independents	... 230
Other Dissenters	... 116
Lutherans	... 329
Armenians	... 649
Greeks	... 333
Other Christians, sects not specified	... 5,662

Total professing Christians ... 31,400

Unitarians & Theists ... 29

Agnostics ... 49

Total ... 73

The above includes Natives, Eurasians and Europeans. The Roman Catholics, as was to be expected, heads the list. Next comes the Church of England, and next still the Church of Scotland. The number of Unitarians and Theists is only 29, while Agnostics cannot muster more than 49. We are afraid, however, the number of Agnostics includes only those who boldly give themselves out as such. There are many secret unbelievers whose number no census can disclose.

THE annual meeting of the Victoria Street Society for the Protection of Animals from Vivisection was held at Lord Coleridge's residence, Sussex Square, Hyde Park, on a recent Saturday, the Earl of Shaftesbury presiding. The annual report spoke of the progress of the Society, and the satisfactory condition of its finances. Cardinal Manning, in moving its adoption, renewed his previous declaration that he would do his utmost towards putting an end to what he believed to be a detestable practice not attended with scientific results. A resolution to the effect that vivisection is a scientific blunder and a moral offence, and ought to be totally abolished was agreed to, as also one moved by Lord Coleridge, declaring that the meeting cordially adopted Sir Bardley Wilmot's bill for the total abolition of vivisection. The *Spectator* which is a stout anti-vivisectionist,



calls this resolution a blunder, because it condemns vivisection wholesale. According to this journal, it ought to have recognised certain exceptions. That is one of those half-and-half temporising policies with which we can have no sympathy. If the practice of torturing animals is morally wrong, why recognise any exceptions?

The following letter of Rajah Ram Mohun Roy, addressed to Lord William Bentinck, will be read with interest:—  
To—The Right Hon'ble Lord William Cavendish Bentinck.

My Lord,—From the kindness I have so often experienced from your Lordship, I trust to be pardoned for my present intrusion in a matter solely concerning myself, but in which your Lordship's condescension has induced me to persuade myself that you are pleased to take some interest. Having, at length, surmounted all the obstacles of a domestic nature, that have hitherto opposed my long-cherished intention of visiting England, I am now resolved to proceed to that land of liberty by one of the vessels that will sail in November, and from a due regard to the purport of the late Mr. Secretary Sterling's letter of 15th January last and other considerations, I have determined not to appear there as the Envoy of His Majesty Akbar the Second, but as a private individual. I am satisfied that in thus divesting myself of all public character my zealous services in behalf of His Majesty need not be abated. I even trust that their chance of success may be improved by being thus exempted from all jealousy of a political nature to which they might by misapprehension be subjected. As public report has fixed an early day in October for your Lordship's departure to examine personally into the condition of the inhabitants of the Upper Provinces, I take the occasion as the last that may offer in this country for the expression of my sincere wishes for your Lordship's success in all your philanthropic designs for the improvement and benefit of my countrymen. I need not add that any commands for England with which your Lordship may honor me, shall receive from me the most respectful attention, and I beg to subscribe myself your Lordship's most humble and grateful servant, (Sd.) RAM MOHUN ROY, September 29th, 1881.

We have received a copy of one of the anti-opium tracts issued by the Anglo-Oriental Society for the Suppression of the Opium Trade. The number before us contains the opinions of a Chinese gentleman, resident in London, representing as he does the views of the majority of his countrymen on the subject. It is our opinion that in estimating the moral view of the traffic we should not allow ourselves to be blinded by the selfish theories of Government, but hear what the people affected have to say on the matter, just as Mr. Aitchison heard the opinions of the Natives of British Burma before submitting his scheme for the regulation of the trade. It is in the fashion with those who justify the traffic to say (1) that, if Government ceased to grow poppy, the Chinese people would die, because having habituated themselves to opium, they would find a great difficulty in living when the obnoxious drug is suddenly withheld from them, and (2) that in that case another Government or the Chinese Government itself would begin to cultivate the drug for the people. But the Chinese gentleman says in the pamphlet before us that both

of these assumptions are unfounded. He says:—

The moral sense of the whole people of China, whether addicted to the vice of smoking opium or not, is with the Government in condemning the pernicious traffic in opium, deploring its evils, and sympathizing with the Government for their past attempts to 'cope with it.' Therefore, I have no doubt that if the Chinese Government were relieved of the obligation imposed by the Tientsin Treaty regarding opium, they would not only be able to deal with the opium question effectively, but would receive the warm support of their people.

Again:—

Ever since the introduction of opium into China, its use, though it has become very prevalent, has never been recognised, nor has its cultivation been sanctioned; on the contrary, the Chinese Government have not been slow in condemning its evils, and the edicts fulminated from time to time against its cultivation are still in force. If there is any doubt upon this subject I would refer the reader to the strong remonstrance sent in 1869 to Sir R. Alcock, then Her Majesty's Minister in Peking, by the Chinese Foreign Board regarding opium, and also to the deliberate opinion of that gentleman, expressed at a meeting of the Viceroy of India in Council held on the 14th of February, 1870. In answer to questions put by the Viceroy and others, Sir R. Alcock said he had no doubt that the abhorrence expressed by the Government and people of China for opium, as destructive to the Chinese nation, was genuine and deep seated, and that they would be ready to enter into an agreement for repressing the growth of poppy in China.

As regards the assertion that the habit of opium-smoking is irremediable, the following good story is told by the writer:—

Some years ago a well-to-do Chinese, who was an inveterate opium smoker, and who had, in consequence, become very thin and delicate in health, was convicted of a crime in Hongkong, and sentenced to a long term of imprisonment. When the sentence was passed on the offender, all his friends and relatives predicted that if ever there should be a man who would die from deprivation of opium, that man certainly would, because he had been in the habit for the past ten years of taking an allowance of five or six mace weight every day, and even when he happened to have a less quantity he felt languid and sick. However, their fears were proved to be groundless, for he underwent his gaol discipline pretty fairly, though he was sick for some time in gaol; and when he came out he was healthy and strong, and in fact, became physically speaking, an altered man. On being joyfully asked one day how he liked the gaol he had been in, he replied, "For one thing I like it very much; it has cured me of the confirmed habit of smoking opium. I wish all you opium smokers would go there too, for it would do you good."

#### NATIVE CHRISTIANS AND BRAHMOS.

We read the other day in the *Indian Christian Herald* an article conceived in an excellent spirit on the New Dispensation, and we must say we were considerably gratified by the perusal. Not that we agreed with the opinions set forth by the writer. Perfect agreement in opinion in matters concerning different schools of thought is, perhaps, not to be looked for so early. What pleased us in the article was its friendly tone, the appreciation it indicated of our sincerity, and the hope devoutly expressed that this appreciation might result in golden fruits hereafter. In one sense this approach to friendliness on the part of the writer is remarkable; for among all the opponents that the Brahmo Somaj of India had to deal with during the fifty years of its career, the Native Christians were, we are afraid, the bitterest and most uncompromising. Misrepresentation and misunderstanding have formed the constant food of all the writings and utterances which have proceeded from the Native Christian church in India. Our constant surprise was always how we could be so much misunderstood. We were not Christian, nor were we anti-

Christian. On the contrary, we have ever been the staunchest admirers of Christian missionaries. Why were we then misunderstood? What was there in our numerous publications which justified such an exclusive attitude of hostility towards us? Of course, we criticised Christian doctrines, and sometimes exposed Christian inconsistencies. But are not differences to be allowed, and could there be no honest differences of opinion even while the hearts reciprocated good wishes? To speak the truth, this mutual misunderstanding staggered us often, and we confess we are sick of it. We cannot afford to remain unfriendly for a moment longer, and it is, therefore, that we hail any attempt at a reconciliation between two of the most advanced communities in India. With Hindus, let us say, a better understanding has been reached. Many of our orthodox countrymen welcome us as 'friends,' and in spite of differences they treat us well. Should there be hostility only between Christians and Brahmos? No; the reproach should be wiped off. Let us understand each other better, and agree that, though we may disagree in points of doctrine, we are friends and workers in the same field. We are glad that a new influence has obviously begun to work upon the Native Christian community—an influence which educated thought, sound culture, and deep devotion have served to deepen. There are men in that community of whom any community may be proud—earnest souls and zealous workers for the regeneration of the country. These have now come to the front, and begun to take their rightful places as leaders of the community. We welcome them, and hope that with their advent will begin a new epoch in the social and religious history of India.

#### TRUE CONVERSION.

Those missionaries who boast that they have made so many thousand conversions in a year often amuse us by their simplicity. Is it true that a single soul among them has been converted? What they mean, perhaps, is that they have brought so many men under Christian influence. But to say that they have been converted is to assert a miracle which we may take leave to discredit. Missionaries of every cause should remember the truth of what we say. The history of an individual conversion is a history of God's grace, of total regeneration and the annihilation of self, and it is a history most interesting by far of any that comes within the range of one's reading. The conversion of such a person as St. Paul, for instance, and St. Augustine is more interesting than the volumes of annual reports which missionary societies submit to their constituents. And what does the conversion of St. Augustine indicate? It indicates a mother's life-long prayer for her son's salvation, anxieties of the most crushing description and anguish of the keenest type. It shows a mother gone mad for her prodigal son, soliciting every divine and holy man she comes across to exert their good offices on his behalf. A life spent in agony and prayers was the price with which her son purchases his salvation. And does a missionary do as much for those whom he converts? Alas! Conversion has degenerated in these days. A conversion means so much speechifying on the part of a missionary, so much pamphlet-writing, a solitary prayer or two perhaps! but nothing more. It does not mean the regeneration of the inner man. If so, how



worthless the ordinary history of conversions. Many of the missionaries of the Brahmo Somaj of India are at the present moment away from the capital, preaching the New Dispensation in the presidency and provincial towns. Have they also the same tale to tell in connection with their labors? Are their converts of the same type? We hope not. Let it be well known that a single real convert is worth more than thousands of nominal Brahmos who may be attracted to our church, and that to make one such convert costs more efforts, more prayers, more blood even, and not certainly more money than the expensive conversions we ordinarily hear of. The New Dispensation wants real converts, and if our missionaries cannot produce any such, their exertions must be considered as failures, and the New Dispensation itself a disappointment. Those apostles who have gone abroad to preach, should give up the ordinary methods of preaching. They should consider that lectures are not the whole duty of a preacher. Much study, much devotion, much self-surrender and much self-sacrifice are required of them. Constant stay in one place, constant ministration to people's wants, a life of the utmost simplicity, prayerfulness and devotion—these are also required of them. They should never be expensive, but depend upon the Lord for all the necessities of life. Above all their life should be exemplary and illustrative of the truths which they preach. A good life is a better and more successful proselytiser than the most eloquent words that may pass from your lips. A life, holy, meek and forgiving is the life that Christ led in this world, and is the life that has been converting sinners these eighteen hundred years. Asceticism should also be one of its marked characteristics. We know that our missionaries are the most welcome of guests in many houses, and when they come to a place, they are right royally fed and entertained. They should do as much as they can to discourage this demonstrative friendliness. A missionary has not many wants. He receives no fees, accepts of no salary; but comes to prepare, the best offerings of the heart—offerings to be placed at the service of the Lord. When thus prepared and thus equipped, a missionary should speak straight to the heart, and his success will be instantaneous. Conversion in its true sense is the result of these simple missionary efforts, aided by God's grace.

### ORTHODOX THEISM.

We observe that the third edition of Miss Cobbe's "Alone to the Alone, Prayers for Theists by Several Contributors" is out, and in the preface occurs the following striking statement:—"The decade which has elapsed since this collection of prayers was made, has been, to outward appearance, rather one of ebb than of a flowing tide of religious feeling. The high hopes which many of us entertained ten years ago that the 'Dawning Lights' of simple Theism would soon shine visibly more and more unto the perfect day, were doubtless all too hasty for the slow order of Divine things." We are not furnished with the data which justify this gloomy picture of the prospects of Theism. No doubt Miss Cobbe is a better authority on the position of Theism in England than any one else we know of among her countrymen or country-women. Nor are we quite certain whether the gifted authoress wishes

to confine her remarks to her own country, or whether she intends that they should apply to other countries as well. To a certain extent her observations are applicable to Theism in general, and if it be only for the high name of the lady who hazards the opinion, the verdict which she passes upon Theism ought to be carefully studied. Miss Cobbe hopes that the "night of Materialism and Agnosticism" will pass away, and that the sun of Theism will in time be visible on the horizon to dispel darkness and unbelief. So that we may take it for granted that the present inaction of Theism is owing to the spread of unbelief, and that the only remedy for the prevalent disease is prayer. We heartily say *ditto* to this opinion. The eclipse of faith in these days is to be pointed out as the only cause of this decline. The dangerous generalisations of unbelief have clouded men's instincts, and in the darkness of their spiritual depression they have let slip God as well. Our own opinion is that Theism cannot combat atheism so long as it does not become thorough, sincere and uncompromising in its assertions. Understood as an advanced type of thought, it has lost by its so-called progressiveness. An advanced creed is supposed by the world to be far too advanced in every respect. It is supposed to be in advance of every doctrine preached by other religions. "Have you given up the superstitious belief in a next world?"—was the query put to a friend of ours by an English gentleman of the advanced type. So that, according to this gentleman, Theism meant everything that orthodox religion was not. According to him it must be one that has given up the doctrines of prayer, inspiration, providence and immortality, differing from atheism only by the belief in a Supreme Deity. And let us say, if appearances do not deceive us, this is the form of Theism in which it is generally understood by men. Now so long as this is the clearly marked distinction of that religion, we cannot but fear that it will slowly decline as the onslaughts of unbelief become more and more formidable. We do not believe that the religions problem is very clearly understood by Theists. Having cut off the shackles of orthodoxy, they believe that Theism will be every thing that orthodoxy is not. Herein lies their mistake. Of course, the world must have its religion, when the prevalent religions have disappeared; and when we speak of religion, we mean all those deep cravings for the spirit which bind men to the Infinite Father. It will not imply a creed in which God is placed at a convenient distance from us, but one in which the soul will commune direct with the Maker, exchanging all those spirit-conversations which lend sweetness to the life of every religious man. In other words it will mean orthodoxy divested of its supernaturalism or idolatry. Orthodox Hindunism minus its extensive idolatry, Orthodox Christianity minus its supernatural manifestations, will be, indeed, what we understand by Theism. Theism, in other words, is nothing if not orthodoxy. We Theists cannot be radical or revolutionary. Having destroyed superstition we are content with the solid food of orthodoxy. Those who think that, because Christianity has lost its supernaturalism, everything belonging to it must also be given up, are quite mistaken, and those that believe that because idolatry has disappeared, Hindunism must disappear, are equally mistaken. The fact is that when the superstitions or errors have gone away, there remains a solid substratum of spiritual matter to dispense with which would be to dispense with religion itself. We wish

our fellow Theists in England had examined their position a little more carefully. Many of them condemn us, because we speak of inspiration, communion, providence or *yoga*. They seem to think that having given up Hinduism, we should give up these also. Not a bit. Inspiration, communion and providence are the logical necessities of a belief in God. They are the heart's deepest cravings. If we believe that there is a personal God, we cannot but believe that He is accessible to us; and if we believe that He is accessible to us, we cannot but enjoy the blessings of communion with Him. As we have said more than once, we would rather give up God than believe that He is one who is not personally attached to us, and does not dispense blessings upon every human being who craves for His presence. If God does not inspire holy men, why should holy men be holy? Why should they care for religion if the very God of their religion remains distant from them? What is God but the immediate Father, Guide, Instructor and Consoler of men? And what are holy men but those that are filled with His spirit? Certainly our religion is of no importance to us, if the God whom it preaches is not a personal Being, driving away by His presence the sins and impurities men. Theism is, therefore, orthodox in its constitution. It has nothing to do with unbelief. The New Dispensation which is a spectre to many of our fellow Theists in England, is this orthodox Theism, inculcating the doctrines of God, providence, inspiration, prayer, communion, asceticism and immortality, and we know that such a religion is also the giver of salvation.

### THEISTIC AND ATHEISTIC EDUCATION.

THE extracts we published last Sunday on elementary education in France had an interest not altogether local or confined to that country. The question was, whether elementary education in France was to be theistic or atheistic. It was decided at the Chamber of Deputies that it should be the latter; but when it came before the Senate, it received an important modification which rendered the fate of the Bill uncertain. One of the members, M. Delso, proposed that the morality taught in the schools should be religious morality. This, however, was opposed, on the ground that the epithet "religious" would narrow the range of morality. The morality which the Bill proposed to teach in communal schools was, we quote the *Saturday Review*, the essence which underlies evolutionist morality, utilitarian morality, independent morality, the morality alike of Herbert Spencer, of Kant, and M. Jules Simon. "At this point M. Ferry was challenged to say whether this was a morality suited to children, whereupon he substantiated another definition of morality, and identified it with the precepts which we have learned from our fathers and mothers—for example, 'do unto others as you would they should do unto you.' The Right at once objected that this is a commandment of God, and therefore is included in the prohibition of religious morality. M. Ferry replied that it was not forbidden to speak of the commandments of God, and was then asked by the Duke de Broglie whether the teacher might speak of God, and by M. Buffet whether he might speak of duties to God. To this M. Ferry answered, sensibly enough, that France was still in the main a nation of Theists, and so long as the majority alike of parents and



teachers remained Theists, the morality taught in the communal schools would be a morality founded on Theism." We have made this extract to show the extremely unenviable position to which French Republicans have been driven. The impression is general that they are seeking to exclude God from the country, and yet they have not the moral courage to say so openly. Read M. Ferry's lame statement that though France was still in the main a nation of Theists, yet he would object to religious morality on the ground that the expression was unintelligible. Now a religious person would be the last to utter such nonsense, for with all religions men God is a term that possesses a certain meaning, and requires no further definition. We observe that even the nebulous Theism professed by M. Ferry, has drawn down upon him the censure of the atheist party in the Senate. He would have been honorably defeated, they say, if he had not disgraced himself by avowing his belief in God. One thing strikes us as alarming in the present attitude of the unbelieving world. In England, where constitutionalism is a growth of the soil, things are governed by the majority, and there is no danger whatever that a wrong-headed minority should venture to dictate laws to the rest of their countrymen. Hence though there is in England a powerful party of unbelievers, the strong religious element of the community has at all times prevailed. Thus, in connection with instructions in the Board Schools, it was ordained long ago that school managers could direct any religious teaching they chose in their schools, provided they exempted those children from receiving the religious teaching whose parents objected to it. This was a wise compromise. It did not exclude religious teaching at the same time that it asserted a sort of neutrality as regards sectarian education. In France, the case is different. There the majority of representatives are against religion of any kind, while the majority of the people are believers in God—Theists, to speak generally, and Roman Catholics, to speak precisely. When, therefore, the former take it upon themselves to decide whether the country should have the benefits of religion, they evidently do not represent the majority of the nation, and so far have no right to thrust their views upon the people. The action of the French legislators is an example of tyranny—a hateful form of tyranny we should say, because it is the tyranny of the minority. We think the minority have no right to exercise their power over the community, especially when it is seen that between the legislators on the one hand and the people on the other, there lies a wide gulf. We may take an instance in point. The question whether psychology should be studied in the schools in India was brought before the Senate of the Calcutta University some time ago. The large majority of the members were against it. One of them brought forward all the materialistic arguments against it, while many missionaries, we were surprised to see, voted for the elimination of psychology. The latter most probably considered the branch as too difficult for an undergraduate to go through, and hence their vote. But we do not speak of them or of any body else. What we wish to say is that there is evidently a disposition to sacrifice this branch of learning in our University. Many of the members are actuated by all the bias which the present day philosophy has served to create, while there are others whose natural inclinations do not at all tend that way. The question is, are they wise in thrusting their views upon the nation at large? The

Hindus, it is known, are a nation of philosophers, and to attempt to make them a nation of scientists would probably be as successful as if we were to attempt to convert England into a land of *yogis* and *vairagis*. We should in each case study the spirit of the nation before prescribing any study or studies for their benefit. Much has been said of the value of scientific teaching in our schools. That value is never gained. But when we are told that scientific teaching should be at the expense of psychology, we beg to say we can have nothing to do with the proposal. In the first place, we do not believe you can subvert nature. There are many who hold that an exclusive course of science will cure Hindus of their dreamy nature. That is a mistake. We shall remain dreamy to the end of the chapter, even though you give us the best teaching available on science. Philosophy tells us that we cannot upset nature; but we can modify and improve it. Hence when it is in question to expel the dreamy propensities from Hindu nature, we shall say it is not in your power to do so. You may impart a method to them. Hindus may be taught to dream methodically or scientifically. But it will be absurd to say that they will leave off dreaming altogether. It is an agreeable dream to fancy this great nation will one day discard its Shankaracharya and Kapila, its Krishna and Chaitanya, and enthusiastically take to Comte or Huxley, Tyndall or Darwin—to fancy this great country will abolish its *ashrams* and *toles*, and be converted immediately, as by the wand of a magician, into a land of shops and enterprise, where science and utility, profit and instruction will go hand in hand. That is a pleasant dream, we say, but one never likely to be fulfilled. There is a vast storage of spiritual electricity in the nation, and that will carry it through all the stages of civilization destined for it. Our countrymen will remain religious for ever—philosophers for ever. The true work of an educationist should be to make them scientific philosophers or scientific devotees. Add science to philosophy and religion; but never, if you are our benefactors, eliminate philosophy and religion from science.

### Brahmo Samaj.

WE are requested to state that the Rajah of Bijnai has, with his usual generosity, contributed Rs. 200 towards the funds of the Metropolitan Female School.

THE second number of the *Theistic Review* is just out. We regret to say we have received no copy of it yet. The Editor, Bhair Protap Chunder, is at present at Simla, and the *Review* is published at Lahore.

A CORRESPONDENT writes to us to say that Bhair Amrita Lal Bose is working in the Western Presidency with a shattered health. His appetite has been so much reduced that he lives on milk and sago. Further work, we are given to understand, will endanger his health. Our correspondent proposes that the Missionary Conference should recall him to Calcutta, and that Bhair Protap Chunder Mazumdar should relieve him at Bombay.

THE Theists of the age must pause ten times before venturing to marshal themselves in hostile array against the wisdom of Jesus. He never spoke thoughtlessly, nor was he a fanatic whose zeal outran his judgment. His language may be open to objection, for he spoke in parables and metaphors which only the spiritual can understand; but to impute his ethics to a venture to which few are equal. One of the maxims which Professor Newman and others have called in question is the famous ascetic rule, "Take no

thought for the morrow." These words insulate poverty, which is, of course, repugnant to the aristocratic pride and the spirit of Mammon-worship characteristic of the age. Mr. Tyssen sums up the calculating philosophy of the nineteenth century in the antithetical proposition, "We ought to take every thought for the morrow." This is rather bold teaching in condemnation of Christ's doctrine of asceticism. But this boldness is a move in the direction of worldliness and unbelief. It is a drastic rationalism, not Theistic resignation; it is man's reason arguing with Providence.—*New Dispensation.*

### OUR REPLY.

(*New Dispensation.*)

TO our Native Christian brethren in India, our affectionate greetings. We accept your kind words and cordial good wishes with unfeigned gratitude. You are our brethren in Christ. Nay you are unto us the visible tabernacle of Christ in India. Therefore, we love you, and we honor you. And though we differ, you are our brethren. First because you are our fellow-countrymen and kinsmen in the flesh. Secondly, you are kinsmen and co-heirs in Christ Jesus. Therefore, you are doubly dear to us, and we are mutually bound in the lasting bonds of fraternal alliance and spiritual fellowship. We only trust and pray that the Merciful Lord may strengthen our attachment, and so adjust our mutual relations that we may co-work in advancing His cause and establishing His kingdom in this land. The *New Dispensation* is verily a *Dispensation* unto you as well as unto ourselves. In it the living Christ will unite with the Prophets and Saints of India, and fulfil in wondrous ways the prophecy of a Euro-Asian Church. You are right in welcoming this *Dispensation* as a light from heaven, which is drawing India towards Christ and God. You are also right in holding that we "have not quite found the truth yet." Truly, we are yet very far from the kingdom of heaven, and see as through a glass dimly. You complain, brethren, of our metaphorical language. As we have been brought up in the school of Christ, and have learnt literature at his feet, we cannot possibly renounce the habit of talking in parables and indulging in the sweet poetry of faith. Not our languages, but our thoughts and ideas are a stumbling-block unto others, and if they do not understand us, they will do so hereafter as they get familiarized with our ideas. We do not mystify others. Our critics dream; we do not nod. In the next place allow us to observe that truth is not exclusive but all-inclusive. Christ includes Chaitanya. Hence the impossibility of separating the one from the other. We belong to Christ, and not to any body of Christians. Therefore we abjure the Christian name and prefer to call ourselves Christ's Hindu disciples, and not Christians. We have all things in Christ, all Scriptures and all Saints, and therefore, we deny exclusivism. It is true, beloved brethren, that we are reluctant to "follow the beaten track." Our originality is of the Lord, and if He will take us through new ways and fresh fields we must follow Him. It is not our judgment that we follow, but the guidance of the Holy Spirit. God grant you peace!

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed. S. M.]

### WHAT IS THE RELIGION THAT MAN NEEDS?

TO THE EDITOR OF THE "SUNDAY MIRROR."  
SIR,—The Bombay Tract and Book Society have begun to publish a series of "Papers for Thoughtful Readers." They are intended chiefly, for the benefit of the English-speaking Natives, and will comprise papers on moral and religious questions, which are, at present, occupying the thoughts of enquiring minds in all lands. Four of such papers have already come out, the first of which tries to answer the question "What is the Religion that man Needs?" It comes from the able pen of Rev. G. Bowen, Bombay. With this short preface let us see how the gentleman handles his subject. He thinks that as religion plays a prominent part in the progressive development of every nation, no education is complete unless the student familiarizes himself with the study of religions that have prevailed among men, especially



those that have prevailed among the nations we have most to do with. It follows, therefore, as a necessary preliminary to this study, to understand the characteristics that a religion should possess to meet the requirements of mankind generally.

In its introductory remarks he clearly proves that the religion that man needs, is not the religion that he desires. The religion that he desires is that which puts the least restraint upon the actions of man, and thus whose obligations and demands do not involve the sacrifice of one's inclinations, nor harass his principle of self-gratification. In such a religion is to be found a compromise between inclination and obligation. "The centrifugal forces of the former, and centrifugal forces of the latter are brought as near as may be into equilibrium." This is illustrated by the history of the Israelites. Coming down to the Greek period we see that Socrates, that prince of philosophers, who lived more than 300 years before Christ, was condemned to die the death of a felon. And why? Because "his teaching tended to make the Greeks feel that they were sinful, and that they were far from fulfilling God's requirements." Such being the circumstances, it is perfectly clear that what is needed is not what is desired. Man, therefore, cannot be trusted to determine his own religion. Man is a sinner, and wants to sin more. Therefore he cannot be relied on to make a code of religious laws and tenets that would thwart him from sinning, just as the brigands in a country guard the people to determine what kind of legislation is necessary to put a stop to brigandage, or that the drunkards cannot be trusted to make laws to annihilate the use of intoxicating liquors.

(1) The religion, therefore, that is needed for man, must be a revealed religion. But the lecturer does not think it necessary to prove that Christianity is revealed, and that no other religion is such. Unless he proves this inductively or deductively, there is no advantage gained.

(2) The second requisite is that such a religion should be free from national characteristics in all that pertains to its essence. It must address mankind generally without reference to race or class or culture. Does not Mahomedanism meet this condition?

(3) It should bring directly into view God's type of humanity, of that standard which God proposed that man should conform to. Such a state can be ascertained only by a religion that comes direct from God, which, we are led to believe, is confined to the province of faith, and is not to be invaded by reason. "Perhaps," the lecturer says, "the most important and of evidence (that a religion is revealed) will be furnished in the changed characters of those who have embraced it." Should we speak here anything about the exemplary conduct of the converts to Christianity? We think not. Nor is it necessary for us to dilate upon what is going on at present in Europe, the blessed abode of the Christians. We are fully aware of the religious beliefs of the educated Christians of this last fifth of the nineteenth century, and of their high standard of morality, which, we are glad (perhaps sorry) to say, we can now fully see and realise through the present political atmosphere of Europe. God's type of humanity, according to Mr. Bowen, is where men sacrifice their desires and inclinations, where they practise self-denial contrary to their nature. Mr. Bowen admits that "men have a habit of doing their own will in preference to that of their own Creator, and this habit becomes the law of their being; self is on the throne, and God is only so far listened to as self permits." And still he wants self-denial. He evidently forgets that human nature is human nature everywhere, at all times, and under all circumstances. In his own words, the religion that man needs is "one that will bring to him and introduce into his heart a measure of moral power that he has not." Surely this is ridiculous.

(4) It will then introduce the character of God, under an aspect fitted to inspire confidence. When? When the religion convinces us of our sin, guilt and moral ruin, that is, when the type of humanity is clearly ascertained. This latter, we have already said, connects itself with a revealed religion, and thus we meet with the same bugbear, "There must be no misrepresentation of the character of God." And how are we to judge aright of our Almighty Creator, so long as He is invisible, unscrutable and unknowable?

(5) The religion that mankind needs is one that will easily be comprehended by men of every grade. This seems hardly correct. The nice principles of religion can be understood only after a great deal of mental exercise. Abstraction and generalization are absolutely necessary for religious meditations. How then can a savage be expected to understand the philosophy of religion? A religion to be comprehended by men

of every grade should be a shallow and an unscientific one.

(6) It should bring to man forgiveness for his sins.

(7) This forgiveness must appear as the purchase of some extraordinary and costly act on the part of God.

(8) And this forgiveness must be accompanied by a transformation of heart, so that the forgiven man will no longer take pleasure in sin or in self-indulgence, but in doing the will of God. If these three confessions were given by any religion, it is surely that religion which every man desires, but not the religion that every man needs. For you are allowed to be your own master to gratify your passions and desires, in short to sin as much as you want. And a slight confession is all that you are to make for your past offences. Do whatever you choose till you are satisfied, and then repent of your misdeeds. Repentance is, I think, meant by "some extraordinary and costly act," and you will be saved and saved for ever. For repentance gives you forgiveness for all of your sins, and forgiveness transforms your character in such a way that you will no more be led astray by your selfish interests.

9. The pardoned sinner needs to know that there is available for him a power above any that he has hitherto known, a power by which he may resist temptation and deny himself. Otherwise after having been pardoned, he would be some day yielding again to temptation, and he brought again under the dominion of sin. What must he have had to enable him to resist temptation? Could this? He has already said the power given under it has the power of releasing the sinner's character. What, then, is the use of this condition we cannot rightly understand.

10. It should advocate the immortality of the soul. Christianity alone cannot lay claim to this. The nature of "The Hereafter" is such that it is unknown and unknowable. So much so that we are to believe that solid thinkers will only take with much suspicion, if not deny absolutely anything that is said about "The Great Unknown."

These are the essentials according to the lecturer of the religion that man needs. After having said so much, it is not at all necessary for us to repeat here that we are not at all satisfied with the matter, though the lecturer is highly commendable. I must here be allowed to observe that Mr. Bowen does not in so many words say that Christianity and Christianity alone meets these requirements, as I have made him out in my preceding remarks. But I think I may safely infer that such is his intention from the tone of his words. He says:—"What remains now is to examine the religions that are current among men, and see if there is one that at all fulfills these conditions. For our own part, it is not necessary to say that we believe that there is such a religion. But we have done what we proposed to do, mentioned the characteristics of a religion that will meet the needs of man, and we entreat our readers to make the application."

Yours, &c.  
R. M.

Travancur, 20th July 1881.

We insert this letter coming, as it does, to us all the way from Travancur. We should observe, however, that it gives us nothing positive, but contains a great deal of negative matter which is always unhealthy, if unaccompanied by a statement of definite faith.—ED., S. M.

## Provincial.

SIMLA.

[FROM OUR OWN CORRESPONDENT.]

The 1st August 1881.

THE Reverend Bhai Protap Chunder Mozumdar delivered another lecture in the Assembly Rooms, Simla, on the 29th July, on the subject of "Changes in the Brahmo Samaj."

Another very interesting conversation was held at the house of Dr. Brandis, Inspector-General of Forests, at which Bhai Protap Chunder Mozumdar, a few Brahmo gentlemen were present.

I will give an account of all these meetings in a few days.

The 2nd August 1881.

We have had of late two interesting social gatherings at the houses of European gentlemen of very high position at which Bhai Protap Chunder Mozumdar, with some of his Hindu friends met. The particulars of one held at the house of Mr. and Mrs. Sampson, have already appeared in your paper, and I shall try to

give you in my next an account of the other which took place at the house of Dr. D. Brandis. But we have had, besides these, some very interesting reunions of rather an unique character, because at those meetings not only Native gentlemen but ladies also took part. The one which was held through the kindness of the Rev. and Mrs. Fordyce at their home deserves special notice. Your correspondent, unfortunately, could not make it convenient to be present there, but has come to know from a reliable source that the proceedings that transpired during the course of that meeting were highly interesting. They consisted of music and familiar conversations between European and Hindu ladies. The European ladies present on this occasion were Mrs. Fordyce, Mrs. Sampson, Mrs. Belland, and four or five others whose names, I am really sorry, I cannot tell. The Hindu ladies were Mrs. Mozumdar, the wife of Bhai Protap Chunder Mozumdar, and a few Punjabi Brahmo ladies, one of them being Mrs. Bhimbhat, the wife of Lal's Rulla 'Am Bhimbhat, minister of the Punjab Brahmo Samaj. There was of course no speeches, but there was certainly a plenty of talk of a most friendly nature which showed real earnestness on the part of the European ladies present to improve the intellectual and moral condition of their sisters in India. The European ladies, forgetting all differences of color and creed, evinced a spirit of true Christian charity towards their Aryan Hindu sisters—a spirit which could not fail to draw out towards themselves feelings of tender affection from the hearts of the mild Hindu ladies. Mrs. Fordyce, the kind hostess, was most obliging to her Hindu guests and did all in her power to make them feel quite at home, regaling them now and then with music, and showing them the beautiful plants and flowers in her garden. In fact, our ladies were highly pleased with the very kind manner in which Mrs. Fordyce treated them, and were very thankful to her.

## Literary, Scientific, &c.

ITALIAN M. P.'s are sometimes reduced to curious shifts to keep up appearance. One Piedmont Deputy was recently so poor that he could not afford a lodging, but like some negro Deputies in the Southern States of America, spent his night on the railroad. His members are entitled to free passes. Every night he got into a comfortable carriage and travelled from Rome to Florence, returning by an early train in time for his Parliamentary duties.

BRITISH husbands, when their dinner parties turn out failures, are apt to grumble roundly at their wives for the cooks' misdeeds, but they abstain from the practical step of rebuking practised by the Celts. Recently, the Chinese Professor at Harvard College, U. S., gave a national banquet to his fellow-possessors, and was much put out because the cookery was not to his taste. After a time he got up, bowed solemnly, said "Go lick-e wife," and departed, returning presently, smiling and bland as usual after having administered judicious chastisement to his better half.

A HISTORICAL Ruby, whose career can be traced for 300 years, has been brought to Calcutta. It is very large, of a beautiful color, and is engraved with Four Inscriptions. The gem first belonged to the Emperor Akbar, and from him was transferred to the Ranas of Udaypore, one of whom gave it to Shah Jehan. Subsequently it was taken by Nadir Shah, forming like the Koh-i-nur, part of the sack of Delhi, and there was captured by the Afghans, from whom it was bought by a Candahar Shaw Merchant, and brought back to Delhi, where it has remained in a noble Native family until now. The Ruby has been performed to allow of its being strung in the front of a dress with other jewels, and resembles a date in shape, being about two inches long by an inch and a quarter broad, and rather over half-an-inch thick in its thickest part.

## Selections.

GARFIELD.

(Punch.)

"HE was, Dr. Bliss said, the very best patie he had seen in the course of his surgical practice."



So fit to die! With courage calm  
Arm'd to confront this threatening dart,  
Better thus skill is such high heart,  
And helpful than healing balm.

So fit to live! With power cool  
Equipped to fill his function great,  
To crush the Kives who shame the state,  
Place-seeking pests of honest rule.

Equal to either fate he'll prove  
May Haven's high will incline the scale,  
The way our prayers would find a veil,  
To weight it—long life and love.

CONSCIENCE—A VAUNT!  
(Rondeau by a Robust Radical)  
(Punch.)

Co science rules one. That explains  
My case lanknesses and crinies,  
Scorn of courtesy which restrains  
Party wrath or private rancours.  
Chivalry? I'd fail,  
Sibboleth which n'er befell me!  
Call me churl, or call me cad,  
Tart, intolerant, but add—  
Conscience rules me!

### THE ASSASSINATION OF SULTAN ABDUL AZIZ.

By GEORGE WASHBURN, D. D.,  
PRESIDENT OF ROBERT COLLEGE, CONSTANTINOPLE.

Great interest has been excited throughout the world by the investigation now going on at Constantinople, under the immediate direction of Sultan Hamid, in regard to the death of his uncle, Sultan Abdul Aziz.

As I have no personal knowledge of the facts, I have not thought it wise to write on this subject; but the statements of Midhat Pasha, reported by two of our best writers, make it proper now for any one to report his recollections of an event which belongs to the history of the world.

In the summer of 1875, an insurrection broke out in Herzegovina, which was understood to have been encouraged by Austria. It led to European intervention, a consular investigation, the "Andrássy Note," etc. At this time Sultan Abdul Aziz was on the throne, and his Grand Vizier was Mahmoud Neddim Pasha.

The Sultan was a man of great energy, and had devoted all to preparation for war. His whole attention was given to the army and the ironclad fleet. He resented European dictation, and it was difficult for the foreign ambassadors to approach him. His Grand Vizier was a Turk of the old school, who spoke no European language but was generally more than a match for the ambassadors and was a master of the art of ruling the palace, and through that the Sultan. The treasury of the empire was empty, the cost of equipping this army was great, and the credit of Turkey was not sufficient to borrow money in Europe. Under these circumstances, Mahmoud Neddim took a step which was justified by the crisis, but which had unexpected and far reaching results. He issued a decree postponing the payment of half the interest on the public debt, and this half was paid but once.

A cry of indignation went up from the bondholders in Europe, and of despair from those in Turkey. A very large amount of this debt was held in Turkey. All the savings of the country had been invested in it, and when the interest ceased to be paid, many families were ruined. It was said at once in Europe and in Turkey that this was all the work of the Russians; that General Ignatiev had bribed Mahmoud Neddim to take this step. The charge was absurd. The Grand Vizier opposed paying the interest simply because he had no money and could not borrow any; but it was the fashion then to ascribe everything to General Ignatiev, and this cry served the purpose of certain ambassadors and Pashas.

From this time on the discontent of the people in Constantinople rapidly increased, and a conspiracy was formed against the Sultan. We then began to hear for the first time of the *Sofias* as reformers. There were about 40,000 of these students of Mahomedan law and theology in the city, many of whom belonged to wealthy Turkish families, and were enrolled as *Sofias* only to escape the conscription. It was supposed in Europe that their leader was Midhat Pasha; but in Constantinople it was said by the Turks that Midhat Pasha was simply the agent of Sir Henry Elliott, the English Ambassador, and that his fellow conspirator, Houssein Avni

Pasha, was the real leader of the *Sofias*, he having been himself one of the *Ulema*, or learned doctors of the sacred law. With them there was also an ex-Scheik-ul-Islam. This conspiracy of the *Sofias* finally culminated in dangerous riots and a demand that the Sultan should dismiss his ministers.

It would seem that both the Sultan and the Grand Vizier were aware of the full extent of this conspiracy, and took active measures to meet it. The Sultan, who long meditated a change in the order of succession in favor of his son, made the young man commander of all the troops in Constantinople. He had the iron-clads anchored in front of his palace, and he entered into negotiations with the Czar to send Russian troops to Constantinople, to aid him in case of necessity. Of course, these negotiations were secret; but secrets are never kept at Constantinople, and rumours of these things were current in the city. It is believed that Sir Henry Elliott finally became a party to this conspiracy, on account of these arrangements with Russia. I have been assured on what seemed good authority, that 25,000 Russian troops were all ready to embark for the Bosphorus. Sir Henry Elliott telegraphed for the English fleet to come to the Dardanelles.

Then came the critical moment. The conspirators demanded the dismissal and exile of the ministers. The courage of the Sultan failed him. He determined to temporize, and, instead of hanging the leaders of the rebellion and sending for the Russians, he yielded and put them in power, while Mahmoud Neddim went into exile. This sealed his fate. Everything was done by the new ministers to quiet his suspicions, and he seems to have been completely deceived; but as soon as the telegraph announced the arrival of the English fleet at Besika Bay he was depressed. His palace was surrounded by troops in the night, under the orders of Houssein Avni Pasha, the new minister of war. He was forcibly removed, and his nephew, Murad, was proclaimed Sultan. The city was roused by the firing of cannon, and day and night, and cries went through the streets proclaiming the advent of the new Sultan. All was accomplished without bloodshed, and for a few days the people were wild with enthusiasm. It had been widely known that something of this kind was to be attempted, and massacres, when it was over, the feeling of relief was so great as to inspire gratitude to the conspirators for the skill with which they had attained their object. The new Sultan was very popular with all classes, and professed the most liberal intentions. On the surface, everything seemed to promise the dawn of a brighter day for Turkey. Sir Henry Elliott felt that he had won the great victory of his life, but the Queen of England seems to have had some doubts about this sort of reform, for he telegraphed her hopes that the deposed Sultan might be treated with great kindness and consideration. The Turks were not all satisfied either. I was astonished myself at lawfulness of such an act. It must soon have become evident to the ministers that Abdul Aziz had still a very strong party in his favor. It was not many days before it was announced that he had committed suicide, in his chamber, with a pair of scissors, which he had taken to trim his beard. The excitement in the city was more intense than when he was deposed. The ministers, Midhat Pasha, Houssein Avni Pasha, and others saw the danger, and called a commission of seventeen physicians, many of them Europeans, to examine his body and report on his death. They reported unanimously that he had killed himself. I talked with some of them, and was satisfied that this was their belief; but the medical journals of Europe criticised their report and declared it altogether unsatisfactory. The people of Constantinople never accepted it. They generally believed that he had been murdered, on account of the reaction of feeling in his favor among the Turks. No one supposes that the English embassy was in any way involved in this assassination, although it had been a party to his deposition. It was supposed to have been the special work of Houssein Avni Pasha, and a week later this man was himself assassinated, at a ministerial council at the house of Midhat Pasha, by a Circassian Aid-de-Camp of Abdul Aziz.

These assassinations were too much for the feeble health of Sultan Murad, and he became incapable of attending to business. A few months later, he was declared to be insane, and was himself deposed, to make way for his brother, Hamid, the present Sultan. He has ever since been kept in confinement. There have been several conspiracies to restore him to the throne, Sultan Hamid finally exiled the Pashas, who

had been concerned in these two depositions, and has now brought them back to Constantinople, to try them for the murder of his uncle. Certain officers of the palace now testify that they committed the deed, under orders from their superiors.

It does not appear from the official reports why this affair has been brought up now, after having been allowed to rest for five years; but European papers state that the Sultan had reason to fear that these same men were conspiring against him, and felt that it was time to make his Pashas understand that such deeds would not go unpunished. They also state that Achmet Yildiz Pasha, of whom I once wrote a sketch in the *Independent*, if he has full powers given him, the accused have little hope of escape; but the general impression is that, in the end, it will not be thought wise to punish men so influential as Midhat Pasha or Mehmet Ruchdi Pasha as criminals. However it may end, it is an interesting episode in the history of Turkey.

### CHARLEMAGNE IN THE "ARABIAN NIGHTS."

(Saturday Review.)

The terrible old man, who has suddenly become famous, James Carlyle, used to stigmatize the *Arabian Nights* as "downright lies," and sternly forbade the introduction of any such unwholesome literature into his house. This, when we think of his various decided opinions on many other points, is in itself even the "most intelligent man's" sin ever met could imagine. No book has put forward so many false pretensions and had them so completely exposed. The history of the intellectual vicissitudes of him who once believed in the *Arabian Nights* is the history of illusions dissipated. There was a time when we believed them all to be true; then for a longer spell we thought them at least original and Arabian; and now we know that they are neither the one nor the other, but a bundle of stolen goods, picked up in Persia, India, Europe, and we know not where, and merely "dyed garments from Baza," dressed with Arabian colors, and patched here and there with the fibre of the date palm. The *Arabian Nights* are a palimpsest of the folklore of the world, written over with Kufic characters. Like their own wonderful stories, which are to serve as an example to him who would be admonished, they are written in letters of gold on a ground of ultramarine; but only the forms of the letters, Semitic—the gold and the ultramarine come from *ultra mare vastum*, over the Indian Ocean, from the household tales of the Aryan race.

Even the things that might be trusted to be accurate are proved untrueworthy. It is only a month since the good Haroun Al-Raschid, whom the *Arabian Nights* present in a highly favorable light, was shown up as a villain in the brief limits of a magazine article; and other pet illusions are in course of dissipation in the same quarter. When a character of the Thousand and One is not destroyed, it is traced to a foreign source, with more or less success, till scarcely a fragment remains of the original, or truthfulness which once belonged to our childhood's companion. But when we have once made up our minds to the change, and admitted that our old friends are not all we thought them, it is not hard to become reconciled to the new position. The *Arabian Nights* do not lose, but gain, when they are shown to belong to the same stock of household lore which has delighted the childhood and the age of all the nations of Europe and Asia. Each new discovery which throws light on the sources of this wonderful collection of stories has its value and interest, and the time for genuine regret will only be when there are no more relations to be made out.

The last instalment of *Arabian Nights'* genre.

*Holloway's Pills.*—Sleeplessness, flatulency, acidity, nausea, and all the dyspeptic indication, may be speedily relieved by these famous Pills, of which large quantities are shipped to all parts of the world. The constant increasing demands for Holloway's medicine proves its power over diseases and its estimation by the public. In weakness of the stomach, the diseases of the liver, and in disorders of the system caused by cold or a sluggish circulation, no medicine is so efficacious, no remedy so rapid, as these Pills, which are altogether incapable of doing mischief. By quickening digestion they give refreshing sleep, sharpen the appetite, assist tone to the digestive organs, purify and enrich the blood, regulate the secretions, and engender the whole physical frame.



logy comes from Dr. Ba-her, who investigates one of the less familiar stories of the Thousand and One in the Journal of the German Oriental Society. Almost at the end of the eighth hundred of these Nights occurs a tale which Lane did not think worthy of insertion in his classical translation, on the ground that it was very similar to two other tales, both of which were included in his translation, but neither of which were among the best examples. Dr. Ba-her, however, finds a special interest in this omitted story, and his reasons are worth considering. The story is entitled "Noureddin and Mary the Girdle-girl," and runs somewhat thus:—Mary was the daughter of the King of the Franks, who brought her up with the greatest care. She was the most "advanced" young lady of the day, and was not only remarkable for her learning and the elegance of her calligraphy, but was perfectly accomplished in all knightly exercises, and was as renowned for the use of the spear as for that more feminine instrument which served to gain her the epithet of "Girdle-girl," from the charming taste she displayed in making waistbands. Kings sought her hand in vain; for her father loved her as well as she, and he could not bear to be away from her one instant. Once, when she was very ill, she made a vow, if she recovered, to go on pilgrimage to a certain convent on an island. She was on the way to fulfil her vow, when her boat was seized by Mahomedan pirates, and she herself was sold as a slave in Kairowan. Here she married her master so devotedly that he promised never to sell her to any one she did not like. In accordance with this promise she was sold in Alexandria to a delightful young man, Noureddin, with whom she remained in the utmost happiness for a while, till the wicked old-eyed Vizier of the Frank King came and carried her back to her home. Noureddin, as an Oriental lover, of course followed her to Europe, and was taken prisoner, but being assigned as servant to some church, met Mary, who came thither frequently for pious consolation. They resolved to fly together but were stopped by her brother, and turned back. Mary, however, slew her brother in single combat, and after him put two other brothers to the sword, and the lovers once more fly Eastward. Then the Frank King wrote a letter to the Khalif, the Prince of the Faithful, Haroun Alraschid, to beg him to seek out Mary and send her back to her father and offering in return half Germany to build mosques in for Moslem Colonies. The Khalif caught the refugees at Damascus, and had them brought before him at Baghdad. There he hears their story, and tells them the request of the King of the Frank; whereupon Mary speaks thus:—

"O Vicergerent of God on His ear, O holder of the doctrine of His prophet, God keep calamity far from thee and guard thee from ill! Thou art God's vicar on earth, and thy creed is the true and enduring religion, the religion of Abraham and his seed, not the blasphemous belief in worshipping the Messiah. I am become a believer and acknowledge of the Unity. I worship God the Blessed! I know him and praise him, the One. So speak I before the Khalif; I bear witness that there is no god but God, and that Mahomed is the Apostle of God, God's servant and messenger, whom He hath sent with the guiding and the religion of truth, to make it triumph over all other creeds in spite of the gainsaying of the idolaters. . . . Is it in thy power, O Prince of the Faithful, to obey the blasphemous letter and send me back to the land of the unbelievers; where they worship other gods and elevate crosses and adore idols? If thou art thus, O Prince of the Faithful, I would hold thee to the day of God's great master, and complain against thee to thy uncle's son, God's prophet, Mahomed, the son of Abdullah, on that day when neither wealth nor children may avail, but only an obedient heart."

Haroun could not withstand her entreaty, and after marrying the lovers, put the King of the Franks' ambassadors to death. Mary herself officiating as headwoman. Noureddin has his relatives brought to Baghdad, and all live happily together until the arrival of the terminator of delights and the separator of companions.

Mary's conversion to Islam is, of course, the point of the story, and the moral—the counterpart of Wislady's *Obsession* is not an uncommon one, the very next tale in the *Arabian Nights* has the same moral, and both remind one of the touching story of the Christian maiden, whom her lover, a Mahomedan Sheikh, finds stretched senseless on

the ground in her search for him, as Feridun has told it:—

There lay she as a corpse: her beauteous head  
Bare 'neath the cruel sun; by her little feet,  
That oft had borne her through the mazy dance,  
Bare on the sand; her eyes in deathly trance.  
Her wavy locks profaned with dust; her sweet  
Lips pale and dumb, that late were kissed so red.

Slowly the dreamy eye regains its sight,  
The wildly beating heart flies to its love,  
And shudders under tears that fall arce  
Upon the sweetly-silly and the dead.  
And feeble lips that strive awhile to move  
And tell their burden in death's gathering night.—

"Love's ardent longing burns away my soul!  
Let me not glow beyond a searing wall!  
O may it be, that in a life renewed  
Within Islam I may attain the good!"  
Slowly she awoke the mightiest creed of all  
That help men onwards to the eternal goal.

"My strength is gone O why may I not live?  
The parting comes—my fading senses reel—  
From this earth dwelling, still so fair, I fly:  
Farewell, my Sheikh, my master—love—good-bye!

No time—no words—to tell the all I feel—  
Faintness overcomes me—O forgive, forgive!"

And as she spoke, her soul to heaven fled,  
A victim rich that love himself did slay.

As stormy clouds quench the sun's setting red,  
So in death's shadows passed away life away.

But the curious part of the story of Noureddin and Mary is its European character. Mary is called the "Girdle-girl," *zonnarish*; and it is worth noting that the *zonnar* is a girdle only worn by Christians and other "infidels." Her brother is called Bertul, which is a very fair attempt at Berthold. Convents and pilgrimages are referred to, and church bells ring when Mary and her lover meet. These things seem certainly to point to a European source, and Dr. Ba-her believes that he finds the original in the story of Charlemagne's daughter Emma and his secretary Eginhard, as related in Grimm's *Deutsche Sagen*. The parallel is supported by several points of detail, as well as by the similarity of the outline. The relations of the pair in the Oriental version are very remarkable. It is the princess who carries off her lover and defeats and slays the pursuers. Noureddin apparently acts as umpire on the occasion; and when Mary asks him how he feels before battle, he admits, in what in these days would be held rather coarse language, that he feels horribly frightened. Something of the same character is given to Eginhard, the lover of Charlemagne's daughter, Emma; in this legend, also, it is the lady who takes the lead, and conceals her lover under her cloak as they fly to the retreat where Eginhard is to lie hidden. The correspondence of the two stories is strengthened by the circumstance that Noureddin, when a prisoner, is made a church servant, whilst Eginhard, as Eginhard, belonged to the ghostly profession. Charlemagne's love for his daughter was well known, and the father of Mary is also celebrated for his paternal affection. Charlemagne, moreover, was actually the contemporary of Haroun Alraschid, just as the *Arabian Nights* make the father of Mary; and there is a story of an embassy sent by him to Baghdad, by Dr. Ba-her acco's on (we think) insufficient evidence, though he does not pretend that the great Karl had in contemplation any scheme for colonizing Germany with Moslems. The resemblance between the two stories is undoubtedly very striking, and there is no fundamental unlikelihood in the theory of an Eastern migration of an incident or legend. The *Arabian Nights* were not collected till long after the early Crusades, and the Christian invaders might well have carried the story of Emma and Eginhard into the Camp of Saladin. The kings of the East came to Cologne, and Charlemagne was only returning the compliment in repaying their visit.

## Advertisements.

### GENUINE AYURVEDIC MEDICINES!!

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A splendid second hand turning Treadle Foot Lathe, with planed iron bed, 3 feet 3 inches long, and 5 inch centres; with strong cast iron standards, with 5 speed turned Fly wheel, Head and Tail Stocks, with hand rest, 1 iron turned face-plate. 1 centre piece for wood turning, 1 chuck for fixing drill, and 1 brass chuck fitted with 8 screws for small work. 1 compound Slide Rest, with arrangement for turning taper or conical work to any desired angle, and with 6 suitable steel turning tools complete.

## The Photo-Chromoscope

Utilises the Magic Lantern slide all the year round. Adds to any glass transparency Nature's beautiful tints. Charming dioramic effects are produced. Never fails to please.

## Woodbury's Patent Sciopticon.

A new and improved form of Magic Lantern, specially suited for Drawing-Room Entertainments, Schools, Exhibitions, &c.

The Sciopticon is always ready at a moment's notice, a match is applied to the lamp, and, after a few seconds, the wicks can be turned up to the right height, and all is ready. When the entertainment is concluded, the wicks are turned down, the flame blown out, and the instrument put aside for the next occasion.

Sciopticon price...

-37

Rs. 80.

THE ORIGINAL HARDWARE ESTABLISHMENT OF INDIA.

# T. E. THOMSON & CO.,

9, ESPLANADE ROW,  
CALCUTTA.



IMPORTERS OF STEAM PLOUGHS, HORSE PLOUGHS, &c., &c., &c.  
STEAM CULTIVATING TACKLE WITH STEVENS PATENT PLOUGH AND CULTIVATOR.  
**Four Furrows, with**

1 Dozen Extra Ploughshares.	2 Dozen Extra Shares R. S. 3
2 Extra Tines for Cultivator.	1 " " " R. S. 4
1 Dozen Extra Shares S. 2	1 " " " R. S. 4
1 " " " S. 3	2 Extra Screws with Collars for raising the

Extra Draft Hooks, Bolts, Keys, and Pinions, and 8 Extra Iron Coulters for heavy lands.

## Howard's Patent Double-Breast or Riding Ploughs.

These Ploughs are intended for moulding up or forming ridges for turnips, mangolds, and potatoes. The breasts are fitted in a neat and simple manner: they can be readily expanded or contracted to any required width and this independently of each other. By simply removing the breasts which can be done instantly, and attaching the hoes, shown in the annexed engraving, these implements can be used as horse hoes

## Ploughs for Small Bullocks or Ponies.

Howard's Patent Iron Dwarf Plough, with one Wheel Marked D, each ... Rs. 45  
This plough is intended to be worked by a small horse or bullock. It is adapted for light land, for stirring loose soil, and for any kind of shallow ploughing where the draught is easy.

The average weight of the above Plough is 1 1/2 cwt.

Howard's Patent Turnercast Plough with one Wheel, each... Rs. 32

The above Plough is the most useful made for very hard, rooty, or stony ground, being very strong and reversible.

Howard's Expanding Horse Hoe, each ... Rs. 70

This Implement is intended for one row of turnips, potatoes, or beans, or for three rows of wheat, barley, &c. The hoes are made to suit the different widths of the rows, and are so arranged that the frame never projects beyond the outside hoes. The advantage of this arrangement is very great when hoeing highstanding crops.

It is fitted with an expanding harrow, which works behind the implement and brings the weeds to the surface.

The average weight of the above is 1 1/2 cwt.

Whitehead's Patent Horse Hoe, each ... Rs. 55

Carson's Patent Expanding Horse Hoes, each ... " 60

Ten per cent. discount off the above prices for Cash.

# R. N. MATTHEWSON,

**Jeweller, Watch-maker, Importer of all**

kinds of **Electro-plated & Leather**

**goods**, has now on hand a superb and varied assortment of the above; a few of which are as

follows:—

*Best Electroplate Breakfast, Luncheon and corner cruet*



Rs. S.

Rs. S.

Corner Cruet as per engraving, with three cut crystal bottles for Vinegar, Sauce and Mustard, Crystal Mustard Spoon, Electro-plated Frame & Handle on Black Marble Stand. Rs. 8.

## Combination

Consisting of a plated light frame, centre handle 4 Toast bars and 2 Egg cups. Rs. 16-0

Ditto very superior, chased beveled case, with cut crystal Pepper, Salt, & Mustard, & 2 Egg cups. Rs. 35-0

**Toast Racks**, a variety of patterns from Rs. 12-0

**Butter-pots**, Opal Glass Dish plated stand and cover from Rs. 5-0

**Claret Jugs**, cut or frosted crystal beat plated handle, Binding & cover. From Rs. 20-0

# R. N. MATTHEWSON,

**JEWELLER AND WATCHMAKER,**

**WOOD ENGRAVER & DESIGNER.**

Wood-outputs of Buildings, Machinery, etc., engraved from photographs or from the articles themselves.

## Cure for Baldness!

THE most powerful of all the Hair Producers. Cure guaranteed. In pots Rs. 2 and 4. Packing As. 4.

## Cure for Hydrocele.

Guaranteed to cure cases of long standing. Warranted to be free from mercury or other injurious drugs. In pots Rs. 2 and 4. Packing As. 4. Thousands of Testimonials of the marvellous cure effected by this Medicine.

Beware of a spurious and worthless

imitation.

THE ORIGINAL SPECIFIC

FOR

## MALARIOUS FEVER

A certain cure for Malarious Fever with enlargement of the Spleen or Liver, Anemia, Jaundice, &c. In bottles Rs. 1-4 and Rs. 2. Packing As. 4. Cure guaranteed.

## The Cholera Drops!!!

The only Specific for Cholera and Diarrhoea. Per bottle Rs. 2, packing As. 4.

Prepared and sold only by W. ROOPER & Co., Chemists, 1, Shib Narain Dass' Lane, Simla, Calcutta.



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**WATCH, CLOCK AND CHRONOMETER MAKERS,  
JEWELLERS AND SILVERSMITHS,  
TO HIS EXCELLENCY THE VICEROY & GOVERNOR-GENERAL OF INDIA,  
20, OLD COURT HOUSE STREET, CALCUTTA.**

**NEW REVISED PRICE LIST OF WATCHES.**

**COOKE & KELVEY'S MACHINE-MADE WATCHES FOR INDIA.  
GUARANTEED ENTIRELY LONDON MADE & FINISH.**

## LADIES' GOLD WATCHES.

COOKE & KELVEY'S stock of these beautiful watches is the largest and most carefully selected in India.

Gold Hunting Watches, in substantial, beautifully engraved cases, gold dial, jewelled movements, thoroughly timed and tested, fitted in morocco case.

Rs. 100 to 150 Cash.

Ditto, in Gold Crystal-Faced cases.

Rs. 85 to 100 Cash.



Some years have elapsed since Messrs. Cooke & Kelvey first introduced Machine-Made Watches to the Indian Public, at prices very much lower than had then been ruling in the Indian market. That they were successful is evident from the great demand experienced and the large number of Watches sold. Encouraged by this success, they have, with the aid of additional and more perfect machinery, doubling the productive power, been enabled to produce watches at still lower rates, and in order to meet the requirements of their numerous constituents they are now offering Watches entirely of London manufacture as follows.

LONDON-MADE SILVER HUNTING WATCHES, in substantial double-bottomed engine turned cases, sunk seconds, enamelled dial, lever escapement, full cased, jewelled, maintaining power, &c.

## Silver Hunting Case.

Nett Cash Rs. 50.

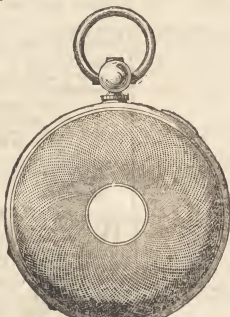
## Silver Half-Hunting Case.

Nett Cash Rs. 60.

## Silver Crystal-Faced Case.

Nett Cash Rs. 50.

GUARANTEED FOR TWO YEARS.



## Gold Hunting Case.

Nett Cash Rs. 150.

## Gold Half-Hunting Case.

Nett Cash Rs. 160.

## Gold Crystal-Faced Case.

Nett Cash Rs. 150.

GUARANTEED FOR TWO YEARS.

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Nett Cash Rs. 50.

MARBLE CLOCKS  
CARRIAGE CLOCKS  
MYSTERIOUS CLOCKS  
NIGHT LAMP CLOCKS  
CAMP CLOCKS  
ROUND BRASS CLOCKS  
GILT CLOCKS

Messrs. Cooke & Kelvey wish it to be understood that they guarantee their Watches to be entirely London-made, and not manufactured in Liverpool, Birmingham, or Coventry, with regard to the relative merits of Watches manufactured at these various centres, the London-made lever watch is far superior to any other.

Gold Albert and Guard Chains  
Sea's, Keys, Charms.



The careful interior finish and smooth work, with finely adjusted escapement and jewelling peculiar to London work, and the hardest and most durable material of which the wheels and pinions are constructed, give to these watches an extraordinary degree of accuracy strength, and durability.

Gold Pen & Pencil Cases  
Opera Glasses.  
Signet Rings, Studs, &c.

**COOKE AND KELVEY,**  
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THE Bank's present rates of interest are:  
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Special rates are allowed on Deposits for short periods.  
On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

J. CAMPBELL,  
Manager.

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## REDUCTION OF PRICE.

From this date until further notice the price of

## COOK AND CO'S

### Crushed Food for Horses

Will be Rs. 2/2 per md. Exclusive of bags.

### Crushed Food for Cattle.

Re. 1/10 per md. Exclusive of bags. Chaff

Re. 1/8 per md.  
1st April 1881.

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[ESTABLISHED 1881.]

## PAWLITT & CO.

MANUFACTURING CHEMISTS, WHOLE-  
SALE AND RETAIL DRUGGISTS,  
AND GENERAL AGENTS.

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### Cantharidina

OR

### The only specific for Baldness.

**CURE** Guaranteed. This is the most powerful and potent of all the medicines for Baldness Per bottle Re. 1. Packing As. 8.

### SPECIFIC FOR HYDROCELE.

Prepared from Native herbs, and free from Mercury or other injurious drugs. *Cure Guaranteed.* Generally cures long standing cases within three months.

Price per pot Rs. 2. Packing As. 8.

Beware of another worthless preparation.

### TINCTURA MELIA AZADIRECTAE

(Tinc. of Neem.)

This preparation is new in the medical world, and is the surest and safest specific for Malarious and Periodical fevers, Spleen, and Liver affections, Swelled Limbs, General Debility, Indigestion, &c.

Per bottle Rs. 4 and 2. Packing As. 8.

### OLEUM MELIA AZADIRECTAE

(Oil of Neem.)

This preparation is also new in the Medical world, and is the only specific yet discovered for the cure of Leprosy, other obstinate skin diseases, and Malignant Sores and ulcers.

Per bottle Rs. 4 and 2. Packing As. 8.

### SPECIFICS

FOR

Diseases arising from immoral habits, prepared from the prescriptions of an European Surgeon of great experience. Advice gratis by letter.

Price per each specific Re. 2. Packing As. 8.

The above medicines are prepared only at our laboratory.

None other is genuine without our unbroken seal on the top.

PAWLIT & Co. beg to state that they have just received fresh invoice of Medicines, Medical, Surgical and Chemical Appliances per S.S. *Camorta*, and they expect soon a further supply per S.S. *Euphrates*.

Chemical appliances according to the text of Stockhart from ... 16 to 50  
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G. S. Catheters, Syringes, Dissecting and Midwifery instruments, Forceps and Speculum, of all varieties and suited to all purposes, Needles, Bistouries, Lancets, Probes, Directors, Stethoscopes, Caustic holders, Syringes, Trocars.

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PAWLIT & Co. beg to state that they always indent their goods from genuine European Manufacturers, and they guarantee cheapness and at the same time genuineness of the goods supplied by them.

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Price lists forwarded on application free of charge. All orders executed with promptness under strict professional European superintendence.

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**We have just received a most extensive supply of all furnishing requisites,**  
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**SPECIAL TERMS FOR LARGE CONSUMERS.**

**VELVET PILE, TAPESTRY & BRUSSELS CARPETS**

**IN ALL THE NEWEST DESIGNS**

**Made to order in any size at a day's notice.**

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**IN BLUE, CRIMSON, GREEN AND MAROON,**

*From Rs. 3-12 to Rs. 5-12.*

**STRIPED PURADH REPS**

**IN ALL THE LEADING COLORS, INTERMIXED WITH GOLD.**

**Tapestry Reps, Billiard-cloths, Curtains, Brass Upholstery,**  
**Hassocks, Oil-cloth, &c., &c., &c., &c.**

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**MIRRORS & GIRANDOLES**

**IN RICH GILDED AND BLACK AND GOLD FRAMES.**

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*Provision for Old Age combined with a Provision for the Widow and Orphan.*

**EXAMPLE.**

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about **THIRTEEN RUPEES** a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

*The Same Provision, if commenced*

at age 25,	would cost about	FIFTEEN RUPEES	a month;
at age 30,	" "	about EIGHTEEN RUPEES	a month;
at age 35,	" "	about TWENTY-ONE RUPEES	a month;
at age 40,	" "	about TWENTY-FOUR RUPEES	a month;
at age 45,	" "	about FORTY-ONE RUPEES	a month;

*The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.*

*There is an obvious advantage in effecting investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.*

**ORIENTAL LIFE COMPANY.**

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**MAY.**  
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**NO MORE PAINS!!**

**DARLINGTON'S**

**PAIN-CURER.**

**WARRANTED** to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diphtheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

Many of the best Physicians of the day prescribe Darlington's Pain-Curer, in the very worst forms of these ailments, with success.

Pains of every description have been cured by the use of Darlington's Pain-Curer, when all other medicines have been tried without effect.

\* The words Pain-Curer and No More Pains!!! are our trade marks.

Per bottle Re. 1, Large size Rs. 2, packing As. 8  
**DARLINGTON & CO.**

49, Dhurrumtollah Street, Calcutta.

Beware of a base, worthless, fraudulent, native imitation of Darlington's celebrated Pain-Curer.

CAUTION TO THE PUBLIC. Beware of imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

The Lady Superior of St. Joseph's Convent, Ban, don, writes:—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE-Superiores F de la Croix."

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## HAMILTON & CO.,

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**B**EG to draw attention to their splendid stock of silver articles for the use of the Native Nobility and Gentry. Entirely new and original designs have just been added, and inspection is respectfully solicited. *Hookahs, Pandans, Golapasses, &c.*, made to order, of the very best workmanship and finish. Rates of workmanship, where silver is supplied with order, are from eight annas to one rupee eight annas per tola according to style and pattern. Intending purchasers are requested to communicate early to enable their orders to be executed in plenty of time before the Doorga Poojahs.

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Jewellers in Ordinary to H. E. the Viceroy and H. R. H.  
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CALCUTTA, BOMBAY, AND SINGAPORE.

**DR. A. C. KHASTGIR,**

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(Of 25 years' Medical Experience.)

- (1.) Promptly Cures recent and acute Fevers.
- (2.) Holds Lord Northbrook's First Prize on Burdwan Epidemic Fever and its Treatment.
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- (4.) Is Author of "Bengal Midwifery," sold at Rs. 4 per copy.
- (5.) Is Author of "Bengal Diseases of Women and Children," Rs. 2 per copy.
- (6.) Both books bound together, Rs. 5 per copy.
- (7.) Has the tact of curing many long-standing Malarious fevers, with, or without liver, or spleen complications, which have baffled other treatments.
- (8.) His *cholera medicine* never yet known to fail, if exclusively and timely used.

May be consulted at all hours of nights and days.

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No. 1/1 MISSION ROW, (ROUND THE CORNER.)

Guns, Rifles, Pistols, Ammunitions,  
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Cricketing & Badminton; &c.,  
Also Mathematical Instruments, Bengali surveying  
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For sale at unprecedented low prices. a-7

**BLACK AND MURRAY'S**

ENGLISH RS. 55 WATCHES.

**M**ACHINE-MADE, with lever escapements for accuracy, durability, and cheapness *equal all others.* Manufactured in two sizes, and in either hunting or guards' cases. The movements are warranted to be entirely of British manufacture, and *Not American or Geneva* productions fitted in English cases.

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"Bancura."

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"WHEAT and OATS are especially rich in muscular and fat producing elements."—*Liebig.*  
Maltine will increase both weight and flesh in most persons of thin habit.

Maltine is particularly recommended for delicate females, and for weak and debilitated children and infants.

Maltine is especially recommended for deficient lactation, and for mothers whilst nursing.

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Maltine is very palatable and pleasant, and will be readily taken by the younger child.

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*The Bawpeth Remedy for Leprosy.*

The oil of Cashew is applied by means of a small piece of sponge, to the diseased parts. The effect of the oil is to produce, after from twelve to twenty-four hours, vesication. The skin should, if possible, not be broken, and the exudation should be allowed to remain and dry up, so as to form a crust. In about ten or twelve days, this will fall off, leaving the skin clear, and free from any necrosis underneath. If the parts are numbed, but not completely anæsthetic, sensibility will in general be completely restored by the first application; if the anæsthesia is complete, it may require two or three applications to restore it. This latter number suffices in a case where anæsthesia had existed more than four years.

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**Leath and Ross's Phospho-Muriate of Quinine.**

Recommended in Debility, Lassitude, Disinclination for work, loss of memory, loss of, or variable appetite, Nervousness, Tremulousness and general relaxation of the system.

Price Rs. 2 per phial. Packing 4 As.

Leath and Ross's Neuraline for Neuralgia, Tic Dolorous, Sciatica, Rheumatism, Lumbago, and all kinds of nerve-pains.

Price Rs. 1 per box, and Packing 4 As. 2.

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AN INVALUABLE SPECIFIC

**For the Cure of Piles and Prevention of Fistula.**

They claim the merit of totally removing all pre-disposition to Piles or Fistula, and in actual cases of the former, however severe, of completing a cure more rapidly and with greater safety than any preparation hitherto introduced.

Price per box Rs. 1-8. Packing 4 As. 2.

**PROPHETORY MEDICINES.**

BLISS'S PER PHOSPHODINE

**A Safe and reliable Phosphoric Remedy**

FOR

Neuralgia, Nervousness, Lassitude, Overworked Brain, Nervous and General debility, Failure of Memory, Dimness of Sight, Depression of Spirits, Impoverished Blood, Liver Complaints, &c., &c.

Price per bottle Rs. 5. Packing 4 As.

**Dr. S. P. Banerjee's Sanjivani** cleanses the blood of all its morbid and effete materials, restores the normal functions of the liver, and keeps the cutaneous system in its proper standard of purity.

Price per bottle Rs. 4. Postage 5c., Rs. 1.

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GOBIND CHUNDER DUTT & CO.  
WHOLESALE & RETAIL DRUGGISTS,**

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A laborious compilation of facts and dates, carefully selected and arranged. Historical dates can neither be imagined, nor, as a rule, deduced. Like the multiplication and other tables they must be ground up daily till they get a foothold in the memory, then other facts may be grouped in turn round those already acquired. To all who are grinding up history for the purpose of examinations, this *Calendar* should be of considerable service, giving, as it does, the leading facts and dates in a succinct form.—*Englishman*.

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It must have cost the compiler an amount of trouble apparently out of all keeping with the very low price he charges for it, and to reimburse himself he must look for a large sale. Seeing the great convenience of having such a handy reference by one, we should think he will not be disappointed in this expectation.—*Statesman and Friend of India*.

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The salient features in the history of each kingdom have been dwelt upon consistently, of course, with the scope of the publication. The Chart has been got up with great pains, and, so far as we have seen, with a strict eye on accuracy as to facts and dates. It will be found to be of great help to all readers of English and Indian History, and particularly to School Boys, who would be able to obtain all the necessary information therein at a glance. \* \* \* —*Indian Mirror*.

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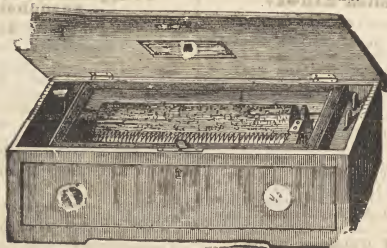


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a-20



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4th instant.



THE Str. *Dhubri* will leave  
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the 7th instant.

Cargo will be received at the Company's  
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EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE,

VOL. XXI.

CALCUTTA, SUNDAY, AUGUST 14, 1881.

NO. 184

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## Telegraphic Intelligence.

### EASTERN AFFAIRS.

LONDON, 12TH AUGUST.

In reply to a question in the House of Commons, the Under Secretary for Foreign Affairs said that he was unaware if Persia claims a portion of the territory annexed by Russia in Central Asia, nor had Persia remonstrated with Russia on the subject. England had made no proposal to be represented at the delimitation of the Russo-Persian frontier.

## Editorial Notes.

THE *Mirror* completed its twentieth year on the 1st instant.

THE Municipal Council of Paris has demanded the exclusion of religious books of every kind from schools, and it has received a promise that its request shall be granted.

MR. BRADLAUGH's troubles are thickening. 8,255 inhabitants of Northampton have petitioned the House of Commons, asking that there might be no alteration of the Parliamentary oath.

MR. RAM CHUNDER BOSE, the Methodist Christian now on a visit to Calcutta, has, we learn, received the honorary degree of M.A. from Simpson Centenary College, Iowa, U. S. The title is well bestowed.

It is said that no opium smoker is admitted to church membership by any Christian mission in China. The missionaries are doing their proper work; they are doing what the Christian Government of England is too timid, or too avaricious, or too greedy to do. So many as 160,000 men, we are told, annually die in that country from the use of opium.

MAHARAJAH HOLKAR distributed two and-a-half lakhs of rupees to the poor on the occasion of the anniversary of his grandchild. We pray the Maharajah will live to grow a patriarch, tending his subjects dearly and surrounded by children, grandchildren and great-grandchildren—presenting the picture of a happy home, a happy realm and a clear conscience.

Mrs. FRECHETTE describes the Princess Louise in "Harper's" as not only an artist but a model housekeeper. The daughter of the Queen does not think it beneath her dignity to go in the laundry and instruct the maids concerning their duties, or to give an occasional eye to the marketing when it is brought in. A friend of Mrs. Frechette was lately dining at Rideau Hall, and during the dinner she remarked upon "the excellence of the oyster pates to one of the ladies in waiting to the Princess. "Yes," she replied, "they were made by Her Royal Highness."

ONE of the papers in the "Sketches and Reminiscences of the Boston Radical Club," lately published in that city, gives an interesting account of a visit to Boston by Professor Tyndall, who delivered a series of lectures there in 1873, and who relates that when he was a young man he picked up at a book-stall a copy of Emerson's essay on "Nature," which he read with such delight that he had never ceased to read it; and if any one can be said to have given an impulse to his mind, it is Emerson. "Whatever I have done," he said, "the world owes to him."

SILLY experiments succeed in these days by the very fact of their silliness. Mr. Griscom of Chicago fasted for 45 days, and at the end of the period found himself alive. We see no good in the experiment, unless it were to prove how tenacious of the body human life generally is. The measurement of the man showed the following results:—"Shrinkage of the body during forty-two days—abdomen, from 43½ to 36; thigh, 21 to 17½; calf, 16 to 12½; arm, 12½ to 10½; forearm, 11½ to 9½. A few more days' fast would probably have rendered him indivisible and invisible.

THE heat is reported to be terrible this year in Europe and America. The mercury was above 100 in several places, reaching 103½ in Cincinnati. There is an evident disposition to connect it with the appearance of the comet. All that we can say is that we know nothing. We have been treated to learned dissertations on the subject of this new comer; yet moment no astronomer has been able to know much of it. So that both the learning of the learned and the ignorance of the laity for once beautifully coincide.

THE Church of England seems to be maturing another missionary scheme for India. Its aim, we are told, will be to do for India what the Universities Mission and other agencies have sought to effect in Africa. A committee has been formed to give it a practical shape. It consists of Sir Richard Temple as President, Sir Walter Farquhar as Treasurer, Rev. W. C. Bromhead as Secretary, and Revs. Jacob, Crofton, and

Long, General MacLagan, Col Gilliland and Mr. Punnett as members. Will the Committee send us a number of very earnest and devout men?

SIR W. LAWSON has been informed by the Secretary of State that the principal recommendations of the Chief Commissioners of British Burmah (Mr. Aitcheson) with respect to the opium traffic have been carried out. The number of opium shops have been reduced from 68 to 27; and the rates at which opium was supplied to the farmer, licensed vendor, and medical practitioner have been raised. That is good. But when will it be better still?—when the accursed traffic will be abolished altogether. Is there no means of sharpening the edge of conscience as there is of sharpening knives?

WE often come across such expressions in Protestant journals as "Catholicism and its ally, free thought," as if free thought never existed side by side with Protestantism. By free thought we believe agnosticism is meant, and those that complacently think that atheism grows only where Catholicism prevails and disappears with the growth of Protestantism, ought to remember that the danger is not in these days to this particular religion or that, but to religion in general. Agnosticism grows in England as also in France and Germany. Why then should it be represented as the ally of Roman Catholicism? The melancholy fact is that sectarian bigotry is the only ally of free thought, whereas the union and combination of all religionists is the only effective bulwark against its further progress and ravages.

ENGLISH notions on the manners and customs of other countries are not invariably marked by fairness or impartiality, and it is not surprising they cause so much offence and heart-burning elsewhere. The German residents of Bombay are indignant because a letter appeared in the *Bombay Gazette* describing the condition of women in Germany. The writer mentioned "the case of a man at Frankfort who had yoked his wife with a cow to pull a cart, and gave both wife and cow a cut with his whip whenever either seemed to lag. This is not given as a solitary instance but an every-day occurrence." Instead of taking offence, however, a German might safely retort by asking his English critic to look nearer home. He might quote daily instances of wives murdered, assaulted and otherwise ill-treated in civilized England, and of women turned mad by the excesses of man turned monsters by drink.

THERE is a Christian sect in Travancore, which believes that the 2nd of October 1881 will see the Second Coming of the Lord. A writer in the *Indian Evangelical Review* describes the men as growing more and more fanatical as the day draws nigh. "The hysterical excitement, which had naturally



died down in the meantime, has of late revived, and I have seen them shout and dance under the excitement of protracted meetings, close rooms, and passionate singing, females embracing and dancing with men, and even actual insanity caused. This they call 'the abundant outpouring of the Spirit of love,' and it has produced a temporary strengthening of the delusion. They have abolished the Lord's Supper, forbidden to partake of flesh meat, composed a new Creed and Ten Commandments, and even dared to alter the prayer which our Lord Himself has taught us to use; and in order trickily to open the way for an escape when their falsity becomes visible in a few months, some are beginning to say that our Lord's coming will not be visible to unbelievers, only to themselves. It will be interesting to observe and note what turn this party will take after October when the deceit of their false prophets shall be evident." The notion is not bad after all, that the second coming will "not be visible to unbelievers, only to themselves."

THE *Indo-European Correspondence* has the following paragraph:—

The *Brahmo Sunday Mirror* is a paper we almost always read with interest, and to its well-digested "Editorial Notes," we are indebted for much information which we do not find elsewhere, and not unfrequently for something which strikes a vein of thought. We might say much more in our contemporary's praise, were it not that we might appear to be fishing for an exchange of compliments. But why in the "Notes" we have especially mentioned, do we occasionally find such withering sarcasms as "pantalons and boots!" "as the rather cunning of the Christian missionary in India?" We perfectly understand that this obnoxious apparel is taken by that figure of speech, called *synecdoche*, to stand for the man, as the man himself stands as a type of the system of which he is a component element. "Pantalons and boots," therefore, represent Western Christianity of the modern kind—a Christianity which our Brahmo contemporary looks upon as foreign, not only to India and the Indians, but foreign to Christ himself. But then, these are the two very portions of our European apparel which came to us from the East. Breaches and pantalons were worn in the East, when the men of the West wore little or no clothing. Pyjamas, which, after all, are the essence of which pantalons are a species, are worn by every man, woman, and child in China; the Mussulmans of Asia and elsewhere affect the dress largely. It was affection of simplicity which led the men of the first French Revolution to adopt pantalons instead of breeches; hence their nickname of *Sans Culottes*. The store-pipe hat and swallow-tail coat are genuine Western inventions—not pantalons and boots.

We are interested in the history of dress given by our contemporary. It ought to be remembered, however, that whenever we mention pantalons and boots we do so in contradistinction to our own *dhoti* and *chudder*. *Sans dhotis* would be the proper appellation for those who are trying to revolutionise the country by the exclusive adoption of European manners and costume. In religion we apply it to those who are for importing Christ in a foreign dress. Somehow or other we wish exceedingly to see the founder of Christianity dressed in plain *dhoti* and *chudder*. If the potters of Cumertully were to present us with a figure of him, we should assuredly represent him—as Hindus represent *Kartick*—in Bengal costume. How dear would he look then!

#### CURIOSITIES OF CRITICISM.

A very amusing and interesting work has come out of the London press, which is entitled the "Curiosities of Criticism," by Mr. Henry J. Jennings. We are inclined

to notice it here to illustrate an aspect of our national character, which is this—that our countrymen are by their nature unfitted to carry on the work of criticism which even in Europe is a thankless task by itself. The true meaning of criticism is the art of judging with correct taste. But it has been abused, and in India it has been entirely misunderstood. Criticism in our country means unfriendly attack, or if there is any other alternative, it is unmixed praise. Literary men in our country expect to be extolled by their friends, or if there is one word of dissent, he sure your friend will not talk to you for the next decade. It has been our lot more than once to draw down upon ourselves the dire indignation of many a friend in this way. Those among us who take up the cudgel of the critic labor besides under another disadvantage. We are too tender to be critics. Whenever a book is sent to us for review, we think that an unkind word might inflict needless pain upon the author, or that an unkindly notice might injure him in the book market. In this way all the reviews in the public journals are either kindly or extremely unkindly. We say this is the general characteristic of the book notices in this country, though English education and the examples of English journalists have done something to keep our reviewers between the extremes of praise and denunciation. It must be confessed that we, that is to say, our countrymen, are yet strangers to criticism. The reviewer is either too full of the milk of human kindness or too full of venom to do justice to the important functions of criticism. But if it is so in India, is the case better in England? Let us make a few extracts from the book lying before us. It is strange that most of the eminent men of letters in England have had something to say against critics. Lord Beaconsfield laid down the cardinal dictum that "critics are people who have failed in Literature and Art." But he was not singular in the view. Wordsworth called reviewing "an inglorious employment." Southey styled it "the ungentle craft." Carlyle spoke of critics as "the flesh-flies of literature." Tupper says, "Pens are poniards in their hands; an inkstand the fountain of detraction." Tennyson speaks of "the chorons of indolent reviewers—irresponsible, indolent reviewers." And Oliver Wendell Holmes declares it to be "a blessed thing that Nature, when she invented, manufactured, and patented her authors, contrived to make critics out of the chips that were left." So savage, and in many cases so untruthful were many of these reviews that it came to be said of the writer of some of them, as *a jeu d'esprit*, that he was "always lying in a critical condition." The effects of these have been sometimes fatal. For instance Keats' untimely death is popularly associated with the undue severity of the criticism of which he was the victim. Byron wrote:—

"Who killed John Keats?  
"It," said the *Quarterly*,  
So savage and tartly,  
"Twas one of my feasts"

If the savage critiques did nothing more, they deterred Keats from completing "Hyperion"—that fragment which Lord Byron declared seemed as if it were "actually inspired by the Titans," and to be "as sublime as *Æschylus*." It was said of Monteguen that he was so much affected by the criticisms, true or false, which he daily experienced, that they contributed to hasten his death. Ritson's extreme irritability closed in lunacy, while the ignorant reviewers, in the shape of assassins, were haunting his death-bed. Shelley, it is said, was driven into exile

by the savage chorons of calumnious critics. But while such have been the fatal effects of criticism upon some authors, there are others who have never feared to deal with critics in a proper manner. The law courts are frequently places where the critics are made to appear. Duels are frequent in France, while in America a critic who ventured to be very severe would stand a good chance of being "cowhided." The cowhiding given in verse to Jeffrey by Byron is remembered by all students of literature. Even our gentle Tennyson has smarted under the infliction of criticism. The following lines will serve as a specimen:—

To Christop—her North  
You did late review my lays,  
Crusty Christopher;  
You did mingle blame and praise,  
Rusty Christopher.  
When I learnt from whom it came,  
I forgave you all the blame,  
Musty Christopher;  
I could not forgive the praise,  
Fusty Christopher.

Are these criticisms invariably just? Not at all. The story is *apropos* of the critic who wanted to show how superior his judgement was in respect of a certain picture. "Look at the color now altogether overdone and unnatural; the drawing, how false and distorted; the chiaro oscuro, how weak! And that fly, too,—no more like a real fly, than I am." Whereupon the fly, in magnificent scorn of the critic, flew away!" Such is the character of much of the criticism that we come across in these days. In illustration of bias in criticism: the author of the book before us refers, we regret to say, to the paragraph on Carlyle we quoted from the *Indo-European Correspondence* sometime ago. Mr. Jennings says:—"It is not possible in all cases to find out that the book has been reviewed without having been read, or the play criticised without having been seen, and we take it for granted that our taster has done his tasting carefully, and honestly and fairly. All writers are not so delightfully candid as one in the *Indo-European correspondence*, who recently said:—'Our opinion of Carlyle, whose works we have never read, is that he was a much overrated man; Ruskin whose works we have likewise never read, is by far his superior.' To conclude let it be briefly noted that Jeffrey treated Madame de Staël, when *Dolpne* was published, as a person whose writings would be extremely dangerous, "were not her stupidity still more remarkable than her depravity;" that the *Quarterly Review* predicted of Dickens's works, that "an ephemeral popularity would be followed by early oblivion;" and that the *Edinburgh Review* said of Ruskin, "he made a name by hanging to the skirts of a famous artist." The last instance of this is the celebrated "This will never do" of Jeffrey applied to the writings of the immortal poet, Wordsworth.

#### AVATARS—INDIAN AND WESTERN.

THERE is a radical difference in the conception of *avatarism* formed by the minds of the East and West respectively, and it is one of the hardest problems of comparative theology to find out those differences, and judge how far they are justified by the needs of human nature. Those who have understood the Theistic position as explained by the New Dispensation will not be in a hurry to reject the Puranic explanation of *avatarism* as an outgrowth of superstition,—one that is incapable of a rational treatment or explanation.



We have survived the extravagances of Pantheism, it is true; we no longer accept the man-gods of the *shastras*; we have learnt to extricate the grain from the chaff of their teachings; and we have begun to apply scientific principles to the elucidation of the truths contained therein. An Indian *avatar* is nevertheless a historical phenomenon, one that must be explained, interpreted and justified, if that be possible, by the light of the circumstances and times which necessitated his appearance. We may say then that an Indian *avatar* was understood by our fore-fathers to be God in the shape of man. There was a dispensation in those days as now, but the circumstances of society were different from what they are now. We may take into consideration the circumstances of India, for instance, when Krishna appeared on the stage of affairs. We should say that his mission was to establish a short of monotheism in this country. This may appear to be a startling assumption to many. But it is a fact. The Hindu mind, nourished with nature worship from time immemorial, had in a manner lost sight of the Supreme Being, who, though existing as now He is made to exist by modern scientists, was too distant and exclusive a Being to be of much use to the pious soul in quest of salvation. Vedic worship had degenerated into a mass of symbolism and dry ceremonies that carried no heart within, and it required a faith of a very high and decisive stamp to raise the Hindu mind from the degradation of an effete superstition. The nation was prepared for a change; it required only a heart, and that was given to it by the *bhakti* which Krishna-worship originated. It was, however, extremely difficult to bring about the worship of a personal, loving God in the midst of the prevailing worship of an abstract, unenter Being whom they called Brahma. The Indian mind saw a very powerful man, wise, by his wisdom, strength and tact, could hound monarchies, and make or unmake kings and communities. Such a person was Krishna, and in him people began to find the very embodiment of the Being whose love he came to preach. By believing in Krishna they believed in Hari; in the exercise of his power they fancied they saw the power of the Almighty; and his love they identified with that of Vishnu. Thus the national mind for the first time realised the power of Divine love. We are not going to criticise this attitude of the Hindu mind. It was probably an attitude which the circumstances of society necessitated. It led to plenty of superstition and error, but it was also the means of coming to a higher, purer, and sweeter perception of God. Any other manifestation of His attributes would perhaps have been unintelligible to the untutored mind; any other form of Theism would probably have been repulsive to it. What India wanted she got—it was a loving Deity who would save sinners. Krishna said,—“I am the way; I am the *gati*,” and through him our fore-fathers found their way to the highest good and the highest God. This has been the characteristic of all subsequent forms of monotheistic worship that came to take possession of the Indian heart. An *avatar* was needed every time, and he was the incarnation of God. Not so the *avatar* preached by the New Testament of the Hebrews. Christ differed from Krishna as modern times differ from the ancient, as the nineteenth century differs from the ninth or tenth century before Christ. Christ came to exhibit the sonship of God, as

Krishna before him came to exhibit His Fatherhood. The Indian *avatar* came as God; Christ came as the son of God. There is a great deal of difference in the two conceptions, and let us say the modern mind is bound to accept the latter. Krishna had his duty, his duty and his mission. He had to show the people who and what was God. He came to preach His love, and men believed that by loving him they loved God. Christ came to teach us a higher and truer lesson. He also came to teach us of God and His love, but he came to teach us how we should be the true sons of God. Mankind required this lesson; the Hindus require this lesson to be taught them at the present day. The prophets of the latter have brought down God to the nether world; it is Christ that will take men up along with him to God. By the former dispensation God came down; by the New Dispensation man will go up. It was not enough for us to know who or what was God; it was not enough for us to love the Supreme Being. The age demands that we should be God-like men; that we should be fit for His company; that we should be dutiful, loving and obedient to Him; that we should surrender ourself and be filled with His spirit; that we should love men and animals even as God loves them; in a word, that we should be full of God. This the ancient *avatars* of India were unable to do. We may call a man God, but the moment we do so he becomes distant from us. The gulf between man and God remains the same as before. The Saviour is in heaven and the sinner on earth, and a wide space lies at the interval. What is to bring them together—to bring God to men and men to God? Who is to destroy the distance which separates the two? Who is to bridge the gulf that yawns between heaven and earth? We say it is Christ. By the sonship which he assumed he showed us how we could be sons like him. He came to take away our sins, and he became the way to sinners. He showed us the example of a being perfectly freed from self and entirely taken possession of by God. Thus perfected, he devoted himself to the welfare and salvation of men. He was not God; for if he had been, he would have widened the gulf that already separated heaven from earth. He would have done what Krishna and other *avatars* did. There would have been no difference between the Hindu and Jewish dispensations. As it is, he did no such thing. What did he do? He ennobled and idealised human life; raised humanity from its low level of sin and degradation; he brought hope and proved that man might rise high and be godly. By his sonship he filled the world with hopes. Formerly the world was the abode of despair. Man had no power to look up. He wanted the motive to exert for a higher existence. Why should he work for the benefit of his species? Why should he be virtuous—how could he be so? Was not his place in this lower world, and was it not presumption on his part to hope as high as the heavens? No, no. The highest virtue—the virtue of total self-surrender, the virtue of self-abnegation, the virtue of unbounded patriotism and philanthropy, the virtue of complete identification with the spirit of God—could not be realised without the knowledge of sonship; and Christ gave us that knowledge. The world is bound to accept him if it is anxious for salvation; India is sure to be Christ's, now that the old dispensations have had their day and have done their work. Modern India requires steady, firm and devout belief in the sonship,

if she is to take her rightful place in the scale of nations, and let us hope and pray that the day will soon come when Christ will be honored and accepted by our people from one end of country to the other.

## Brahmo Somaj.

THE following letter appears in the London Inquirer:—

TO THE EDITOR.

SIR,—The friendly reception which the West has, to some extent, accorded to the New Church in the East is, no doubt, due to the grateful working of the Great Power, which resides in truth; but to Miss Sophia Dobson Collet, whose earlier exposition of Brahmoism evince a depth of insight and a catholicity of spirit not usually seen among Christians of her school of thought, the Somaj owes not a little. Indeed, no Brahmo who is at all able to picture to himself the grand destiny of the Somaj can think of its spread in the West without the grateful acknowledgment of Miss Collet's labors in connection therewith. But ready as we are to give our tribute of gratitude for the services which she, as a tool in the hands of God, was at one time able to render to His Church, we must not allow ourselves to be swayed by that feeling, when after having forfeited the rare privilege of a first-hand expounder, she becomes a systematic opposer of truth.

Miss Collet, it may be known to you, has, ever since the Kuch Behar marriage, taken to representing Brahmic affairs in a fashion which is, perhaps, as disastrous to her own reputation for fair criticism as it is ruinous to the good name of the Brahmo Somaj of India. Unfortunately, however, she sees this not—she does not realise the danger of the new situation in which she has placed herself. Endowed by nature with more than an ordinary share of common sense, she could not but be deeply impressed by the simple but grand truths of Brahmoism; and, perhaps, in the vain hope of effecting a compromise between the old and the new, she has heretofore manifested support to them, forgetting all the while that the practical application of these might lead to results by no means agreeable to the forms and traditions of the religion in which she has been brought up, and which she is not in a hurry to change for anything new, Brahmoism itself not excepted. It is no wonder, then, that the recent doings in the Brahmo Somaj of India would appear so shocking to her orthodox feelings. But it is one thing to feel conscientious scruples in regard to certain actions, and quite another thing to be intolerant of their in others, whose motives are above suspicion. The wisest course for Miss Collet under the circumstances would have been to leave Brahmoism to take care of itself. But she has placed herself in her confusion placed herself under the guidance of men whose Brahmoism may be much in keeping with what Miss Collet is desirous of patronising, but whose religiousness is certainly not of the type which would help the establishment of God's Kingdom on earth. The consequences has been that she makes assertions about Brahmoism, which, while they go a great way to create in the minds of men false impressions in regard to our Church, leads her further and further from truth. That such has actually been the case with her it will be my humble endeavour to show in the following lines, for which I hope you will spare a little space in your journal.

The whole weight of Miss Collet's accusation against the Brahmo Somaj of India seems to me to rest on a single point, viz on what she calls “an essential change of front.”

“One of the noblest characteristics of the Brahmo Somaj under Mr. Sen's leadership in former years was its endeavour to purify life as a whole, and to regenerate India as well as the Indian faith. Again and again in various forms, from year to year, was this twofold Gospel preached. . . . But this wholeness of aim is now distinctly disavowed by Mr. Sen's defenders who wish to sever the two hemispheres of reform from each other and to confine the actions of the Brahmo Somaj to the spiritual life alone. . . .” *Brahmo Year Book for 1878*, pp. 77-78.

And this she tries to fortify by two extracts from the publications of the Brahmo Somaj of India. Both of these can be found at p. 78 of the *Brahmo Year Book for 1878*. One of these I shall quote here:—

“It must be distinctly borne in mind by every one who wishes to understand the Brahmo Somaj that the object of that institution is the spiritual regeneration of India pure and simple.”



In her present mood of mind Miss Collet, no doubt, thinks this to be conclusive evidence against Mr. Sen and his Church. I shall, however, reproduce here a short passage from a rather lengthy extract in her *Year Book* for 1876, from an editorial article in the *Theistic Annual* for 1876, an article which she in a different mood has pronounced to have been a lucid description of the position taken up by the Brahmo Somaj of India in matters of social reform. In the passage—“From what has been said above it will be evident that all the social reforms in which the Brahmo Somaj has engaged itself have been carried out in a strictly religious spirit. In fact, they are religious reforms applied to the social needs of our community.” Careful on the one hand to protect ourselves from the subtle influences of idolatry, moral dullness and social stagnation, equally careful on the other hand to guard our movement from the still more subtle influences of a shallow, secular, and godless civilisation—faithful to our national instincts and national wants, we have striven hard to steer a safe course between the two extremes of our reforms to the safe harbor of spiritual life.” (*Brahmo Year Book* for 1876 pp. 43-46.)

“I hope the reader will not fail to see in these parallel passages the same ideal of social reform. But then it may be said that the years 1876 and 1878 are too close to each other, and that it is not impossible that the small beginnings in 1876, which were destined to culminate in the fatal Kuch Behar marriage in 1878 may have eluded the observations of the unwary Miss Collet. Well, without troubling myself much about that matter, I shall give two quotations from Mr. Sen's earlier teachings:—

“If their faith has wrought wonders elsewhere and saved dying and dead nations, why shall we doubt its efficacy in regenerating this country? Why should we seek to reform India by giving her merely the national religion, and superficial refinement of modern civilisation? Countrymen! if you are really earnest about India's redemption, I exhort you to seek nothing but faith.” (The italics are mine) (“Regenerating Faith,” p. 30.)

“For what is religion? Is it the pompous distribution of alms to the thousands of indigent men? Is it the inauguration of a magnificent college on the promotion of a social reform? Is it mere charity or meekness, or compassion, or civility? Indeed, a man may have one and all of these qualities, and yet he may not be religious. That man is religious who has made God the centre of his thoughts and feelings and words and actions.” (“English Text,” No. 2, published in July, 1860.)

Is this plain? Does Mr. Sen speak in uncertain sounds as to what the aim of his life is? Whatever she may think now, there was a time when Miss Collet was perfectly aware that the grand object of the Brahmo Somaj was the spiritual regeneration of India, which attained, social abuses would of themselves correct—without this all social reforms are empty sounds.

So much, then, for the charge of “change of front” as directed against the Brahmo Somaj of India. Nevertheless, “a change of front” there has no doubt been; and I shall now proceed to show that this is true of Miss Collet herself.

In forming her earlier acquaintance with the Brahmo Somaj of India, she said of its object:—“Their aim is ours—to establish the Kingdom of God in the heart of every man and woman, and nation and community.” And while so much of the world around her was in sin or blighted by misery and woe, surely all who look for the coming of the Kingdom of God should, wherever possible, combine their forces with the great work of promoting that kingdom, and not let differences on other points, however real, obscure their brotherly sympathy or hinder their united action.” (*Brahmo Year Book* for 1876, p. 8.)

And yet for one singular act of Mr. Sen's—an act, by the way, which to the orthodox or lovers of the old, incomplete and false systems of faith must for ever remain incomprehensible—the noble writer of these words in literally wasting her best energies to keep up a schism in the universal Church of God! Not that alone, by effecting a pious horror for Mr. Sen's “prayers,” “long daily services,” “God-vision,” “inspired utterances,” “sustained conversation,” “Heaven's King,” and other things of the spiritual world, she has most conclusively proved that the value set by her upon the “Establishment of the Kingdom of Heaven” is only a trifle, and that the thing she really wants is what our “secularistic” brothers of the protesting party so much hanker after, viz., an external civilisation of the European Ritualistic type! To prove her own retrogression I shall give here a passage from her

“Historical Sketch of the Brahmo Somaj” regarding “communion” and “prayer” of which she speaks so very contemptuously at the present day. “... Through heart felt communion with God the spirits of these anxious and troubled men gained new life and strength, and this communion grew and developed, so as to transform the whole tone of their minds, and to elevate and enlarge the character of Brahmoism in a remarkable manner. The following passage from a brief narrative of this period will indicate its character.”—Page 14.

Then follows an extract from the *Indian Mirror* of the 1st July 1863, describing in vivid terms how the Divine voice cheered the drooping spirits of the devout Brahmos, who found “the direct dispensation of God to give them salvation and peace.” If the “direct dispensation of God” were possible in 1863, it is certainly not very clear why twelve years' incessant toil and “long daily services” and heartfelt communion would not result in the further development of spiritual life, so that the devotee could confidently speak of feeling the nearness of God and of that vantage ground of faith, from which the “light and sound of the higher world are distinctly seen and heard.”

BAIKUNTH NATH GHOSH, Member of the Branch Brahmo Somaj of India, Dacca.

#### ANOTHER LECTURE AT SIMLA.

[FROM OUR OWN CORRESPONDENT.]

SIMLA, the 3rd August 1881.

ANOTHER lecture—and this time on the subject of “The Changes in the Brahmo Somaj”—was delivered by Babu Protap Chunder Mozumdar on the 20th July in the Theatre. The Hall was almost full. A large number of the Native community was present on the occasion.

There were besides some forty European ladies and gentlemen. I can name only some of them, viz.—Doctor D. Brandis, General and Mrs. Crofton, Dr. and Mrs. Bellow, Mrs. Sampson, Revd and Mrs. Fordyce, Mr. and Mrs. Stephen Jacob, Major Davidson, Captain Murray, Miss Marshman, Doctors Crombie, Owen, Eison, and Captain Perry. The lecture lasted about an hour and a quarter, and was a complete success. Mr. Mozumdar's lecture on the “Attitude of the Brahmo Somaj” is in the press, and will be shortly out.

The notes of the present lecture also have been taken, and there is every hope of its appearing in print sometime hereafter. In the meanwhile I beg to give below its substance. By “Changes” in the Brahmo Somaj the lecturer meant the different progressive stages which marked the history of this growing Church. He meant by “Changes” in the Brahmo Somaj the several steps which it took during its onward march, extending over a period of fifty-one years. For twenty years, that is from 1833—the year in which it was established by the late Maharajah Maharaj, the Brahmo Somaj was a heterogeneous mass of certain abstract ideas about a metaphysical God with only a small leaven of truth and sincerity in it. It believed in the infallibility of the Vedas and its services consisted in the recitation of the sacred texts from the Upanishads. It was, in fact, a branch of Hinduism. Its position towards other religions, especially Christianity, was decidedly a hostile one. There was no consistency of character in it. Its members, though professing their disbelief in idol worship, conformed to all the idolatrous rites and usages of modern Hinduism. Its practical usefulness was next to nothing. But such was the power of truth being in it that it gradually the whole mass of the Brahmo Somaj, and in the year 1850 effected a radical change in the position of the Somaj. It was that remarkable year in which the Brahmo Somaj discarded its belief in the infallibility of the Vedas and claimed for itself an individuality distinct from other religions. Being relieved of the burdens of error and falsehood, which were pressing so heavily upon it for a long period of twenty years, the Brahmo Somaj devoted itself to the realization of the nature and attributes of God; and as a natural outcome of this discipline, the faith of the Brahmo Somaj in the existence of God became real. From an intellectual belief in a few abstract ideas regarding the Godhead, the Brahmo Somaj came to behold the Supreme Being as an all-pervading Reality. The mere “force” which modern science has discovered as the first cause, which upholds the universe and maintains order and harmony in that vast and complicated machinery, turned into a spiritual Personality—a God of special Providence whose hand was seen and felt in the workings of the human nature in all great and just as it was seen and felt in ages gone by. While at this stage of its history, the

Brahmo Somaj drank deeply of the spirit of Hinduism. Although rejecting the falsehood in the Hindu scriptures, it gratefully accepted what was true in them. The Brahmo Church clung fast to that grand and noble idea of the *Upanishads*, which distinguishes Hinduism from the other systems of religion in a most marked manner, viz. the idea of God as the immanent Being whose presence fills the whole universe. This truth, when brought into practice, worked a marvellous change in the Brahmo Somaj. The presence of a personal God once felt could not but overflow the human souls with feelings of adoration and thanksgiving. Hence sprang up in the Brahmo Somaj those devotional exercises which the Church is proud to claim as its own, but which, nevertheless, owe their development to the influence of the higher order of Hinduism. Worship, therefore, in the Brahmo Somaj was not artificial, but the genuine outpouring of a soul immersed in the omnipresence of the Almighty God. The progress of the Church did not end here. Having felt His Divine presence, our leaders, the lecturer remarked, naturally desired to approach Him. But they were weak and the Divine light had made them weaker still, that is the Divine light had made them still more conscious of their own weakness. They felt the burden of sin, and, therefore, could not approach His feet by their own power. Between the heart of the child and the spirit of the Father, there was an immense distance created by sinfulness. They could never reach Him who, as social beings, had to live amidst the ten thousand temptations that surrounded them, enjoy communion with God? Was there nothing that could bring about that blessed communion? Yes; there was a sure and certain means to attain true *yoga*, and that was prayer. It was prayer alone that could bring the penitent sinner to the feet of the merciful Father, whose prayer in the Brahmo Somaj came to be recognized as a law, and became its be-all and end-all. The Brahmos did not pray for physical things, but for holiness, peace and power to conquer evil. Prayer in the Brahmo Somaj, Mr. Mozumdar assured his hearers, did not mean the mere sending forth of a few empty words to the air—and after all, what are the feeble and miserable whispers of a man before the God of Eternal Silence when the noise of the deafening peals of thunder cannot disturb. As a wish of the heart, as a breath of the soul, true prayer is always responded to by the breathing in of the Holy Spirit of God. As prayer grew deeper, the flood of Divine inspiration came smiling, and passed over the Brahmo Somaj, leaving behind new doctrines, new ideas, and purity of character, just as heavy floods in the river Nile left behind a vast deposit over the lands which caused an abundance of crops. This was the real cause to which the singular Brahmo doctrines owed their origin; but though these people, who knew nothing of the sciences, said those doctrines were cooked and hammered by Babu Keshub Chunder Sen and his assistants. With the cultivation of the habit of prayer in the Brahmo Somaj, the spirit world came to be recognized, and the knowledge of the laws of that world gradually increased. Spiritual life in the Brahmo Somaj was established. So long as the things of this world were cared and sought for, so long as God was an abstract Deity, so long the belief of the Brahmo Somaj in the immortality of the soul was a mere intellectual one; but with the commencement of spiritual life in the Brahmo Somaj, the spirit gained ascendancy over the body, and the next world became a reality. It is truly said that character is the soul. Surely the lives of martyrs and saints are standing monuments which will never be effaced, though heavens and earth may pass away. The faithful few live here and hereafter. In fact, the growth of the spiritual life in the Brahmo Somaj reached a point at which its separation from the spirit of Jesus was simply impossible. It was not the preaching of the Christian Missionary, but truth which brought the Brahmo Somaj to the feet of Jesus. It was life and faith, and not mere intellect which united the Brahmos with Jesus. Therefore who could separate them from him? Such a contact could not fail to quicken their conscience. The Brahmos could not suddenly meditate upon the Divine nature, but carried the Divine light they had received from above into the darkest dens of sin and sensuality. The lecturer here referred to the amount of practical good done by the Brahmo Somaj to the country in effecting social and moral reforms, by singular acts of self-sacrifice and devotion, and by the cause of truth. As to the intellectual activity of the Somaj, the lecturer named the several journals issued under its auspices. Taking a retrospective view of the several progressive stages which mark-



of the short history of the Brahmo Samaj, our leaders, the lecturer said, felt the assurance that although their Church was deeply indebted to true Hinduism and Christianity, it had its own independent existence; that it had its own heaven-appointed mission to fulfil; that it was a New Dispensation sent from above once more to remove the particular evils, and supply the crying wants of the age—to reconcile the extremes of thought and faith, to effect a union between all previous dispensations, in short, to establish the Kingdom of Heaven on earth.

## Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—ED. S. M.]

### A CRITIC CRITICISED.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—Babu Raj Narain Bose's letter to Miss Collet may, for aught I know to the contrary, be very acceptable to her; but I fear people will not give him much credit for good sense for publishing it in the newspapers. Had the Babu been a few years younger, or the public been a few years older, his criticisms, "the utter falsehood" of many of which "bas," in Miss Collet's own words, "been so frequently exposed," there would have been some excuse for this infliction on the public. In the absence of any such plea, Babu Raj Narain Bose is bound to render an explanation to the public. But has he any explanation to offer? Public good is the cant phrase of the day, and the veteran conservative Brahmo may have allowed himself to be victimized by it. But will the public be satisfied with the sort of thing he supplies? Let me try to find a reply to this query by examining his letter a little in detail.

The President of the Adi Samaj opens fire on the Brahmo Samaj of India by accusing its leader to be a teacher of false doctrines such as Incarnation, Mediation, Human Infallibility, &c. The broad catholicity of Brahmoism confers on the Samaj the new privilege of appropriating truths from any source, not even the hated doctrines of Incarnation, &c., excepted. Now is it worthy of Babu Raj Narain Bose to take advantage of this circumstance and proclaim Keshub Babu to be a teacher of false doctrines, if he happens to make any proper use of the e? It is just possible that Raj Narain Babu does not know how to separate the kernel from the husk; but should he, therefore, abuse those who do? What does he then mean by telling people that Keshub Babu teaches such abominations as incarnation, &c? Then again, he talks coolly of flag-worship and the worship of saints and great men. But will the Babu put his hand on his breast and say that he actually believes Keshub Babu to have abandoned God and taken to seeking salvation from these? If not? why misled people by applying the word "worship" to flag, saints and great men? Lastly, Babu Raj Narain Bose hates ceremonies, and shows and declares himself for "doing the works He loves." Does the Babu mean by this that God desires us only "to eat, drink and be merry," and not think at all of prayer, adoration, communion and the like; or that we should only think of God when formally praying, and not in every act of our life, the obnoxious ceremonies and festivities not excepted? Ah! let the Babu only give a little fair play to his *Bhakti*, and he will really enjoy Hari when dancing with the whole host of *Bhaktas* during the festivities he hates.

These are the three main charges against our leader; but there are some minor ones to which I shall now direct the reader's attention. I shall begin with the charge of duplicity. Babu Raj Narain Bose professes to be a disciple of Rajah Ram Mohan Roy, who, he will remember, used to talk with a Hindu like a Hindu, with a Christian like a Christian, and with a Mahomedan like a Mahomedan. Will the Babu be bold enough to find fault with the Rajah, and deny him the honor due to his greatness?

Raj Narain Babu's hatred to the "New Dispensation" is about as just as that against many other good things of advanced Brahmoism—it arises simply from some imaginary fear. With regard to the "New Dispensation," it is the name which frightens him; of the substance he understands nothing I fear; for had he done so, he would not have hesitated to acknowledge God as the great Author of Brahmoism and to be impressed with the newness which forms its essential char-

acter. The dispute would then be not as to whether there was any "New Dispensation," but rather whether the name should be applied to Raj Narain Babu's religion or to that of Babu Keshub Chunder Sen. As to our abandoning the name of Brahmoism, the Babu had better not calculate much upon that, for we are not in a hurry to do so unless, indeed, it were to oblige our friend, who, it seems, sees some magical influence in it.

One word more and I have done. Babu Raj Narain Bose affects much reverence for the saying that "truth triumphs and not untruth." I wish he had real faith in it. But the suspicion with which he watches every movement of Mr. Sen's; the importance he attaches to every trifles in his life; the eager avidity with which he swallows every story invented against him; and the reckless way in which he misrepresents his doings, betray rather the weakness of falsehood than the calm serenity and bold confidence of imperishable truth.

Yours, &c.,  
D. D. ROY.

Member, Brauch Brahmo Samaj of India, Dacca.

### CHRISTIAN MISSIONARIES AND THEIR ATTITUDE TOWARDS HINDUISM.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—I read with great interest the article in your issue of July 31st on "Christian Missionaries and their Attitude towards Hinduism." It struck me as one of the best expositions which I have seen of the attitude of the Brahmo Samaj towards Christian Missionaries, and I derived from it the benefit which one always derives from the clear and forcible exposition of views from which one differs. Moreover there is much in the article with which I cordially agree. I cordially admit that "to confound all Hindus with savages is a mistake." I cordially admit that "beneath the awkward and ungainly surface of Hindu religions there runs a current of spirituality which is yet too deep for criticism." And I most cordially admit that each of the ancient nations which accepted Christianity "lent its own type of its religion to the religion of Jesus Christ." I echo the question, "why should not modern India lend its own type to the religion of Jesus Christ?" Nay, I look forward earnestly to the day when Christian India will pour the strength of its devotion, its asceticism, and its contemplation into a development of the Christian life, such as we in our more practical and materializing West have never dreamt of. We can readily believe that whenever you become Christian, you will be better Christians than we are.

But the question is not whether those ancient nations, having accepted the doctrines of the Christian Church, did not proceed to develop them, each in a type of thought and life more or less peculiar to itself; but whether they did, or did not, accept the doctrines of the Church in their simplicity, in their entirety.

Historically, I conceive that there can be no manner of doubt that every nation in becoming Christian accepted in their simplicity and in their entirety exactly those doctrines which were ultimately formulated in what we call the Apostles' and Nicene Creeds; accepted, that is, the doctrines of the Trinity and the Incarnation, interpreted not in any new sense of their own, but in that sense in which those who had been Christians before them, had learnt to interpret them. And, moreover, there can be no manner of doubt, still speaking historically, that for the last eight centuries after Christ those doctrines found expression in an organization of clergy and laity of worship, and of sacraments, which, notwithstanding the various types of thought and life, was the same from Rome to Alexandria, and from Constantinople to Canterbury; so that a Christian might travel from England to Malabar, and at every stage in his journey be received by hosts whom he acknowledged and who acknowledged him, and be admitted by them to partake of the same Blessed Sacrament which was his heavenly food in the Church whose bell rang within earshot of his home.

Now we say that that organization of the Church, of worship, and of sacraments, depending in unbroken line on Christ and His Apostles, and witnessing unmistakably to those same doctrines, lives still—lives in the immensely greater portion of Christendom, and we believe that it is the duty of every one to find it. We sorrowfully admit that, from causes which we never cease to deplore, those who follow it are now separated. We admit that others have broken away from it altogether, and day by day we pray an loud for their return. And we acknowledge the terrible breach which is thus made in the moral edifice

for Christianity—a breach which our Master warned us of, when He prayed "that they all may be one . . . that the world may believe that Thou hast sent Me."

But still we believe that for men who are in earnest, for brave men, for men who will not be daunted by difficulty, there is a way out of this doubt, there is a principle which will guide us clear away from the dust and mire of modern controversy; and that principle is stated in the words of a prophet, "stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

That anything in doctrine which is new, is *ipso facto* false, is a principle which is admitted by all Christians, however they may apply it. It would indeed could it be otherwise when we have been told by an apostle to "contend earnestly for the faith which was once for all delivered to the saints"? Now we do not wish to prejudge the question, or to forecast the results to which this principle will lead, but we ask you to accept the principle and work it out for yourselves. *Ask for the old paths.*

But if you reply, "We are Hindus," we know nothing about your churches and your histories, your controversies between East and West. We cannot grub and burrow in the past. We are not competent to decide between all these "isms;" it is better to cut ourselves clear of them all, and have a Christianity of our own, which since it cannot be considered as a new religion, and since all churches of modern Christendom shall not be connected with any"—then I answer that to say this is to claim the privilage of ignorance, to demand for yourselves an exemption from patient and prayerful investigation which only rightly belongs to that state of savagery which you so earnestly and justly reprobate. A savage, no doubt, fulfils his responsibilities before God, but he accepts the first form of Christianity which presents itself to him, for any form of Christianity must be as life to the dead to one in that degraded state. But you cannot have the privileges of civilization with only the duties of savagery. The civilised man has knowledge, has books, has powers of thought and reason, and since, as they are inestimable blessings, he also brings duties and responsibilities which he cannot evade. If there is any subject which is worthy of them, it is the subject of religion, and to this he is bound to apply them.

I say all this, never for a moment forgetting that while we use these faculties, our chief dependence must be on God. These faculties, so far from being of themselves certain to guide us right, would be certain to guide us wrong, if they alone were used, while prayer was neglected. But they too are God-given faculties, and He means us to exercise them rightly while we pray to Him to help us to our better letter.

From the whole of this argument there are two ways of escape and so far as I can see only two. We may either say that there is no perfectly true Revelation upon earth, or we may say that a new Revelation has been given to us in this age.

I have already trespassed so much upon your space that, if you will permit me, I will deal with these alternatives in another letter.

I am, yours faithfully,  
E. F. BROWN.

Oxford Mission House, 154, Bow Bazar.  
The 8th August 1881.

## Provincial.

### RUNGPORE.

[FROM OUR OWN CORRESPONDENT.]

The 4th August 1881.

PANDIT GOURGOVIND UPADHYA, one of the apostles of the Brahmo Samaj of India, came again [to Rungpore on Thursday, the 21st July, i.e., within nine days of the death of his beloved wife. But what is a sad bereavement to one who has consecrated his life to the service of his Maker? On the evening of Saturday, the 23rd, Pandit Gourgovind delivered a lecture in Bengali on "Nata and Purana" (The Old and the New) in the *Baitakshna* house of Roy Romani Mohan Chowdhury Lahadur, Zemindar of Tashbandar, situated in the town of Rungpore. It lasted a couple of hours; and I do not remember to have ever listened to a more learned and edifying lecture on matters appertaining to religion. On the evening of Monday, the 25th, he held a *conversazione* in the *Baitakshna* of the minor Zemindar of Rungpore, Babu Ananda Prasad Sen, in which Pandit Jadavchar Tarkaratn, Babu



Nil Kamal Lahuri, a Sanskrit-knowing Zemindar of Naedanga, and Babu Kali Dutt Mukerji, M.A., B.L., took an active part. The following evening a *Sangat* was held in the house of the second Munisiff of Rungpore, Babu Mal Lal Singh, B. L., in which Pandit Gourgobind explained what Naba-bidhan (New Dispensation) meant. On the morning of the 27th and on the evening of the following two days, he held a conversation, of course on religious subjects, with Babus Ram Lal Chakravarti, Ram Chunder Chatterji, Head Master of the Rungpore Normal School, and Chunder Nath Bhattacharji, Head Master, Rungpore Government School. It was not only instructive, but also calculated to disabuse the mind of some misconception under which a few persons, outside the pale of the Brahmo Samaj of India, are laboring as regards inspiration and the New Dispensation. On the evening of Sunday, the 24th, sometime before Pandit Gourgobind Upadhyai had commenced divine service, three members—who are men from East Bengal—who have, as a matter of course, taken it into their heads to sympathize with the opponents of the Babu Keshub Chunder Sen, exclaimed in the presence of the revered Upadhyai, that they would not permit him to allude in his sermon to the New Dispensation, and, as a matter of course, the Rungpore Brahmo Samaj split into two sections. I take this opportunity to notify through the columns of your valuable paper, that persons who have any business with the Rungpore Branch of the Brahmo Samaj of India, will be good enough to address the Secretary, Babu Kailas Chunder Bose. Our beloved brother, Pandit Kali Sankar Dass Kabiraj, of Sadayapukur, in order that he may without interruption further the cause of the New Dispensation in general, and the Rungpore Branch of the Brahmo Samaj of India in particular, has left the service (as family physician) of the Kundi Zemindars. On the night of Wednesday, the 3rd instant, he and Bhai Gourgobind left Rungpore for Phulbari. The party was joined the following night by a Rungpore Brahmo. The following is a resume of the doings of Bhai Gourgobind at Phulbari.

**Thursday, 4th August forenoon.**—Prayer meeting in the house of Babu Romani Kant Sen, Serishtadar, Munisiff's Court, Phulbari. Some six persons, including the aforesaid Kali Sankar Kabiraj, took part in the proceedings.

**Thursday afternoon.**—Public lecture (Bengali) on "Yoga" in the house of a Mohammedan gentleman, who is the Registrar of Mahomedan marriages. Some fifty persons were present. It lasted a couple of hours.

**Friday 5th, morning.**—Prayer meeting in the inner department of Romani Kant Babu's house. Having been invited by Babu Nriasingha Chunder Dass of Sujoypore, a low-grade Pleader, who had learnt Bengali and Sanskrit at the feet of Pandit Gourgobind, the party proceeded there by boat. Sujoypore is a village situated on the left bank of the Jamuna river, which empties itself into the Atrai. After dinner at noon, there was *Sankirtan* in Nriasingha Babu's house. A few villagers, including the Zemindar of the village, came to listen to the *Sankirtan*.

**Friday evening.**—The party returned to Phulbari at 5 P.M. Pandit Gourgobind delivered a lecture in Bengali in the same house as before. The subject was "Three Stages in the Aryan Religion." It lasted 1½ hours, and was listened to with rapt attention by the residents of the village, including the Munisiff, Babu Nriasingha Chunder Bannarji, B. L. The lecture being over, Divine service was held by Bhai Gourgobind in the house of "omani Babu." After dining with the Munisiff, he returned to Rungpore with his two Brahmo friends. "Who can be against us when God is for us?"

## Literary, Scientific, &c.

AN Astronomical Congress is to be held at Strassburg in September. This town has been selected, as it contains, a well-furnished Observatory.

MEMORIAL tablets have recently been placed on the houses in London, once occupied by Sheridan, Sir Robert Walpole, Peter the Great, and Sir Isaac Newton.

THE extreme heat across the Channel is even affecting the fishes, and the *Tenno* states that the pike inhabitants of the Meuse are dying in large quantities, being thrown lifeless on the

banks. A circular has been sent to the authorities and the various villages throughout the course of the river, instructing them to bury the fish to prevent the stench causing an epidemic.

MRS. MURRAY MITCHELL, who has been visiting the English Presbyterian missionaries at Amoy, China, writes:—"I am very sorry to say that binding the foot is as common and invariable a fashion as ever. It is not connected with religion; it is a purely social custom, and girls are supposed not to be marriageable unless it is complied with. Even among the Christians it is hard to get it dispensed with."

THE smallest steam engine in the world has been constructed by a clock maker in America. It weighs about fifteen grains, and can be entirely covered by an ordinary thimble. The stroke of the piston is a little over 1/24th of an inch, and its diameter is less than 1/9th of an inch. The engine is built of 140 distinct pieces, fastened together by fifty-two screws, and three drops of water fill the engine and set the boiler in motion.

A STRONGER temperance sermon will never be preached than that which an unfortunate woman of Cape Girardeau, Mo., recently delivered before her husband in a bar-room. Sitting a cored dish which she had brought with her, upon the table, she said:—"Prenouncing, husband, that you are too busy to come home to dinner, I have brought you yours," and departed. With a forced laugh he invited his friend to dine with him; but on removing the cover from the dish, found only a slip of paper, on which was written: "I hope you will enjoy your meal; it is the same your family have at home."

THE *London Witness* is brave. In reviewing the late Colonel Meadows Taylor's *Seeta* and noting the fact that the hero is made to live with, and not marry a Native woman, it says:—"Col. Meadows Taylor cannot paint up adultery or fornication or concubinage or prostitution in colors of such a hue as to make it allowable or right in the eyes of God-fearing men. He has shown up in his novel one of the saddest, lowest and most degenerate men in India. How many otherwise respectable men in India have forfeited the respect of all Christian men on account of this sin. To-day how many a young man in India is living in the relation to Native women that Cyril Brandon is said to have held. 'Here are, alas many, and that too, without the flimsy excuse of even Hindu marriage.'"

MR. FROUDE lately sent to Mrs. Aiken Carlyle a check for \$7,500, representing the profits which had arisen so far on the sale of her uncle's "Reminiscences." The *Leeds Mercury* says: In "acknowledging the receipt of the draft the recipient used expressions which showed that she regarded the sum as her just right, and not as a free gift of the donor. The latter, acting under legal advice, at once stopped payment of the check, being warned that if it were received in the spirit of the written communication, he would render himself liable to account to all the members of the family, not only for this sum, but for any other accruing from the literary inheritance to which he had succeeded. Mr. Froude had, therefore, no alternative but to adopt a course which could not fail to aggravate the unpleasantness existing between himself and some members of his deceased friend's family."

We quote the following interesting astronomical information from the *Daily Rungpore Correspondent*:—"The Moon, August 16th, Last Quarter, at 10h. 50: 6m., August 15th, 16h., and 17th, conjunction respectively with Saturn, Jupiter, and Mars, at 16h. 14h., and 16h.: the planets lying all three South of the Moon, their geocentric distance from her centre being, for Saturn, 5° 25', Jupiter, 2° 57', Mars 1° 24'. [Geometrically, as would appear to an observer stationed at the centre of our globe: from which value may be computed the corresponding one for any place on the surface of the Earth.] Mercury, in ascending node, on the 12th, at Noon. His next passage through this point of his orbit, after some 83 days,—the period of his revolution round the Sun,—will occur a few hours only after his inferior conjunction, on Nov. 7th, and this near coincidence will cause the planet to be seen transiting across the Sun's disc. This interesting phenomenon will be visible at Calcutta.—August 16th, Mercury in Perihelion, at 14h."

## Selection.

(Punch.)

Mamma (to Mabel, who has expressed a desire to see the boundary of *Sussex* and *Surrey*). "Now, Mabel, you are in *Sussex*. Mabel (disappointed). It is not *pi-k!*—[Expecting to find it colored like the Country Map.]

## BRAHMOS AND CHRISTIANS.

(Bombay Guardian.)

THE *New Dispensation* tells us of a dinner party attended by Brahmos and Native Christians, and speaks of it as a feast of love. There can be no objection to such intercourse, if each party appears in its proper character. The Christian may show all friendliness towards those who are not in Christian communion with him, there is no compromise of the truth. The *New Dispensation* speaks of this reunion as of a gathering of those who truly love Christ, both Theists and Christians. Some missionaries were present. For ourselves, we cannot look upon the Brahmos of the *New Dispensation* as "almost Christians," any more than we could have spoken of the ancient Romans as "almost Christians," if they had given Christ a place in their Pantheon. In the last number of the *N. D.* miracles are spoken of as preposterous and impossible, an opinion absolutely opposed to what Christ taught. Christ says "I am the Way, the Truth, and the Life, and no man cometh to the Father but by me," his professed admirers in Calcutta, by his one way, and Chitanya another way, and Mahomed a third. The Brahmos came up to Christianity, a long time ago, and the question had to be decided whether they would go in at the open door or turn aside to something else as preferable; and they turned aside, taking up a position much less hopeful, as regards the prospect of their becoming Christians, than that of the orthodox Hindu. At the same time, they place one more formidable barrier in the way of the conversion of their countrymen to Christianity, it being supposed that they have made a great approach to Christianity, authorizing them to proceed concerning it, and their report going no further than the recommendation of a Christianized Hinduism. Has the History of the Church been written in vain? Various amalgamations of Christianity and other religions were brought forward in the first two centuries, with great swelling words of vanity, but so passed away. The only Christianity that is destined to abide is that which leads the Christian to suffer death joyously rather than deny Christ as the Way, the Truth, and the Life.

## THE LATE DEAN OF WESTMINSTER.

(Times.)

THE Dean, it was announced, "expired quietly and without suffering." The Archbishop of Canterbury was at his bedside during a portion of the evening, and in the course of the day Canon Farrar administered the Sacrament. The Dean of Llandaff and Mrs. Vaughan Lincoln, who was, for many years, with him in his last moments. During the day the inquiries at the Deanery were very numerous. The Prince of Wales, attended by Colonel Teesdale, was among the callers, together with Mr. and Mrs. Gladstone, Sir Stafford Northcote, and many others.

Dr. Stanley was chosen by the Queen to accompany the Prince of Wales in his Eastern tour in 1862. In 1863, when the Deanery of Westminster became vacant by the nomination of Dr. Trench to the Archbishopric of Dublin, Dr. Stanley was appointed to the office. His appointment was made the subject of a controversy, and a protest raised by the present Bishop of Lincoln, who was, at that time one of the Canons of Westminster. It is needless to dwell on the details of a painful and fruitless controversy, which was brought to a graceful termination by the just and eloquent tribute paid by the new Dean to the Canon in his inaugural sermon preached in Westminster Abbey. In the same year the Dean's marriage was celebrated with Augusta Bruce, sister of Lord Eglon, and for many years a personal friend and attendant of the Queen. His marriage gradually drew the Dean from the comparative retirement of his former life into the choicest circles of London society, intellectual, literary, political, and aristocratic. He was wont to say that he had never really lived



until his marriage. His friends had always been among the leading spirits of the time, and his house at Oxford was renowned for his abundant and catholic hospitality. But in London he moved in a larger circle, and under the auspices of Lady Augusta Stanley the Deanery at Westminster became one of the most distinguished salons in London. Of the share borne by Lady Augusta in all her husband's labors and pursuits, of the assistance she afforded him in his great task of rendering the Abbey accessible to visitors, of enabling them to realize its historical associations in comfort and decency, we spoke on the occasion of her lamented death in 1876. The Dean himself thus chronicled his irreparable loss in a few pregnant words at the close of his memoir of his mother:—"That 5th of March"—on which his mother died—"was the Ash Wednesday of 1862, when her surviving son was absent in attendance on the Prince of Wales, on a journey through Egypt and Palestine. On another Ash Wednesday, the 1st of March 1876, he stood by the death bed of her by whose supporting love he had been comforted after his mother's death, and whose character, although absent in another mould, remains to him, with that of his mother, the brightest and most sacred vision of his earthly experience."

After his appointment to the Deanery of Westminster, the outward circumstances of Dr. Stanley's life underwent no further change. It is probable that, had he been so minded, he might have occupied a seat on the Episcopal Bench; but he preferred the unique position in the Church for which he was eminently suited. It is difficult to think of him as a part from the Royal Abbey of Westminster or to think of anyone else in his place. His professional career was thus strangely exceptional one. Though he was successively a member of three Chapters and the conspicuous head of one, though his influence in the Church was largely exercised by that of one of his contemporaries, though he was one of the most eloquent and attractive preachers of his time, he never held a cure of souls, and his nearest contact with ordinary clerical life was probably found in his early experience as Examining Chaplain to the Bishop of London. But the brilliant Dean of Westminster had other and, for a man of his temperament and genius, higher work to do than that of devotion to the ordinary tasks of the Christian ministry. He became as of right a leader in the Church, though he never ceased to be an accomplished man of the world, in the best sense of the phrase. We have already dwelt on his rare literary gifts, and his fame as a preacher is so general that it needs no comment and no extended chronicle. In his administration of the Abbey, again, his deeds speak for themselves. No Dean of Westminster has been more generous than he has in offering the coveted meed of seats within its precincts to the remains of great Englishmen, who died in his time. He thought only of fame and greatness as a result of their party, their sect, or their opinions. If he was thought by some to be somewhat too liberal in this respect, it will also be acknowledged that the fact was one which leaned to virtue's side, and that the task of selection was such that no man could hope to discharge it, as he did, without giving offence to some.

It remains to speak of the Dean in the character of an ecclesiastical leader. He could hardly have been the son of his father or the favorite pupil of Dr. Arnold, if he had not stood forth from the outset of his career as the sturdy and fearless champion of freedom, toleration, and charity. Though he belonged himself to what is called the Broad Church party, though his attachment to it was such as often to engender suspicion among his opponents as to his adherence to anything which they would have regarded as precise and definite dogma, yet his eloquent voice was always raised, and rarely wholly in vain, in favor of freedom, not only for his own party, but for each party in turn, as it was assailed by more determined ecclesiastical opponents. In his early days at Oxford he protested against the persecution of the Tractarians. In the almost forgotten Gorham Controversy he pleaded again for freedom. When "Essays and Reviews" were assailed once more, the brilliant *Edinburgh* Reviewer fought the battle of his own friends and ecclesiastical associates. In the later con-

troversies of Ritualism—a system with which he had no sympathy, and whose pretensions he mercilessly exposed—he was faithful as ever to his cherished principles of toleration, charity, and comprehensiveness. His "Essays on Church and State," in which are collected his chief contributions to the literature of passing controversy, are thus a noble record of his life-long struggle in the cause of the Church and of liberty. Nor must we forget the stand which he constantly made on behalf of the same principles, often against overwhelming odds, in the lower House of Convocation. In spite of his personal gentleness and his abundant generosity of disposition, the Dean never put forth his full powers of controversy save in the face of almost crushing opposition. A temperament of this kind, inspired by a cause the reverse of popular, so far as popularity is reckoned by numbers, was certain to excite antipathies and mistrust, especially among those of the Church of the future, who by hearsay, and never came under the powerful spell of his engaging personality. His opinions were condemned by many who often scarcely knew what they were, and in many a simple country parsonage, where no uncharitable thought would have been consciously harboured against any man, the deity who had defended the Essays and Reviews, who had admitted a layman to the pulpit of Westminster Abbey, and invited a Unitarian to partake of the Eucharist at its altar, was regarded as little better than an infidel. We have no mind to re-open these distressing controversies by the side of an opened grave. We prefer to look beyond them, and to contemplate that noble vision of the Church of the future which the Dean himself has foreshadowed in the latest and not the least interesting of his works. "Let us be firmly persuaded that error is most easily eradicated by establishing truth, and darkness more permanently displaced by diffusing light; and then, while the best parts of the High Church party will be preserved to the Church by their own intrinsic excellence, the worst parts will be put down, not by the irritating and often futile process of repression, but by the pacific and far more effectual process of enforcing the opposite truths, of creating in the Church a wholesome atmosphere of manly, generous feeling, in which all that is temporary, acid, and trivial will fade away, and all that is eternal, reasonable, and majestic will flourish and abound."

The Court Circular of yesterday contains the following:—

"Osborne, July 19.  
"The Queen learnt this morning with profound grief the sad news of the death of the Dean of Westminster, in whom the Church and nation have lost one of their noblest and most gifted members."

"In addition to the deep sorrow for so great a national loss, the Queen feels that death has removed another of Her Majesty's most trusted friends and advisers.  
"Yesterday Captain Brier, one of Her Majesty's Equerries, went from Windsor to the Deanery, Westminster, to inquire in the Queen's name as to the state of the Dean."

Yesterday afternoon a telegram from Her Majesty the Queen, who is now at Osborne, was received expressive of her deep regret at the death of Dean Stanley, and of her sympathy with his relatives. Numerous letters of condolence were received during the day. Nothing has as yet been decided upon as to the character of the funeral on Tuesday next. It is stated that the memoranda and papers which the Dean has left behind him will be examined by the Queen, and if nothing to the contrary is expressed in them, the funeral will be of a semi-public character—that is to say, a certain number of the general public will be admitted to the Abbey during the funeral ceremony.

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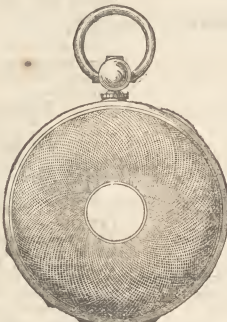
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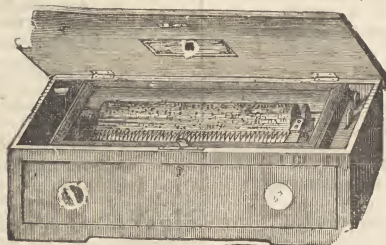


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Printed and published for the Proprietor by W. C. SOOR, at the Ben Press, at No. 2, British India Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE

VOL. XXI.

CALCUTTA, SUNDAY, AUGUST 21, 1881.

NO. 195

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## Editorial Notes.

ONE of the methodist editors in America, says our Lucknow contemporary, is spending some months this summer, accompanied by his son, in a bicycle tour in the British isles and the continent of Europe. This is not bad work for an editor. It is very like riding a hobby.

So many as 1,271 petitions with 205,959 signatures have been presented to the House of Commons praying that body not to allow any alteration of the law with regard to the Parliamentary Oath in favor of Mr. Bradlaugh. There were 513 petitions with 89,333 signatures presented in favor of an alteration. This explains the attitude of Government with respect to the Oaths Bill just thrown out.

DR. FREEMAN in his *Historical Geography* of Europe refers to the undying power of Rome and Christianity, the two influences which mingling into one have made Europe all that it has been. "The whole of European history," he says, "is embodied in the formula which couples together 'the rule of Christ and Cæsar'; and that joint rule still goes on, in the shape of moral influence, wherever the tongues and the culture of Europe win new realms for themselves in the continents of the western or in the islands of the southern ocean."

LATELY in Paris, according to Dr. Pressence, in the *Christian World*, a notorious materialist, M. Jules Sonry, was presented in the *Faculté des Lettres* to receive his Doctor's Degree. The thesis he had to read was devoted by him to prove that the original atoms had not movement only, but life, conscience, and thought! Exposed to the hand-to-hand questioning of the examiners the leader of evolutionism got involved in hopeless confusion, and ended in a sort of retraction and public act of contrition. The fact should be remembered by those who have been bewildered by such "scientific" assumptions.

"WHAT is the feeling in the country?" said President Garfield, when waking from one of his short naps. Col. Rockwell replied: "The country is full of sympathy for you. We are saving all the papers, so that you can see them when you get well; but you must not talk now. You can rest assured that all the people are greatly concerned about your condition." The President pressed the hand of his friend and smiled and sank back into quiet sleep. Another pretty story is told. The President, when told that he had about one chance in a hundred to live, calmly replied: "Well, Doctor, we will take that chance."

MR. ROUSE writes to the *Lucknow Witness* describing a visit he paid to Northampton, a town which has rendered itself famous by returning Mr. Bradlaugh to Parliament. The manufactory of shoes, according to this writer, is the principal occupation followed in the town, and for some reason or other many of the workmen are infidels. There is nevertheless a large amount of Christian work carried on in the town. There is one large mission hall where evangelical services are held regularly. A short time ago, Charles Bradlaugh's brother, who is a Christian clergyman, came to this place, and held some meetings counteracting his brother's evil influence.

WE are glad to hear that Babu Bankim Chandra Chatterjee has been appointed to officiate as Assistant Secretary to the Government of Bengal in the place of Babu Rajendra Nath Mitra who has taken leave. The Bengali language and with it the province in which that language is spoken owe much to this distinguished writer. Babu Bankim Chandra is the creator of the novel literature of Bengal, and his works, judged even by the strict standards of European criticism, are models of the highest finish and skill. In honoring such a man the Government has honored the country of which he is a distinguished ornament.

THE death of Dean Stanley has called forth the warmest expression of sympathy from the Protestant community in France. Father Hyacinthe has written a touching article in the *Temps* recalling how in the time of his trouble, he had found support "in the intelligent and firm friendship of the Dean—sometimes even a refuge on his hearth. When," he continues, "in September, 1872, the year I had quitted the convent, I contracted a marriage, of which I must speak, as it was connected with my public life, and his noble companion, Lady Augusta, the friend of Queen Victoria, stood by the side of my wife and by me as if they wished to appear as guarantors to those who were not sufficiently acquainted with the insultery of the insulted."

BHAI AMRITA LAL BOSE arrived at Madras on the 10th instant. We are glad to learn that our friend has considerably improved in health and is now doing well. The field to which he has been called is new and doubtless the circumstances of his position will exert a considerable strain upon his powers. His first reception, though not exactly what was to be expected, is hopeful on the whole. He is already under an engagement to deliver lectures at the Cosmopolitan Club and at a literary institute at Sydapet. Our best wishes are with him. We have no doubt but that the great energy and powers of organisation which he possesses will lead to substantial results and leave a permanent impression upon the land to which he has been called to work.

EX-PRESIDENT HAYES explains in a letter to a contemporary the motives which led him to exclude intoxicating liquors from the White House during his term of office. He says: "When I became President I was fully convinced that, whatever might be the case in other countries and with other people, in our climate and with the excitable nervous temperament of our people, the habitual use of intoxicating drinks was not safe. I regarded the danger of the habit as especially great in political and official life. It seemed to me that to exclude liquors from the White House would be wise and useful as an example, and would be approved by good people generally". That the ex-President was correct in his impression of the usefulness of the course he adopted has been proved by many testimonies, and not the least by the decrease in the quantity of liquor sold in Washington during the term.

SEVERAL letters have appeared in the *Times* of India denying in toto that the Jesuits hold that the end justifies the means. The following signed "Amelia Kinnaird," dated Mazagon, 9th, appears in that journal: I was received into the Roman Catholic Church by Dr. Grant, the late Bishop of Southwark. In the early days of my conversion I became subject to the jurisdiction of the Jesuits, and especially one Father Booles, of the Priory Exeter, I used to confess to him, and as I



have since returned to the Church of England, I do not hesitate to inform your numerous readers in connection with the correspondence about the Jesuits in your local columns, that I was repeatedly taught the doctrine (at any rate it was implied in the direction I received,) that the end justified the means. When my mother was dying, Father Eccles, a Jesuit priest, advised me to call myself a Protestant in order that I might not be thrown out of her will. He expected a share to build a church. I could quote other instances, but this I think will suffice." The first reliable book which gave out the theory of Jesuitism to the world was, we believe, Pascals' "Provincial Letters," and there the whole case is stated with a vigour and clearness not certainly favorable to the Society of Jesus. It must be remembered, however, that Cardinal Newman has almost explained away the charge of want of veracity usually brought against Roman Catholics.

The Senate of the Calcutta University did good business at its meetings held on the 13th instant and yesterday respectively. We publish below a summary of the proceedings: Mr. Nash proposed, and Mr. Croft seconded the motion, that there be two standards for examination in the B. A. degree, one for a pass and one for honors, and that candidates be at liberty to select either standard. This was carried. With reference to this, Mr. Croft proposed that the principle of alternate courses, as at present existing, be adopted. Dr. Macleod moved an amendment to the following effect:—that a degree of B. Sc. be instituted parallel to the degree of B. A. The amendment was carried, and Mr. Croft's motion consequently lost. Mr. Croft then moved that the number of subjects for the B. A. and the B. Sc. in either course be 3. Dr. Macleod moved that the number be 4. The original motion was carried. It was then resolved that English be a compulsory subject in the B. A. This was carried. On Mr. Croft's moving that classical language be a compulsory subject in the B. A., the Rev. Mr. Hastie moved as an amendment that Philosophy be substituted for Classical Language. The amendment was carried by a large majority. It was then resolved that Classical Language and Mathematics be optional subjects. In accordance with another resolution, History and Political Economy became an optional subject. So that the B. A. Pass, as settled at yesterday's meeting, is to include the following subjects:—English, Philosophy, and one of the three, namely, History, a Classical Language and Mathematics. We are glad that Mr. Hastie has got the Senate to recognise the importance of the study of Psychology and Ethics. It must be remembered, however, that the difficulty only begins here. The question of text books has to be satisfactorily solved. A bad text book or one inculcating questionable doctrines will spoil the concession gained. Every thing depends upon the way in which philosophy is taught. It may be taught for the value of the subject itself, namely, as a branch teaching important truths and as a valuable instrument for the cultivation of the mental powers, and it may be taught only critically or historically, in which case the student may be left in a state of beautiful suspense as regards the truths taught, unless very decided views are set forth by the professor to determine his opinions either way. In this way the teacher can exercise a tremendous influence for good or for evil on the minds of his pupils. We hope the

point will be settled to the satisfaction of all interested in the progress of education in this country.

The marriage of our minister's second daughter with Kumar Gajendra Narain, a cousin of the Maharajah of Kuch Behar, took place on Saturday, the 13th instant. The following paragraph extracted from the *Statesman* will place our readers in possession of all the particulars:—

An interesting ceremony took place at the Lily Cottage on last Saturday evening in connection with the marriage of Srimati Savatri Devi, the second daughter of Babu Keshub Chunder Sen, with Kumar Gajendra Narayan, a cousin to the Maharajah of Kuch Behar. The Kumar, dressed in the Oriental style, usual on such occasions, came up to the bride's place on a landau—four in procession accompanied by the English band and Native music. A pavilion, tastefully but not gorgeously decorated, was erected close to the portico of the house for the reception of guests. On the arrival of the bridegroom and friends, they were cordially received by the party assembled, with acclamations. Then the Kumar was conducted to a raised platform, near which there was the *vedi* for the minister. There were on the spot a large number of ladies and gentlemen, among whom we noticed Moulvi Abdul Latif Khan Bahadur, Rai Ramnanker Sen and Kanai Lal Dey Bahadur, Rev. Messrs. Willis, Hornly, Brown, Macdonald, Hector, Fish, K. M. Bannerji, P. M. Mukerji, R. C. Bose, Miss Pigot, and her lady friends, Messrs. B. L. Gupta, T. Pawlit, Wilson, M. L. Sanday; Drs. K. P. Gupta, N. M. Haldar, Docowry Ghose, A. C. Khasagiri, and Babu Kailash Churn Banerji, Dr. Kanai Mitter, and Jyogbinda Shome. All having taken their seats, rose-water, *attar*, garlands and nosegays were distributed. Then Divine service was conducted by the minister, Keshub Chunder Sen. This being over, Mr. Sen and the bridegroom, leaving their respective seats, sat down in the middle of the pavilion facing each other, when the preliminary part of the ceremony was gone through, comprising *bahyan* (promise made) and presentation of *arghya*, of *attar*, flowers, and sandal and of a gold ring, gold watch and chain, silver plates, Benarashi cloths, &c., &c. The bridegroom was now taken to the *zenana*, by Mr. Sen, Miss Pigot, and friends for *strichan*, i.e., reception of the bridegroom by the ladies of the household. Here the bridegroom was received amidst loud and repeated cheers of "ul!" "ul!" and sounds of the conch shell. The bridegroom, with his dress changed, now came out accompanied by the bride who was wearing a Benarashi sarri. They took their approved seats near the *vedi*, where the *kanyika sampradain* ceremony or the giving away of the bride, was performed by Mr. Sen, assisted by Puri Gourgovinda Upadhyay, the family priest. After this fireworks were let off, and the guests were led to the drawing-room, where the marriage was registered by Babu Narendra Nath Sen according to Act III of 1872. The assembled guests were then sumptuously entertained. On the adjoining verandah the European and Native Christian ladies and gentlemen were seated upon a piece of carpet on the floor, and *tuckis*, *dal* and *curries* were served on plantain leaves and earthen pots. There were also varieties of fruits and sweetmeats, and curd and cream. The European guests seemed to enjoy the dinner served in Native style. *Pan* was then distributed, and the guests after congratulating the bride and the bridegroom separated after 11. During the ceremony congratulatory telegrams were received from Sir T. Madhab Rao and others.

#### HISTORICAL RELIGIONS.

We Hindus are not an historical people. Let us confess this weakness. And as an unhistorical people we cannot for the life of us believe that our salvation depends upon any sort of historical criticism or investigation. Having to deal with the individual soul and the Creator of the universe, we cannot afford to place the problems which seek to connect these two in utter subordination to disputed points of historical criticism. Theism looks to God in history, but it does not depend upon it. History develops the faith

of a theist, because it shows the ways of Providence to men. We may conceive, however, that the whole extent of the historical literature of any country may be utterly destroyed, and the question then is, will theism be destroyed also? Supposing a similar fate were to overtake the scriptural history of all nations, will mankind be left without religion? There is no history in India, and yet millions of men are fed and nourished by the thoughts attributed to Rama and Krishna; do the Hindus find it difficult to go on? Supposing the four gospels were proved to be false, that the gospel of St. John, among others, were shown to be unauthentic and to be a later addition, would Christians lose their Christ? It would be absurd to think that the world should cease to revolve round its axis, that the law of God should cease to be operative, that our faith should come to nothing if the gospels were proved to be false. The fact is that in a matter upon which human salvation depends, it cannot be that we shall be made to take our stand upon an external foundation by its nature so very unreliable and uncertain. We Theists look to the spirit for the ultimate arbitrament of all difficult questions. We look to nature, we look to history, for enlightenment, for edification, for rich and varied illustrations. But we look to the spirit as the counsellor, the instructor, the guide, the consoler of human beings in moments of doubt and uncertainty. A theist watches with unconcern the various controversies going on as to the genuineness or otherwise of the Fourth Gospel. The columns of this journal have witnessed many an earnest fight upon the same question. We need not say that we viewed those combats with unconcern. Why? Because we were convinced that strive as it might, no amount of historical criticism would deprive us of the riches treasured up in that priceless gospel. St. John might be proved to be a mythical personage; the whole story might be proved to be a myth; but there it was—a bit of inspired concoction, if you will, an historically false story, if you like, but one nevertheless containing the kernels of the greatest truths ever preached. We shall go further and suppose even that Jesus has been proved to be a forgery, as Zoroaster was supposed by scholars at one time to have been—what then? Shall we be deprived of the charms of that "sweet Galilean vision" which M. Renan has described so well? Shall our faith in Jesus be the less for it? Shall we cease to fall at the feet of that master spirit and interrupt the course of our homage and loyalty? Will Jesus cease to have any influence upon us? Shall we have not the greater reason to love him and install him in the very heart of our being as the friend *par excellence* of humanity? Will Christ be less a Christ, because scholars have proved him to be un-Christian? Ah! no. The reason is apparent. We see the master spirit Christ revealed in those spurious books called the gospels; and observing that scholars are not on our side, we go to God and ask—"Lord, are these treasures thine? Is Jesus thy son? Is his ideal mine ideal? Are the gospels a revelation of thy providence?" The response is immediate—irresistible, we shall say. Yes, Christ is ours; the treasures untold which he bequeathed to the world are ours; we are Christ's and he is ours. It is the spirit that reveals to us the truth, and the spirit refuses to accept of human testimony. It will be seen that the Brahmo Somaj places itself above the range of historical criticism. Its reference is only to the spirit, and the revelations upon which



it depends are directly of God. It may be assumed that we ignore history. Not at all. God in history is a doctrine we devoutly accept. History illustrates, develops and enlightens our understanding; it increases and confirms our faith. But it never creates faith. That task belongs to God and to God alone. It is the most useless of all tasks, therefore, to try to attack a theist from the purely historical side of a spiritual question. He is simply unapproachable from that side. If it be found to be desirable to convince him of the truths of Christianity, it ought to be from the side of faith, prayer, spiritual communion and inspiration. No other way leads to the positions of a Brahmo. Volumes of learned controversy may be brought into requisition to convince one of our school. They may edify and instruct, but will not convince. Weapons of another kind are needed to convince us of the truths revealed by Jesus.

### A REMARKABLE FUNERAL.

REMARKABLE as was the career of Dean Stanley, his funeral was, perhaps, more remarkable still. Speaking in the Hanover Square Rooms in April 1870 at a *soiree* given to welcome our minister, Dean Stanley said—"We, the members and ministers of widely-divergent churches, are most anxious to impress upon Keshub Chunder Sen, that amidst and athwart all the divisions which he may find amongst us in England, there is still a common Christianity to which he would look with reverence. We feel that every church, then, is great and noble only in proportion as it is able to recognise what is great and noble in other churches. We feel that we approach most nearly to the spirit of the Founder of our faith in proportion as we are enabled to recognise his traces in every form and shape of human excellence wherever it might be seen." These words strikingly exemplify every portion of the career of this remarkable man, and we are glad to find that his funeral was in keeping with the spirit that animated his life. People of all classes and shapes of opinion were present at Westminster Abbey to testify to the regard and affection they felt for the deceased. Among those who were present or had accepted invitations were men of all creeds, eminent in literature, science and art. It will be good to mention some of these names. The list included, for instance, Cardinal Manning, Cardinal Newman, the Rev. Newman Hall, the Prime Minister, the Lord Chancellor, the Lord Chief Justice, and Bishops, Judges and politicians of all classes. There were the Duke of Argyll, the Priest of the Armenian community of Manchester, Rev. Stopford Brooke, Sir R. Cross, the Archbishop of Canterbury, Dr. Carpenter, Mr. C. Darwin, Canon Farrar, Mr. J. A. Froude, Sir Bartle Frere, Rev. W. H. Freeman, Professor Huxley, Mr. Lecky, Sir A. H. Layard, Sir Wilfrid Lawson, Professor Max Müller, Sir Theodore Martin, Rev. J. Mari nner, Sir Stafford Northcote, Sir Fitzjames Stephen, the Marquis of Salisbury, Lord Shaftesbury, Mr. Leslie Stephen, Lord Sherbrooke, Sir C. Trevelyan, Professor Tyndall, and the Baroness Burdett Goutts. Lord Thurlow, attended by General Sir A. Ponsonby, represented the Queen. The Prince of Wales was present, and also the Duke of Connaught and Prince Christian. After being enclosed in its plain oak coffin (we quote the *Times*) the body was placed in the back drawing-room of the

Deanery, which in the course of a whole day became overwhelmed with floral wreaths and emblems sent in from all quarters, the last tribute of many friends to the late Dean. Here were tokens of love and esteem, not only from Dean Stanley's own family and household and other mourners, but also from the Queen and various of the Royal family, Her Majesty accompanying her gift with the following note in her own handwriting: "A mark of sincere affection and high esteem from Victoria R." There were offerings, too, from the late Dean's numerous American and foreign friends, including one from the French Protestants inscribed, "Au vaillant apôtre de l'amitié." The Pall Bearers were Mr. Matthew Arnold, Rev. Dr. Stoughton, Rev. Canon Westcott, Right Hon'ble W. H. Smith, the Bishop of Exeter, Mr. Spottiswoode, Rev. Dr. Storey, Master of Balliol, Right Hon'ble W. E. Forster, the Duke of Westminster. It was not without much difficulty and anxiety, the *Times* says, that the selection of pall-bearers was made, "They were chosen to represent the various classes and opinions in which the many-sided Dean took interest. The only directions which he himself left were that the list should include a minister of the Scotch Church and one belonging to one of the English nonconforming bodies. This wish was carried out by the appointment of the Rev. Dr. Storey and the Rev. Dr. Stoughton. In the Bishop of Exeter, Canon Westcott, Regius Professor of Divinity in the University of Cambridge, and Mr. Jowett, Master of Balliol, various shades of opinion in the English Church will be found, Canon Westcott may be considered the special representative of Cambridge and of theological learning and Mr. Jowett of Oxford of classical literature. Modern literature was most appropriately sustained by Mr. Matthew Arnold, the son of the Dean's revered teacher and friend, Dr. Arnold, of Rugby; and scientific discovery, which in every form was always welcomed by Dean Stanley as the bringing of new light into the world, by Mr. Spottiswoode, the President of the Royal Society, of which the Dean was a Fellow. Both sides of politics were represented by Mr. W. H. Smith and Mr. W. E. Forster, typifying the absence of party spirit, which was one of the Dean's leading principles. Lastly, the Duke of Westminster's high social position and zeal in the furtherance of all philanthropic works rendered him a fitting representative of another side of Dean Stanley's character." We believe the sight was one worth seeing. The late Dean strove hard to lessen differences and banish party-feeling. Who fearlessly engaging himself in the battles of liberal thought he circulated the good graces of all. Though he fought many fights yet he had no personal enemy. Roman Catholics, Churchmen, and Nonconformists were fascinated by the grace and amiability of his temper. The one object of his life was to establish the common Christianity which underlay the numerous divisions of the church of which he was a member, and who will say, after reading the proceedings of the singularly catholic gathering that met to honor his grave, that he had failed in that object? And who after studying the features of that singular group, will despair of the religious future of mankind? The most ardent dreamer doubtless realised to a certain extent the picture of that future church a faint outline of which was presented to his eyes on the occasion which we have referred to above.

### MISS COLLET AND BRAHMOISM.

We inserted last week a letter to the *London Inquirer*, written by a member of the Dacca Branch of the Brahmo Somaj of India, on the subject of the charges which Miss S. D. Collet brought against our Church. We observe that in the number of that journal to hand that lady replies to the letter aforesaid, and justifies the attitude which she has thought proper to take towards our position. Some of her remarks should not go unchallenged, and we deem it a duty to say a few words. We have said more than once, and we say again, that the uncompromising hostility of Miss Collet to the Brahmo Somaj of India has rendered her absolutely incapable of correctly representing the views which it holds on religious and other matters, and appreciating the spirit with which the advanced Theism of the New Dispensation is grappling with the problems of the day. To expect that she should shed light upon the position of our Church and expound for the benefit of her countrymen the fundamental principles of Theism would be to expect the impossible. Constant correspondence with friends in India and a certain amount of sympathy kept her at one time well informed of the principal incidents of the Brahmo Somaj, and enabled her to speak with authority on the subject in her country. Now that the light denied from these has been withdrawn, and she has committed herself to a position of uncompromising hostility to our community, the voice of authority has ceased to be heard, and we are merely acquainted with the painful fact of how far blindness to the essential features of a movement can engender a plentiful amount of misrepresentation, however unintentional, and distortion of facts, however natural. We are surprised to see how differently the lady has come to speak on subjects which a few years ago she could easily master. Take, for instance, the question of social improvement. Miss Collet seriously represents to the British public that the leader of the Brahmo Somaj of India has effected a change of front as regards the question of social reformation. He was a social reformer at one time, but has ceased to be such now. In other words, he has retrograded and confines himself to the dark and incomprehensible problems of religion. She says:—

I quite admit that Mr. Sen did sometimes preach Brahmoism in terms which seemed to confine it to the spiritual side of life alone, but the view habitually adopted by the Progressive Brahmos (as distinguished from the older school) in general and conspicuously promulgated by Mr. Sen himself in his best days, was that the spiritual regeneration of India *could not be attained* while the social and domestic evils of the country remained untouched, and that the spiritual and secular halves of life must be regenerated together. How otherwise does Mr. Ghosh account for Mr. Sen's exerting himself to found and direct the Indian Reform Association, to lecture on the "Reconstruction of Native Society," and "Female Improvement," at the Bethune Society, or to agitate for the passing of the Native Marriage Act, and for measures to suppress intemperance? In whatever light we may regard the fact, there can be no doubt whatever that all this side of Mr. Sen's activity did exist once, and was then held by him to be perfectly consistent with the faith that "God was the centre of all his thoughts and feelings, and words and actions."

A number of blunders is committed in this passage. The first blunder is the supposition that "this side of Mr. Sen's activity did exist once" and the implication that it does not exist now. That is not a fact. The Indian Reform Association and its institutions still exist and flourish; problems of social morality are still



discussed and solved in practical ways; female improvement is still sought for, but in a completely practical shape—witness the proceedings of the Arya Nari Somaj; the Native Marriage Act has lost none of its utility or popularity—witness the number of Brahma marriages that take place annually; and the temperance movement has always elicited the warm interest of the leader—witness the annual and periodical demonstrations in connection with the Bands of Hope. We do not think the character of the Brahma Somaj as a reforming agent in social matters has changed in the least, and the efforts constantly made to represent the case in a different light must be, therefore, attributed to want of knowledge or want of generosity or both. Miss Collet's second blunder is the confusion which she makes between the spiritual and social aspects of our leader's work. We have often said that the mission of the minister and his disciples is entirely spiritual and not social. In other words, they are not born to be social reformers, but their duty is to give spiritual life to the people. And when we have said that, have we not said enough? Is not all duty included in spiritual duty? Is not social improvement a corollary of spiritual improvement? Does not spiritual regeneration connote improvement in every sphere of man's work? If Miss Collet does not believe this, she will be held to disbelieve in providence also—disbelieves in the mission of Christianity itself which she believes. For is it not patent to every student of history that wherever Christianity spread, it carried in its wake improvement of every shape and kind, and that the dawn of Christianity is also the dawn of civilization? Why then this senseless confusion of spiritual and social reformation? Miss Collet has evidently lost her balance, and she speaks as a child when she reveals her confused ideas on the subject. She says:—"The view habitually adopted by the Progressive Brahmins in general, and conspicuously promulgated by Mr. Sen in his best days (oh!) was that the spiritual regeneration of India could not be attained, while the social and domestic evils of the country remained untouched, and that the spiritual and secular halves of life must be regenerated together." Indeed! Is that the view habitually adopted by the Progressive Brahmins? Our critic is a bad logician. In this respect the leaders of the Brahma Somaj follow the rules of reasoning better than herself. The view habitually adopted by the Progressive Brahmins is the reverse of what she represents it to be. It is said that "the spiritual regeneration of India cannot be attained, while the social and domestic evils of the country remain untouched." The Brahmins believe that the social and domestic evils of the country cannot be removed, while the spiritual regeneration of India is not attained. That was, is, and shall be our position so long as we are true to our cause.

"But the essential change of front in the Brahma Somaj of India," says Miss Collet, "has lately extended far beyond any question of social reform, and now affects the very substance of Brahmoism itself." [Query—How has she come to know this? Is she a Brahmo?] And this she proceeds to prove by quoting from the *New Dispensation* the proceedings in connection with the *hom* and baptism ceremonies. So, according to this writer, the ceremonies alluded to constitute a change of front. "I think," she remarks complacently enough, "your readers will

scarcely need any further proof of Mr. Sen's essential change of front." And further on she says:—"No one singular act of Mr. Sen's would have disturbed my co-operation with him if that act had not touched the essential principles of Brahmoism." Now these statements strike us as rather comic. Miss Collet says in her letter that she is a Christian, and it is rather overbold on her part to set up for a teacher to tell us what the essential principles of Brahmoism are. If a Mahomedan or a Buddhist were to enter the Brahma Somaj of India and criticise its doctrines as rather un-Brahmic; if a Hindu were to pronounce upon the essential merits of Christianity, that would be perhaps as reasonable as Miss Collet's self-imposed mission to teach us about the essence of Brahmoism. But there is another side of the picture. The learned lady observes: "It is purely from the religious side that I sympathise so warmly with the Brahma Somaj, and although differing on some important points of theology, rejoice to do what a Christian can in promoting its noble object" &c. It is as a Christian then that she criticises the baptism ceremony in the Brahma Somaj; as a Christian she pronounces against it, and as a well-wisher of the Theists, she observes that the whole affair is an essential change of front. Now this position strikes us as rather unintelligible. We are constrained to ask her to define her theological position. For a Christian is expected to sympathise with, rather than denounce, us for the ceremony above-named. It may be observed by the way that the most hostile among the Christians in India have become friendly to us because of the same ceremony, and it was the *Times*, be it said, that expressed itself in a friendly way in alluding to the Brahma doctrine of the sacrament. So that as a Christian it was expected that Miss Collet should rather welcome than repel this growing friendliness of Brahmos to the Church of Christ. Far from doing this she joins those Methodists who have been sending out a constant outcry against the Brahmos for this and other innovations. We cannot from this conclude that Miss Collet is a Methodist, for she has shown herself on other occasions to be a liberal Christian. At the same time as a Liberal Christian, she has not sympathised with us. And she says that her theology differs on some important points from Brahmoism. The question is, what then does Miss Collet believe? We conceive we have a full right to put this question, because it is only when we are satisfied about her theological position that we may consider how far she is entitled to the position of a critic to tell us what the essential principles of Brahmoism are.

### Brahmo Somaj.

THE marriage of the minister's eldest son with the second daughter of Babu Ananda Charan Kastogiri will take place to-morrow.

THE Hon'ble Gajapati Rao of Madras has liberally subscribed Rs. 50 in aid of the *Theistic Review and Interpreter*, edited by our friend, Bhai Pratap Chunder Mozumdar.

WE are very sorry to learn of the death of Babu Keshava Shetty Mukerji, of the Bareilly Brahma Somaj. This melancholy event took place on the 12th instant. The deceased was the sole supporter of the local Brahma Somaj. His death has cast a gloom upon the local community over which he presided.

### BABU AMRITA LAL BOSE AT SHOLAPORE.

[FROM A CORRESPONDENT.]

Sholapore, 20th August 1881.

For the first time a Brahma Missionary paid a visit to this town, which is about 300 miles south-east of Bombay on the G. I. P. Railway. Babu Amrita Lal Bose was kind enough to accept the invitation of the two members of the Bombay Prarthana Somaj who reside in this town to break his journey here on his way to Madras. Accordingly he arrived here on the evening of Friday, the 29th ultimo, and left for Madras this morning after staying with us for nine days. Ever since he came to this presidency, the Babu has worked incessantly, and has consequently lost his health. In spite of this circumstance, his friends here seemed to be unwilling to show him any mercy. Being in a hurry to go to Madras, he could not consent to stay here longer than he did, and so as soon as he arrived, his friends began to exact task work from him. A programme was immediately drawn and published, allotting one engagement for every day of the week in addition to a morning family service at his residence. The following programme was gone through:—

Sunday, 31st July...Address in Hindi at the Bazaar Library.  
Monday, 1st August...Open-air Meeting in the compound of the Government High School.  
Tuesday, 2nd .....Address at Degaum, a village, two miles from here.  
Wednesday, 3rd .....Service and Sermon at an orthodox temple at the invitation of the Priest.  
Thursday, 4th .....English lecture at the Government High School.  
Friday...Conversation.  
Saturday .....Morning address to students of the High School. Evening Open-air address to Mill hands of the Sholapore Spinning and Weaving Mills.  
Sunday .....Service and Sermon in the compound of the High School.

On each of these occasions from 200 to 500 people assembled. All classes, merchants, traders, influential men, orthodox Brahmins, educated people, illiterate masses, work people, school boys, &c., were reached, and I must say they all heard very attentively. The Babu selected most appropriate themes for discourses on the different occasions, and treated them to the satisfaction of all. The risk of missing the mails prevents me from giving you the substance of the addresses. Suffice it to say that in all of them people were exhorted to renounce worldliness and taught how to realize the presence of the spirit God and worship Him. People of the town very sincerely wish his return to this town, and I hope the Babu will comply with their wishes on his way back to Calcutta.

### ACKNOWLEDGMENTS.

1. Bidhan Bharat, Part II.
2. Theistic Review and Interpreter, June and July.
3. Mahabharat, Harivansa. By Krishna Dhan Vidyaratna. Second Edition.

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed. S.M.]

### ETHEL AND HER MOTHER.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—In your edition for July, the 17th, you gave us a charming little puzzle in Theology. No doubt there are some not very wise mammae who are easily bewildered by little questions put by little daughters like Ethel. It can never be easy to explain what we do not understand, nor is it wise to try. But if Ethel's mamma finds it hard to answer a question which is at the base of one of the most momentous problems of Christian Truth, it does not at all follow that no answer can be given. But in the form in which it appeared in your paper, it may give rise to some



misconception. Some of your readers may suppose that the brain of united Christendom is so bewildered on the matter as Ethel's mamma. Will you then kindly insert the following extract from the *Christian Union*, in continuation of the little piece you gave?

*"Mother, (turning Ethel's attention to the looking glass.) Who is that in the glass?"*

*Ethel: Mother.*

*Mother, (touching herself); But who is this?*

*Ethel: Mother.*

*Mother: Have you, then, two mothers?*

*Ethel, with a kiss, No indeed; only one.*

*Mother, (taking up a photograph of father from the table): Who is this?*

*Ethel: Father.*

*Mother: And where is Father?*

*Ethel: He is in the city.*

*Mother: Have you then two fathers; one in the city and one here?*

*Ethel: No, that is his picture.*

*Mother: Yes! And we keep it here that it may help us to remember just how he looks when he is away and we cannot see him. When he is at home, we do not care much for the photograph, but when he is away we think a great deal of it. (Taking up a spy glass) Look through that and tell me what you see.*

*Ethel: I see a house, and some rose bushes twined up about the verandah; and some people on the verandah; one of them is reading a book, and there is a little boy standing in front with a hoop in his hand.*

*Mother: Now put down the glass and tell me what you see.*

*Ethel: I see the house; and the verandah; and some people; and—*

*Mother: Can you see the roses.*

*Ethel: No, not the roses.*

*Mother: But there are not two houses, one with roses and one without. What you saw in the glass was an image or picture of the house; and it was larger, and you could see every thing much more distinctly. Can you see God?*

*Ethel: very seriously, No!*

*Mother: No. The Bible says no one can look on God and live. He is too great to be seen; just as we cannot look on the Sun without being dazzled. And the New Testament tells us that Jesus Christ is the image of God. We cannot see God, but we can see His image. And if we want to know what God is like, we are to read the life of Christ, just as, if you wanted to show your friend what Papa was like, you would show her his photograph. It says that we see God in Jesus Christ as through a glass. That is, as when you looked through the spy glass just now you saw the house more clearly, and the rose bush, so when you read the life of Christ you see how God feels toward us, and how he loves us, and how ready he is to forgive us our sins, how willing he is to comfort and help us when we are in trouble.*

*Ethel: May I look through the glass again.*

*Mother: Yes, if you will be very careful.*

That will end the conversation for one day. Ethel may have learned but little; and yet she will have got the germ of one practical spiritual lesson; viz, that Jesus Christ is the portrait of God to her; and that it is through Jesus Christ that she is to get her idea of who and what the invisible and Eternal one is like. The mother will have put into the child's hand a clue, perhaps will have got a firmer hold of the clue herself, which will lead them both in a study of the New Testament. The sun will be endless; the lesson never fully learned."

And why not? For this reason, "that character cannot be explained because it cannot be understood. We never understand any one. Her mother does not understand Ethel, nor does Ethel understand her mother. The greater the nature the more the mystery. Historical critics have been studying the enigmatical characters of Cæsar, Napoleon, and Cromwell for years, and the enigmas are not solved yet. Any philosophy which leaves nothing inexplicable in the character of Christ is thereby proved to be a false philosophy. That is the trouble with all humanitarian explanations, such as that Jesus was an enthusiast, or an ascetic. They are simple; but they sacrifice truth to simplicity. In the endeavour to understand the nature of Christ, you must accept as axiomatic that which you cannot understand."

The axiomatic truths which the New Testament gives are these: "No man hath seen God at any time; the only begotten son who is in the bosom of the Father, he hath declared him." "In whom we have redemption, the forgiveness of our sins: who is the image of the invisible God." "Being the effulgence of his glory and the very image of his substance." "This is life eternal, that they

should know Thee, the only true God, and him whom thou didst send, even Jesus Christ.

Yours, &c.,  
H. C.

### CHRISTIAN MISSIONARIES AND THEIR ATTITUDE TOWARDS HINDUISM.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—I thank you for your courtesy in admitting to my last letter, and I will now proceed to touch as briefly as I can the points which I was obliged to omit.

I tried to point out that there is a historical Christianity which has not changed in any essential doctrine since the time of Christ and His Apostles; and I said that if there has been hitherto an absolutely true Religion in the world, this has the strongest claims to be that religion: for I suppose that no Brahmo would claim for Hinduism or for Mohamedanism or for Buddhism or Parseism that it is "the truth, the whole truth, and nothing but the truth." What they may do is, (1) Deny that any Religion is absolutely true: or (2) assert that in this age a new Revelation which supersedes all others has been given.

(1) The first is really the principle of scepticism. The sceptic says, All religions claim to be absolutely true. Only one can be so. Therefore, all must be partly false. Not quite logical, not quite a philosophical conclusion. Not quite logical, because logic teaches us that from a particular premise you cannot prove a universal. Not quite philosophical, because philosophy shows us that if there be the truth in one place, you may expect to find broken lights and fragments of it in a hundred others. But though not strictly logical or philosophical, this conclusion is a plausible one so long as we look at intellectual truth alone, so long as we can view the truth as something outside ourselves, in which we have no vital personal interest. But once let us have learnt to ask,—"in silence ask and fear"—what is that truth whereby we are to attain salvation—"what shall I do to be saved?"—and we shall not acquiesce without a struggle in this merely negative conclusion. For "salvation" contains I suppose at least these elements: forgiveness of sins, the power of a holy life, and eternal bliss in the presence of God. It is popularly supposed to contain only the last, and therefore, religion is narrowed down to the mere struggle for heaven, which after all, it is argued, may be the portion of many who have not known the whole truth. But the first two elements of salvation—freedom from the guilt, and from the power of sin—may he had here and now, and it is the main purpose of Religion to give them. "Salvation is the rescue of the soul that has wandered from His love; a rescue from the painful bondage of the guilt and penalty of sin. It is the reconciliation of God and the soul, and the soul's restoration to the kingdom of His grace. But it is more. It is the perfectly restored health and vigour of body, soul and spirit. It is complete only when life is complete, when our life is what God meant all human life to be. It is the harmony of our life with the eternal mind of God; the final accomplishment of His eternal purpose." So that Religion is not merely a plan for getting to heaven; but it is the discipline through which we may form in ourselves the character which will fit us for heaven.

Now if we are to have salvation in this sense, it is the truth which will give it us, but the Truth. If there be a religion which is partly true and partly false, it may save us by its truth, but it damns us by its falsehood. And therefore to say that no religion is absolutely true means that there is no religion which can save us.

To us Christians there is nothing so painful in the weaknesses of the Brahmo Samaj as the way in which it seems not perhaps to desire to go beyond this principle, thereby as we believe strengthening the hands of scepticism. It sometimes seems to exalt charity at the expense of truth, and to suggest that people of all religions should sink their differences and fraternise on some common ground which would be the attenuated residue of the Truth. Where is this to stop, if it be once admitted as a true principle? It is Mr. Herbert Spencer's principle, from which he draws the conclusion that the only thing common to all religions is that God cannot be known. Can we draw the line at belief in God, when there are undoubtedly some honest men and scientific thinkers who do not believe in Him? But if it be important to believe in God, it is equally important to believe in Him fully, nor can we even love man rightly unless we love God truly.

Certainly to think that one religion is better than another—so much better as to entail an

obligation of accepting it in place of all others—is in the eyes of worldly men a sign of bigotry; but we hardly expected to find the Brahmo Samaj echoing the voice of worldly men. God will look to you to maintain with us that "Rath willeth all men to be saved and to come to the knowledge of the truth"—and whatever that may be, to press tenderly but firmly upon the consciences of all men the duty of seeking it until they find it.

(2.) But notwithstanding some indistinctness on the first point, it is, I suppose, the second alternative which follows of the 'New Dispensation' will most generally prove, if I understand it rightly, the 'New Dispensation' really claims to be a fresh Revelation from God, which is to supersede all other religions, and amongst them Christianity. Without discussing the probability of such a Revelation in the nineteenth century, will you allow me to suggest one or two points of comparison with the Revelation which it thus undertakes to supersede? I suppose Brahmos would agree with us that the Revelation of Christ was a Revelation from God; and I suppose it would be an admitted principle that a religion which is to supersede another, must offer proof as strong and even stronger than are offered by that other.

Well then, when Christ established His New Dispensation, He was able to point to the whole course of the Old Dispensation as itself witness to its own imperfection—as foretelling its own supersession. Can Brahmos point to anything similar in Christianity? Does it not expressly claim to be the religion of the "last days" which shall endure until the end of the world? Christ was able to point to a cycle of prophecies extending over more than a thousand years, which more and more clearly foretold His coming. Is there any such clear testimony to Brahmoism in Christian literature? Christ appealed to every honest and good heart with a morality which compelled them to cry out that He taught as one having authority. Has Brahmoism offered us anything in morality which we did not know before? And again Christ proved His mission by miracles. These are only a few of the evidences to which He appealed.

It may be said, "We have nothing to do with these external evidences; the inner voice is sufficient for us." Had not Christ then the witness of that inner voice, and was He content to appeal to it alone? No, He showed a compassion on human weakness, He condescended to human conditions, and since the reason and conscience of man demand some foundation of external facts on which to build any faith which is to be lasting, He gave them those external facts abundantly and amply for their need. In these days human reason is making many unjust demands: it is a fatal policy to resist its just ones.

I speak not in any hostility to the Brahmo Samaj. We have many grounds of sympathy with you and if we needed of had reason to do so. I speak in the interests of India—in the interests of this people whom we love with our life. I look out upon this vast country, and I see her ancient faiths slowly but surely crumbling away. I see the possibility of their being replaced by an unbounded scepticism which terrifies me with the desolate prospect it opens out; and I put forward in its place a religion which all experience has shown can withstand the attacks of scepticism, because it makes its appeal to the manly-sided nature of man, because it offers proofs both external and internal, and blends them together in one divine and concrete church, which is able like a mother to nurture, to comfort, and mould our manhood, and soothe our aches, and lay us asleep at last in the sure and certain hope of the Resurrection to eternal life: and when I have surrendered myself to the sacred and hallowing influences of this church, I have a pledge for the truth and character of God which can henceforth no more be shaken. And yet, without any professing to accomplish the same result, put forth by men who feel the danger and the terrible calamity of scepticism as we do—earnest men, who love their country, and would not willingly see her enter on a course of ruin: but this we mean—system and theirs appeals to no external proofs, it might simply be flimsy and airy, and on one of the many waves of impulse which surge up in this chaotic time. And it seems clear to me that this system may, indeed, fulfil an unhappy destiny by retarding for a time the progress of the church of God, but that it can itself fill the gap which we all deplore—that it can ever furnish men of all ages and all nations with a faith to live by and to die by.

A faith which, which, which, which, which the just demands of human reason shall have an unfeeling food for men's largest and deepest spiritual needs—this I do not believe, because



it seems to me to be wanting in some essential conditions : and therefore you are cruel to yourselves, cruel to your countrymen, if by this system you try to hold them back from the one faith which has shown its capacity for doing this in all times and for all races, and to this day is doing it in every quarter of the world.

I am, yours faithfully

E. F. BROWN.

Oxford Mission House, 12th August, 1881.

### Literary, Scientific, &c.

AN advertisement in the *Pioneer* for Tigers offers to pay £100 each for every animal delivered in good condition from 12 months old upwards, younger ones at less price. It is signed "Mr. Jacob, Stoke Newington, London, Importer of 500 Tigers since 1850."

THE Letter G. plays a prominent part in political circles at the present time. In Russia, there is Prince Gortschakoff; in Greece, King George; in England, Mr. Gladstone; in France M. M. Grevy, Gambetta, and General Galliffet; in Italy, Garibaldi, in America President Garfield, whose assassin is named Giteau. The Paris *Figaro*, from which we take the above, adds "Guillaume," Emperor of Germany, and the "Prince de Galles."

MR. GLADSTONE'S warm letter of sympathy to Mrs. Garfield, and his allusion to the "ever-growing sense of harmony and mutual respect and affection between the two countries," and to "the simple heroism which has marked the personal conduct of the President" have produced the most favorable comments from the American Press. Mr. Blaine has replied on the part of Mrs. Garfield, warmly thanking Mr. Gladstone and his countrymen for their sympathy.

"BRIVERTY is the Soul of Wit" is an old adage, the value of which has long been recognised by the Transatlantic Press, and now the pungent paragraph is beginning to replace the long-winded leader, we may expect shortly to find items of news condensed after the following pithy fashion adopted by an American contemporary:—  
"Plies plentiful"—Pans in demand—Churches closing—Comet disappearing—Excursions numerous—Days begin to shorten—Take the children to the park—Sabbath schools crammed full—Vegetables are very cheap and plentiful."

"TWINKLE, twinkle, little star," the nursery rhyme so familiar to everybody, has been revised by a committee of eminent scholars, with the following result:—  
Shine with irregular, intermitted light, sparkle at intervals diminutive, luminous, heavenly body

How I conjecture, with surprise, not unmixed with uncertainty, what you are,  
Located, apparently, at such a remote distance from and at a height so vastly superior to this earth, the planet we inhabit.  
Similar in general appearance and refractory powers to the precious primitive octahedron crystal of pure carbon, set in the aerial region surrounding the earth.

### Selections.

#### DEAN STANLEY

(Punch.)

ARTHUR PENRYN STANLEY,  
Born Dec. 13, 1815;  
Died July 13, 1881.

With clear, calm eye he fronted faith, and she,  
Despite the clamorous crowd,  
Smiled, knowing her soul-loyal votary  
At no slave's altar bowed.  
With forward glance beyond politico scope,  
He scanned the sweep of time,  
And everywhere changed looks with blue-eyed

Hop,

Victress o'er doubt and crime,  
But inward turning, he, of gentle heart,  
And spirit mild as free,  
Most gladly welcomed, as life's better part,  
The rule of Charity.

#### DEAN STANLEY.

DEAN STANLEY was attacked with erysipelas on Friday morning, the 15th. The local disease has since rapidly increased, and yesterday afternoon his condition became a matter of grave anxiety.

The following bulletin was issued at 4.30 p.m.:—"The Dean's condition has become less satisfactory. The rapid extension of the erysipelas is a matter of grave anxiety."

During the evening there was a slight improvement.

Sir William Jenner and Dr. Gerald Harper are in constant attendance, and Mr. Prescott Hewett also saw the Dean in the evening.

At the special Sunday evening service yesterday in Westminster Abbey. The nave was crowded, the preacher being the Bishop of Manchester. At the conclusion of his sermon, the Bishop remarked that he came there full of hope that his dear, honored, long tried personal friend, Dean of that Abbey Church, would have passed the crisis of a dangerous disease. Last night's bulletins raised those hopes. Since 4.30 that afternoon he heard that this attack, always menacing, had taken a most unfavorable turn. All things were in God's hands, and perhaps even yet, in His goodness, he would avert, what could be considered as nothing less than a calamity to the church and the nation. For Arthur Penryn Stanley let an earnest prayer be put up by every one that night listening to him. High, and justly high, in the esteem of the gracious lady who swayed the sceptre of that nation, high in the esteem of all who influenced thought of the world, the poets, the philosophers, the historians, the men of science, high in the esteem not only of members of his own Church, but of all Christians who were untainted by bigotry or prejudice, who could admire a spotless and unblemished life, beneficent in its influence upon the society of this great city; known to and trusted by working men of England, whose true friend he always tried to be; deep in the very heart of hearts of all his friends, without one personal enemy, dear with an inexpressible tenderness to those of his own home, his kindred, and his dependants—every one who came within the reach of Penryn Stanley asked, almost involuntarily, who could replace him if God took him away from them? He besought them to offer their prayers, while prayer might yet avail.

#### THE DEAN OF WESTMINSTER.

(Daily News.)

DEAN STANLEY died of the malady which was fatal with almost equal suddenness to the late Mr. J. S. Mill. His loss will be felt all over the Christian world, and in every religious community—in Scotch manses as well as in English parsonages, in the homes of Russian priests and of American preachers. Burke describes it as one of the duties of a Universal religion to address itself to all ranks and conditions, to rear its mitred front in places as well as to approach in humble guise the homes of the poor. Like death in the Roman poet's verse, it knocks with equal foot at all men's doors. Dean Stanley was, perhaps, by temperament and training a minister of religion to the wealthy and the educated rather than to the very poor and uneducated, whom, however, his kindly heart did not neglect. He was, perhaps, though in a narrower sense, a courtier, and it is to the credit of the Queen that such men as he should have been among her cherished advisers. His mind was eminently a reconciling one. Persons of every variety of faith and of none, theologians of all schools, men of science and men of letters, will feel that they have lost in him one in whose genial and sympathetic human nature they found a kind of mediatorial influence, and points of contact and concord, which they might not have discovered if they had been left to themselves. Charity and tolerance were his maxims, and he insisted upon them in season, and, if it be possible out of season. As Falkland, in the early week of the great Civil War, used to ingenuously exclaim, "Dean Stanley pleaded for peace among the endless bickerings of the religious world. It is difficult to deny that these bickerings seem as petty as they are sterile. The main business of every religious man, the conduct of life,

has been obscured by quarrels about candles, and surplices, incense, and hymns, and organs, and what not. Thus neighbour has been set against neighbour, and friend against friend, and a steady view of the true import of life and faith has been darkened. Aristotle says that in ethical matters it is well to lay even excessive stress on the side to which we are naturally averse. A man addicted by temperament to luxury should not be afraid in his moral efforts of verging on asceticism. And so, among a people so combative in religious matters as ourselves, so centrifugal, so apt to split up into schisms, and sects, and parties, Dean Stanley took Aristotle's advice. He laid even excessive stress on the necessity for peace and union. "In returning and rest shall be our strength," he said, and he did his best by speech and example to secure ecclesiastical repose. He did not disdain the pulpit of the Kirk, and allowed lay dissertations to be delivered within the precincts of Westminster Abbey. Thus Dean Stanley, on the whole, poured oil on the troubled waters of English religious life. He never lost his head at the sight of modern theories which appear to conflict with established beliefs. All Churches, even in the most rigorous and vigorous periods of mediæval orthodoxy, have occasionally entertained such rare characters as Dean Stanley, priests without the evil side of the monastic nature. Such men have had to bear from both sides, from people within and people without their fold. They have had to regulate their lives as they best might, relying mainly on the hope that clarity like truth, is great, and will prevail. A gracious and tender figure has disappeared from the heated and hurried life of our great city. Men will mourn a staunch and affectionate friend, in spite of a gentleness which made the paths of peace natural to his feet, always responded with chivalrous readiness when he was called to the championship of persecuted and derided merit and unpopular opinion—a reformer who was the reverse of an iconoclast, and who sought to enlarge and comprehend rather than to restrict and limit. The England of our generation has had and has lost many greater men than Arthur Stanley. It has not had to say farewell to any praver and better.

(Pall Mall Gazette.)

In little more than seven months we have lost George Eliot, Carlyle, and now Stanley. It would be unjust to compare the Dean of Westminster as an author with either of the other two writers who have by so short a time preceded him into the region of famous shades. But as a name in all households where there is a taste for literature and an interest in literary cultivation, Dean Stanley has stood among the foremost. The world travels fast, and we are apt to forget the comparatively narrow and unenlightened state of thought within the Church of England forty years ago. Arnold represented the high-water mark of ecclesiastical liberalism; and in turning over the pages of Stanley's biography of him, one is surprised at Arnold's stiffness on points which to-day are commonplaces with every body who makes pretence to Liberalism in the things of reason and understanding. It is greatly owing, among other things, to Dean Stanley's literary and social activity, his constant industry, his fine historic imagination, his graceful and richly colored style, that we owe the rapidly and extensively of this wonderful advance in liberalism, than with any other prominent figure of our time history had performed the greatest of its moral offices by giving breadth to social sympathies and comprehension to judgments. History, rightly studied, is for many reasons, on which we are not now in the mind for dwelling, at once the fountain and the defence of true liberalism. Dean Stanley has done more than far stronger historians to popularise this enriching spirit among large and important classes of people who might otherwise have remained in the latitudes to a high and dry Anglicanism. Those who are out of the Church have always recognised the worth and value of enlightened men who could show their way to reason in it. It has been of infinite importance and advantage to have a teacher of Dean Stanley's genial and enlightened views within the pale of the Establishment, and his position at Westminster was peculiarly calculated to make his social influence as widely felt as possible. Of course there is a dangerous side to all influence of this kind. In the first place, the importance of dogma you run the risk of making people think lightly of the importance of definite and settled conviction. That something of this sort has followed the influence of Dean Stanley and his school may be true, but this possible mischief is as dust in the balance com-



pared with his great and indisputable services. He was the staunch friend of all ecclesiastical establishments, but that did not prevent his whole doctrine from preparing men's minds for the opposite system of spiritual freedom and equality. The attraction of Dean Stanley's personal character added to the persuasiveness of his teaching. His simplicity, modesty, and kindness won for him the affectionate regard of perhaps the wisest and most varied circle of friends that has surrounded any man of our time. His simplicity and amiability went, as they do not always, with remarkable firmness, independence, and courage. It will need much space, and the lapse of considerable time, to sum up Stanley's character and his effect on his generation. It is enough to-day to mark with sincere sorrow and regret the close of a career of singular interest and importance.

(St. James's Gazette.)

Only five days ago, Dean Stanley wrote to us a very characteristic letter, in which, responding to a suggestion that a monument should be raised to mark the "common pit" into which the bodies of the great Protector's kinsfolk and friends were cast when they were turned out of Westminster Abbey, he said that he had already taken thought about it; and would erect a monument to "those heroes and victims of popular triumph and popular vengeance" as soon as he could find a fit motto. From some great English writer to inscribe upon it. These are the last words he ever wrote for the public; and now his own grave is being prepared. His time of pain and dread, if death concerned him much, was very brief; for which we may all be glad. And though his years were not many, though he could hardly be called an old man, his life had been a very full one, abounding in useful work and fruitful of good example. He was not a great Churchman. Many a man there is in the Church and out of it who has done far more for what is called the advancement of religion—a work, indeed, which can only be done well by more fervid and militant spirits. But few men have done as much in our time to preach and diffuse the nobler social virtues, for temperance, toleration, courtesy, charity; for good-will amongst men; for peace neither sluggish nor selfish, but busy with good works and adorned by all the arts. Such a man gives much to his sprigs (there are not too many of them) which flow tranquilly but brightly through the world cool, and fruitless, and beautiful, which without them would be little better than a waste for the greater and the lesser greeds to war upon.

(Standard.)

Without being a great pulpit orator he was a touching and effective preacher, and the influence of his language was enhanced by his manner and his aspect—full of quiet refinement and grave earnestness, suggestive at once of the accomplished student, the perfect gentleman, and the conscientious divine. That Dean Stanley, with all his brilliant gifts and extensive sympathies, exhibited to the last something of that Rugby tone, which consists in undervaluing everybody who disagrees with you must, we think, be admitted. Dean Stanley himself was never given to sneering. Dean Stanley was the last man in the world to ridicule conscientious convictions, however they might differ from his own, and the best proof of this is that he was one of the very few men in England who still clung to the idea of comprehension, as distinct from that of separation, in the ultimate settlement of the difference between the Church of England and Dissenters. That his readiness to make concessions went far beyond what the orthodox party in the Church is ever likely to accept must be ad-

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mitted; but nobody who knew Dean Stanley could possibly doubt his sincerity, or that the words always in his mind, if not always on his lips, were the same as Lord Falkland's—"Peace."

(Daily Telegraph.)

The reputation of the late Dean is in every sense a national possession, for there are few more closely connected with the whole religious and social history of the last fifty years. Standing on the vantage-ground of a great ecclesiastical position in the National Church, he has done what few Churchmen have ventured to do, in stretching out the right hand of cordial good fellowship to those whom accident more than anything else has separated from the Establishment. Unwearied has been his efforts to bridge the unfortunate gulf existing between co-religionists who belong respectively to the ranks of Church and Dissent, and for this reason his name would deserve to be honorably remembered, apart from all his other titles to respect. It is unquestionable that the Nation loses quite as much as the Church by the death of this great ecclesiastical. No other divine of our time has combined so well as Dean Stanley a deep reverence for the past with reforming zeal for the future, a devotion to the National Church to which he belonged, with wide tolerance and large-minded sympathy for all varieties of religious opinion.

(Scotsman.)

The death of Dean Stanley is not only a great loss to the Church of England—it is a loss to the whole Nation. He was a man who occupied an almost unique position among us. Breadth of sympathy and force of character enabled him to exercise a distinct influence on the tendencies of ecclesiastical action. He loved his Mother Church with an ardour that never abated, but he believed and demonstrated that such a devotion was compatible with a ready recognition of the services and capabilities for good or other religious communities, and his Christianity was never kept within the rigid confines of formularies and creeds. No man in our time has more ardently or more successfully labored to perform the functions of a minister of the Gospel of Peace and Charity.

(Nonconformist.)

He had it in his heart to make the pulpit of the Abbey something like a national rostrum, where eminent men of all shades of theological belief could freely discourse to their countrymen on things pertaining to life and godliness. But in this matter his system was too strong for him. He was able to throw open the nave to such men as Dr. Moffat; but that was regarded as simply a lay-lecture. The pulpit was sacred to the ministry of the Established Church.

But it was in relation to the Nonconformists and to Nonconformity that the courage and ability of the Dean were most constantly and conspicuously exhibited. He believed, and he acted on the belief, that the expulsion of the Nonconformists under Charles II. was a tremendous mistake. With all his heart he strove to right the wrong which was then inflicted, and to repair the breach in the National Church which that great ox-bow disclosed. No opposition, no obloquy, could deter him from forcing the claims of the Nonconformists to equal recognition on the bigots of the Establishment; and gladly would he have seen us all comprehended in the unity of the National Church. In this matter probably he never quite understood us; he believed profoundly in a National Church, and his ardent desire was to nationalise the Establishment. We do not believe in a National Church, and no possible terms of comprehension which could be proposed would bring us in. Here he was always a little disappointed with the attitude of the Nonconformist leaders, with their want of response to his statesmanly views about comprehension. It was as the large-hearted and liberal ecclesiastical statesman that he looked at the matter, and he found us, as other statesmen have found us, a difficult people to deal with; just because there is in us a stern,

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conscientious conviction which statesmen do not quite know how to take into account.

The New York papers publish long obituary notices of Dean Stanley.

(Herald.)

The announcement of his death will be received with sadness throughout America, where his name was as well known as in England, and particularly by the many friends to whom he endeared himself during his sojourn in this country.

(Tribune.)

The memory of his visit to this country and of the kindly words he spoke of his American kinsmen, will cause many to take a personal interest in the news of his sudden death, deeper than that they would feel in him simply as a distinguished Englishman famous as a preacher and writer.

The Berlin Liberal Press speak of Dean Stanley in laudatory tones, characterizing him as a preacher of tolerance, an excellent orator, speaking always to the point, and without feigned pathos, besides being an eminent Church historian and thorough master on questions of Church politics.

The following letter appeared in the *Daily News* of Thursday:

Sir,—Referring to the deeply-lamented death of Dean Stanley, will you allow me to draw your readers' attention to the remarkable and most generous kindness with which he so frequently conducted parties of working men over the Abbey, explaining every historic monument and the association within its walls, with the utmost endeavour to make its grand old stories intelligible and interesting. The last occasion on which he performed this labor of love was a fortnight ago, when he took our Croydon technical carpentry classes and many of the workmen of a large printing firm in the City over the Abbey, and with unwearied kindness and patience answered all the questions any of us ventured to put. I never felt so strongly that Westminster Abbey is the place to which those persons should be invited in whom you would awaken an interest in "Our rough island story," showing them how "Not once or twice the path of duty was the path of glory," if only you can secure such a teacher and guide as the admirable Christian clergyman too soon removed from amongst us. At the end of our tour through the building the Dean led us, as he has done many and many a similar party before, into the "Jerusalem Yard," where under the shadow of one of the great towers of the venerable pile tables were spread with tea and cake for his guests. In a similar spirit and as President of the Working Men's Club and Institute Union, he has repeatedly invited the members of the London affiliated clubs to most delightful reunions at the Deanery, seeming never to tire of giving interesting explanations to his visitors of all around them. Such men do more than they dream of to show the working classes the history and power of the religion which thus inspires them to the rejection of the combined ignorance and nobler aspirations of the toiling millions, who have been deprived of many of the blessings which gladden and enrich the hearts and lives of their more fortunate brethren. The loss to us all in every rank of life is far beyond what we can at present realise, but I believe he looked forward with intense desire to the change which would reunite him to his dear death some years ago had made the present life very blank and desolate.—I am, Sir, yours obediently.

HENRY SOLLY,

Croydon, July 19.

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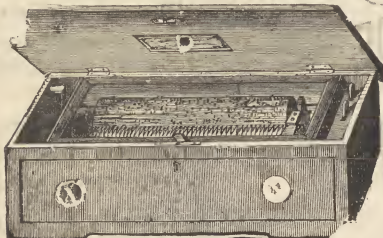


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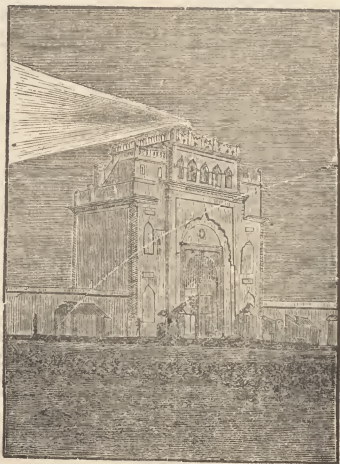
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Printed and published for the Proprietor by W. C. SOOY, at the Sun Press, at No. 2, British India Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE

VOL. XXI.

CALCUTTA, SUNDAY, AUGUST 28, 1881.

NO. 201

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## Telegraphic Intelligence.

### REUTERS' TELEGRAMS.

#### DEAN OF WESTMINSTER.

LONDON, 27TH AUGUST.

The Reverend G. G. Bradley, Master of the University College, Oxford, has been appointed Dean of Westminster.

#### MR. GRANT DUFF.

Mr. Grant Duff sails for India on the 5th of October.

#### LIEUTENANT-GOVERNOR OF BENGAL.

The *Standard* publishes a paragraph, stating that it has been decided to prolong the term of the Lieutenant-Governor of Bengal for six months.

#### RUSSO-TURKISTAN RAILWAY.

The *Daily News* publishes a telegram, stating that the Russian and Turkistan Railway has been completed to Bami.

#### PRESIDENT GARFIELD.

New York, 26TH AUGUST.

The condition of President Garfield is almost hopeless.

#### FROM THE PRESS COMMISSIONER'S OFFICE.

SIMLA, 26TH AUGUST.

Reports from Candahar say that Aynb's force has much diminished, and that his eight regiments do not number more than four hundred men each, of whom the Cabulis are disaffected. Aynb has sent more small arms, tents, stores, and money towards Herat. Aynb's attempt to raise the Durani Horse has failed.

## Editorial Notes.

THE Bhadrachal or the anniversary festival of the Brhma Mandir will take place this day. The following programme will be observed:—

Hymns of Praise...	7	to 8	A.M.
Morning Service...	8	" 11	"
Midday Service...	12	" 1	P.M.
Readings—			
Precepts of Rishi Khrista			
Hindu Scriptures	1	" 3	"
Buddhistic Scriptures			
Other Scriptures			
Harmony of Scriptures			
Call to Repentance and Confession	3	" 3.30	"
Call to Meditation and Yoga	3.30	" 4.30	"
Pilgrimages to Saints	4.30	" 5	"
Hymns and Prayers	5	" 5.30	"
Juvenile Choir	5.30	" 6	"
Sankirtan	6	" 7	"
Evening Service...	7	" 9.30	"

THE *Indo-European Correspondence* says that the accusation made against the Jesuits that they hold and teach that "the end justifies the means" is a lie, pure and simple.

We read in the *Indian Churchman* that the Rev. F. H. Baring, son of the late Bishop of Durham, and formerly missionary of the C. M. S., will return to the Punjab about December next, and will take up his former work at Batala, but at his own charges and unconnected with any Society.

So many as 359 against 38 voted for the restoration of Mr. Valentine Baker to active membership of the English Army and Navy Club on the ground that the offence which caused his expulsion did not affect his character as a gentleman. We believe the code of gentlemanliness has changed much of late.

We are glad to learn that our friend, Babu Protap Chunder Mozumdar, had an interview with the Viceroy at Simla and had a long talk with him on various subjects connected with education, the Brahmo Somaj, &c. His Excellency's affability and pleasing manners produced a deep impression upon him. We are informed that Lord Ripon is deeply interested in the problem of mass education. We sincerely hope that by the time His Excellency reaches Calcutta something will be done to give practical shape to the question—a question, we may say, that has lain unanswered since the Despatch of 1854 was written.

THE Italians are manifestly bent on conducting all Parliamentary procedure by machinery. We recently described a shorthand reporting apparatus, and we read of an invention to vote by electricity. According to this system every Deputy would have a metallic plate with his name on his seat. This plate has three knobs, one worked with "Yes," another with "No," and a third with "Abstain." By touching one of these knobs the Deputy will be able to record his vote without leaving his seat. What means, however, are to be adopted to prevent an unscrupulous Deputy from recording an absentee's vote, we do not know.

THERE is a Society of Spiritualists in Calcutta the proceedings of which reach us from time to time through various channels. We do not know whether the cause is making progress here. All that we can say is that after reading what little is published regarding it, we have found that there is literally nothing new in the revelations that are made. Spiritualism has discovered no truth, and the fact strikes us as a little odd. It should have been expected that spirits, speaking from another world, would have taken the trouble to tell us something about what we did not know. As it is they do nothing of the sort. They content themselves with repeating commonplace which certainly it needed no ghost to come out of the grave to tell us.

THE writer of an appreciative notice of the Life of Voltaire in the *Fortnightly Review* thus sums up all the charges brought against the character of that extraordinary man:—"He was an unscrupulous liar; he was extraordinarily vain; he was utterly destitute of reverence; he had an impure imagination, which was not checked by the slightest sense of even external decency; he was given to filthy lucre; he was spiteful and revengeful in the extreme towards his personal enemies." The writer remarks: "This is an ugly catalogue, and it is unfortunately true that no single article in it can be struck out entirely by the most uncompromising defender who knows and respects the facts. Mitigating pleas are all that is possible."

VARIOUS projects are afoot for the perpetuation of the memory of the late Dean of Westminster. It is proposed to erect a statue of him in the Abbey, and to complete the Westminster Nursing Home and Training School for Nurses, founded by Lady Augusta in 1874, as a joint memorial of the Dean and his wife. The Duke of Westminster is at the head of the Committee for this latter scheme, while Sir R. A. Cross, M.P., and some other old Rogbeians have started a subscription for a memorial of him in connection with Rugby School, the form of which has not yet been determined. No successor to the Deanery has yet been appointed, but rumour is busy with a number of names, notably those of the Bishop of Manchester, Cannon Liddon, Cannon Farrar, Dr. Vaughan, Cannon Barry, and Dr. Butler, Head Master of Harrow School.

"A MARRIAGE by mistake" is reported to us from Michigan. The other day at a party, the young people thought to enliven the occasion by a mock marriage. Miss Lillie Symonds, of Madison, Wis., and Mr. Phil Starke, of Montreal, volunteered to play the part of bride and groom. The marriage was carried out in detail, the ceremony being performed by Frank Preston, from the "Justice's Guide," the young people making appropriate responses, and the mar-



raige certificate was made out and signed in legal form. This was considered a very funny affair by all present; but next day it began to look serious, for Mr. Starke and Miss Symonds, who had no intention of becoming man and wife, learned that under the laws of Michigan they were as securely married as if the ceremony had been performed by a minister or Justice. They consulted lawyers, and were informed that the only remedy would be to begin proceedings for divorce. Young Starke, becoming thoroughly alarmed, left for his home in Canada, and Miss Symonds's parents sent for her to return to Madison. The affair is causing much gossip. The young lady was engaged soon to be married to another young man. To do so legally it will be necessary to have the mock marriage annulled.

It has been suggested that a movement should be organised in Calcutta with a view to persuade Government to order the closing of liquor shops on Sundays. We need not say that the proposal has our heartiest sympathy. Public houses are closed on Sundays in Ireland and in Scotland; and in the present session of Parliament, the second reading of the Sunday Closing Bill in Wales was carried by a large majority. Why should not India be benefited by this legislation? In no city in India is drunkenness so outrageous as in Calcutta, and no where is the poor Native so frequently liable to insult and ill-treatment at the hands of drunken sailors. And let it be said also that nowhere should the influence of a Christian Government be so strongly felt as here. Government has already sunk very low in the estimation of educated Natives for its disgraceful opium traffic, and the increase of drunkenness is another great stain upon its reputation. We think that every well-wisher of the country should make energetic efforts to persuade our rulers to change their excise policy. What are temperance reformers about? Some ten years ago, they did much for Calcutta. If they open their eyes to what has transpired since then, they will find the concessions made by Sir George Campbell and Lord Northbrook have been virtually annulled.

A WRITER in the *Edinburgh Review* computes the English Methodists at five millions and the Americans at fourteen millions, while he rates their ecclesiastical property in Great Britain at eleven and in America at eighteen millions sterling. *Whitaker's Almanac* for 1881 gives 14,600,000 as the total figure of "Methodists of all descriptions throughout the English-speaking world." Possibly the truth may lie somewhere between the two, says the *Saturday Review* but even if the lowest computation be adopted, it is sufficiently large. It should be remarked, however, that five sects or schisms have broken off from the parent stock, and besides the Wesleys and Methodists proper, with whom alone the *Edinburgh* writer concerns himself, we have the New Connection formed in 1797; Primitive Methodists in 1810, who, according to *Whitaker*, number in England nearly half as many adherents as the original body; Bible Christians founded in 1815; United Methodist Free Churches, who separated in 1834—demanding, like the New Connection, larger powers for the laity—and who come next in number to the Primitive Methodists, having about a third as many members; lastly, the Wesleyan Reform Union, who seceded from the Free Churches

in 1849, but have only some 7,000 members and 18 ministers in Great Britain.

SOME very interesting reunions took place in Calcutta during the last fortnight. A number of European gentlemen and ladies sat together on the floor with Native gentlemen, partaking of dinners in the true Bengali style. The sight on each occasion was exceedingly interesting, and it suggested agreeable thoughts as to the prospects of friendly intercourse between the two races. Hitherto the imitation has exclusively been on the side of the Natives. Native gentlemen put on European costume, partook of English dinners, imitated foreign manners, and imbibed English views of things. The tables seem now to have turned upon those who were so anxious to Anglicise themselves. A few excellent English gentlemen and ladies have found out that by associating with Natives on their own ground, they might do something to increase mutual esteem, and we believe they have found the plan successful. In the first place, the Natives are in their own element and do not find everything so stiff, cold and formal around them as they do at parties given by Englishmen; and in the second place, Englishmen have only to make themselves agreeable to draw to them all the confidence and attachment of their Native brethren. The only difficulty about these dinners is that our foreign guests find it so difficult to lessen the stiffness of their joints in sitting. But that is an obstacle which will vanish in time. As for the rest, we may say that our food is liked, such things as *Khir* and *paramanna* being found in constant requisition in these parties.

WE are sorry to observe that the project of establishing an Indian Institute in London for the benefit of Native students under the auspices of Lord Northbrook, has not yet been warmly responded to. A meeting was held the other day at the official residence of the First Lord of the Admiralty at which Mr. Fawcett made a speech, in the course of which he dwelt upon the danger of making the club one for Natives of India exclusively. "He said that young Indians who come to this country, require and wish to get into English society, and that it is a great mistake, therefore, for them to form in England a little society of their own. If, he said, he were asked for advice by an Indian student at Cambridge, he should warn him above all things to avoid entering himself at an Indian Institute, supposing one to be formed at the University and to prefer joining one of the ordinary colleges, where he would mix with Englishmen; and he instanced a case in which one student who had taken this course had become thoroughly Anglicized and a great favorite in Cambridge society." We are not sure whether Mr. Fawcett's suggestion will produce the desired effect. Many Bengali students went to England and have returned "thoroughly Anglicized," but they have not answered expectations in India. The fact is that many of our young men return from England with no religion whatever. Is it not possible to place them under deeply religious influences when they are in that country? That is the problem the right solution of which will remove many difficulties and obviate many objections on the part of guardians to their son's spending a few years in England.

THE following extract from Mr. Gladstone's letter to Mrs. Garfield will be read with interest:—

Those feelings have been feelings in the first instance of sympathy and afterward of joy and thankfulness almost comparable, and, I venture to say, only second to the strong emotions of the great nation of which he is appointed the head. Individually I have, let me beg you to believe, had my full share in the sentiments, which have possessed the British nation. They have been prompted and quickened largely by what I venture to think is the ever growing sense of harmony and mutual respect and affection between the two countries, and of a relationship which from year to year becomes more and more a practical bond of union between us. But they have also drawn much of their strength from a cordial admiration of the simple heroism which has marked the personal conduct of the President, for we have not yet wholly lost the capacity of appreciating such an example of Christian faith and manly fortitude. This exemplary nature has been made complete by your own contribution to its noble and touching features, on which I only forbear to dwell because I am directly addressing you.

Mrs. Garfield's telegraphic reply was as follows:—

I have laid before Mrs. Garfield the note of Mr. Gladstone, just received by cable. I am requested by her to say that among the many thousand manifestations of interest and expressions of sympathy which have reached her, none has more deeply touched her heart than the kind words of Mr. Gladstone. His own selfitude and condolence are received with gratitude, but beyond this she recognises that Mr. Gladstone rightly speaks for the people of the British Isles, whose sympathy in this national and personal affliction has been as quick and sincere as that of her own countrymen. Her chief pleasure in Mr. Gladstone's cordial letter is found in the comfort, which it brings to her husband. The President is cheered and sustained on his painful and weary way to health by the many messages of sympathy which in his returning strength he receives and most gratefully appreciates.

#### A FEW HOURS WITH A LEARNED PANDIT.

AN interesting meeting was held at the residence of our minister on Tuesday last. A number of our brethren met to hear Pandit Brahmabrat Samadhyayi sing the Sama Veda and explain passages from the Bhagavat. The history of this learned Pandit is interesting. He and his brother, the able Editor of *Pratna Kamra Nandini*, began their studies at Benares at the early age of seven. Both of them began with the Vedas. They learned grammar and learned to sing the Vedas; and having finished those sacred books, they went through the prescribed course of Darshanas, the Purnanas, &c. Having finished their studies they spent one year in pilgrimage, and then they married and settled in life. One of them, the elder, is in Calcutta, and the other is at Nuddea where he has disciples and regular classes to teach. Pandit Samadhyayi takes a great deal of interest in the religion of the New Dispensation. In a letter he wrote to our minister a short while ago he said that he had studied fourteen years at Benares, but that he never felt in his studies a particle of the pleasure which he now felt in knowing of principles of the New Dispensation. By sending this Dispensation it appeared to him as if God had created a new world. This convinced he has made it his point since to study and know more regarding us. Circumstances brought him to Calcutta of late, and advantage was immediately taken of his presence to get a few discourses from his lips about the meaning and interpretation of the holy sayings of the scriptures. His chanting of the Sama Veda was sublime, and while we heard it we were filled with pride that such men were still a part of our nation, and that such treasures were to be found in our national literature. We



were sorry to hear that the study of the Vedas was getting rare in this country, and that in a few years it would almost disappear. That gave matter enough for anxiety and speculation to any ardent lover of the country. But we were not then in a mood to be melancholy. We were determined to make the most of the occasion, and so we heard the learned Pandit for a space of more than three hours, listening carefully to what he said regarding the philosophy of the most deeply spiritual of Hindu books, we mean the *Srimadbhagavat*. The passage selected related to the birth of Krishna, and the speaker brought a vast lore to bear upon the elucidation of it. In the course of his remarks he beautifully explained the doctrine of the relativity of human knowledge, and his discourse on idealism would bear all the tests of criticism in the strictest European sense of the term. The poet describes his impressions on the birth of the god, saying that the whole face of nature smiled on that auspicious occasion. Splendid descriptions follow, revealing mysticism of a very beautiful kind. Pandit Samadhyai explained to us that everything depended upon the condition of the mind. The same object gives rise to different impressions in different hearts, so that our conception of nature and the external world depended entirely upon the mind. When, therefore, Krishna was born, the *bhaktas* experienced rejoicings everywhere. His own heart welled up with feelings of the deepest devotion, and he found nature sympathising with him in all his merry moods. The supernaturalism associated with the births of great men is thus purely subjective, and nowhere is this more evident than in the sublime passages of the *Bhagavat*. Pandit Samadhyai's lecture was a treat to us, and we anxiously wait for more edification at some future day.

#### A SURVEY OF THE MAHOMEDAN WORLD.

THE decline of Mahomedan political power is taken for granted by most students of contemporary history, and they are not prepared to hear that at this moment a great religious revival is going on among the followers of the Crescent. Europe delights in the humiliation which Turkey has undergone, and the inference is natural that the disgrace which she has witnessed is in consequence of the loss of her religious life and fervour. Christians have once more taken their repose in the belief that after all Mahomedanism is a man-made religion, and its collapse is as a matter of course. The delusion should not be kept up for a moment longer. It is a fact that conversion to Mahomedanism is going on at a wonderful rate. Theologians and statesmen have both an interest in the movement, for those that know what a revival is, can alone anticipate what a refreshed, renewed and re-invigorated Mahomedan power will be. Mr. W. S. Blunt has written in the last *Fortnightly Review* an exhaustive article on this subject, and the figures which he gives would be startling even if there were no political reasons to make them formidable. Let our readers for the present disabuse their mind of prejudice, and calmly survey the condition of the Mahomedan world. Mr. Blunt had gone to Jeddah to count the pilgrims that were on their way to Mecca. "I was astonished," he says, "at the vigorous life of Islam, at its practical hopes and fears in this modern nine-

teenth century, and above all at its reality as a moral force; so that if I had not exactly come to mock, I certainly remained, in a certain sense, to pray." This opinion is in accordance with the one we formed long ago, and from it we have come to the notion that a religion which animates so many millions of God's children cannot be an imposture. The figures disclosed in the article under notice appear to bear out our theory. What, are the facts? According to the table which the writer furnishes, there are 175,000,000 of human beings who profess the faith of Islam. Of these 22 millions are Ottoman subjects, 18 millions belong to North Africa, 30 millions are Malays, 15 millions are Chinese, while 40 millions are Indian Mussulmans, disclosing the fact already admitted by many that England is the greatest Mahomedan power in the world. Since India contains so many millions, it is not surprising that she sends 15 thousand pilgrims to Mecca, while Turkey sends 8,500, Java 12,000 and North Africa 6,000. It will be interesting to know something of the sects which divide the Mahomedan world.

The writer gives the following figures:—

1. Sunnis	...	145,000,000
2. Shi'ahs	...	15,000,000
3. Abadites	...	7,000,000
4. Wahabis	...	8,000,000

These differ widely as to belief and practice. "They are, nevertheless, less absolutely irreconcilable than are the corresponding sects of Christianity, for all allow the rest to be distinctly within the pale of Islam, and they pray on occasions in each other's mosques and kneel at the same shrines on pilgrimage. Neither do they condemn each other's errors as altogether damnable—except, I believe, in the case of Wahabis, who accuse other Moslems of polytheism and idolatry." The Ottomans belong to the Hanefite school of theology. They believe that the age of inspiration is gone, and that nothing can be added to or taken away from, the already existing body of religious law. Their moral teaching, however, is "held to be adapted too closely to the taste of its chief supporters. It is accused by its enemies of having given its sanction to all the excesses of libertinism common among the Turks, their use of fermented drinks, of European clothing, their immoderate concubinage and other worse vices. It is, in fact, to use a phrase once common in England, the 'port wine' school of Mussulman orthodoxy." The Mahomedans of Northern Africa "represent more nearly than any other Mussulmans the ancient earnestness of the Prophet's companions, and the sword in their hand is ever the sword of God." "It is conceivable that should the revival of Islam take the form of a religious war, the races of Africa may be found taking the leading part in it. Tripoli, Tunis, Algiers, and Morocco contain hardy races of fighting men who may yet trouble Europe; and fifty years of rule have not yet assimilated the French Sahara." But though India is interesting to us because it is day by day becoming more Mahomedan, it is among the Negroes of Africa that the utility of the Arab faith as a civilizing power is chiefly perceived. A few days ago, we alluded to the startling growth of this religion in that continent, and a correspondent was kind enough to contradict us, pointing out to us the parallel growth of Christianity. The following passage is conclusive upon the point:—"Statistics, if they could be obtained, would, I am convinced, show an immense Mahomedan progress within the last hundred years among the Negro races, nor is this to be wondered at.

Islam has so much to offer to the children of Ham that it cannot fail to win them—so much more than any form of Christianity or European progress can give. The Christian missionary makes his way slowly in Africa. *He has no true brotherhood to offer the Negro except in another life. He makes no appeal to a present sense of dignity in the man he would convert.* What Christian missionary takes a Negro to wife or sits with the Negro wholly as an equal at meat? Their relations remain at best those of teacher with taught, master with servant, grown man with child. The Mahomedan missionary from Morocco meanwhile stands on a different footing. *He says to the Negro, "Come up and sit besides me. Give me your daughter and take mine. All who pronounce the formula of Islam are equal in this world and in the next. In becoming a Mussulman even a slave acquires immediate dignity, and the right to despise all men, whatever their color, who are not as himself. This is a bribe in the hand of the preacher of the Koran, and one which has never appealed in vain to the enslaved races of the world.* Central Africa then may be counted on as the inheritance of Islam at no very distant day." The italics in the above passage are ours. It seems, then, that though inferior as a civilizing agent to Christianity, Mahomedanism has advantages which give the latter a preponderance wherever the two are brought into conflict. Christianity is the religion of persons who hate Negroes on the ground of their color; while it converts, it takes care to keep the proselytes at a respectful distance from their masters; and the social inequality is deplorable. We see it here in India. Native converts find it hard to pull well with their European teachers. As the writer from whom we have quoted very truly says, the missionary has no true brotherhood to offer except in another life. If that be the condition of preaching to the heathen, it is not difficult to say which system will gain in the long run. In Bengal we have seen Mahomedans growing in numbers year after year. Why is it that Christians cannot show the same increase? We are afraid it is simply because of the vast social distance which the position of the conqueror has created between himself and the conquered. An inferior civilization has given Islam advantages which are not enjoyed by Christendom. Either Christianity should lower itself, or it should exalt itself to a position high enough to be placed in possession of Heaven's commands as to its mission.

#### THE LATE DEAN STANLEY AND HIS CRITICS.

WE have read some of the criticisms on the life of the Dean of Westminster passed by English journals and newspapers; but though we have read them, we cannot say that we have been satisfied. We allude principally to the hostile criticisms that have appeared. It appears to us that without exception the critics have applauded the amiability and right-mindedness of the late Dean, and yet in the very act of applauding them, they have confounded his theological position which made it possible for him to live so disinterestedly for others. We believe it will be admitted by every one that a man's private and public life is mainly influenced by the beliefs which he holds, and that practical life is the effect of which a man's theological creed is the cause. It is often true that in the



case of men who hold wicked views as to life and its destiny, they are not so bad as their beliefs, and are even better than they; and it is also true that there is often found in this world a divorce between practical life and theological or moral views. But we speak of the generality of men, and in the large majority of cases a considerable portion of man's life is tinged by his beliefs. In high-minded and distinguished men like Dean Stanley the relation between belief and practice is evident. It is admitted by the most adverse of his critics that he possessed decided views on every principal dogma of Christianity, and at the same time that he led a life as good, benevolent and unselfish as it was marked by high aspirations and unassuming piety. Those who profess to judge fairly should not lose sight of the intimate connection that exists between these two views. Yet, to speak the truth, it is this connection that has been overlooked in the criticisms to which we refer. A few examples will suffice. The *Guardian* speaks of the Dean as presenting the "picture of a singularly pure and unselfish character, often almost child-like in its simplicity and generosity"; "of an extraordinary power of showing and eliciting affection;" "of a liberality" which extended "with rare exceptions to men of all characters and parties;" "of a spotless integrity" free from "aspersion of baser motives," and "above all, of very deep religious feeling and fervent love of God." Here, then, is a man admitted to be almost a paragon of virtues, and yet we are told subsequently that as a preacher he was quick rather than accurate or profound. The *Saturday Review* entertains the same views. While admitting his virtues, it maintains that Dean Stanley was not a deep or philosophical thinker; for theology properly so called "had a positive incapacity and distaste." "It was not so much that he disliked this or that particular tenet, as that he disliked and failed to grasp the idea of doctrine or dogma altogether." The argument, then, is that a man may have all the virtues of a Christian, he may have them almost to perfection, and yet he may be wrong in his theology. Now that is an opinion which we find it very hard to swallow. To say that the most striking display of Christian virtues proceeds from a mistaken theology is to assert something wonderful among the religious phenomena of the day. If a tree is known by its fruits, then, surely, Dean Stanley is known by his life; and if the life has been proved to be good and righteous, surely the theology which he cultivated must have been exactly fitted to produce the fruits described. Given A as a man's theology, B as his "child-like" simplicity, C as "his extraordinary power of showing and eliciting affection," D as his "spotless integrity," and E as his deep religiousness and fervent piety; then it is clear that A is the cause of B, C, D and E, and that if A were not good, the effects could not be good also. It is the belief of the *Saturday Review* and other journals that A may be bad, and the effects may be good. We cannot conceive that so eminently intellectual that it cannot understand that a man who is good must necessarily be in possession of a sound theology. It, therefore, simply records facts, registers A B C D E and criticises A without connecting it with the rest. Now that strikes us to be a mistake. English theologians love dogmas as an intellectual pleasure, just as practised geometers take delight in solving problems. To them it is absolutely necessary that they

should define their theological position by hard and fast lines of demarcation, and the inability to do so is reckoned as a disadvantage or rather weakness. Hence those depreciatory remarks on Dean Stanley's intellectual attainments—the remarks, for instance, that "he was poet enough to perceive resemblances, and not philosopher enough to see differences," that he was "an honorary member of all religions," that he had "an unconquerable inaccuracy of statement," that he "failed to grasp the idea of doctrine or dogma altogether," &c., &c. We believe that Christ had no dogma, and that dogmas were created to satisfy the intellectual nature of men. A theologian of the English school cannot conceive that religion is so simple as to be in need of no complicated formulas of belief. An Infinite God must necessitate an infinite number of opinions about His person, and an infinite number of opinions necessitates the wringing of the brains, the casting about for arguments, the rummaging of the stores of Greek and Hebrew scholarship, &c., to an infinite extent. The simple ideas of Theism—ideas that Christ himself preached, are held to be incommensurate with the vastness and grandeur of religion. Hence doctrines and dogmas without end. As a matter of fact, however, this view of religion is refuted by the way in which the importance of dogmas is viewed as not having any influence upon life in general, but as being only a sort of intellectual gymnastics good enough for the mind, but not essential to the spiritual welfare of mankind. That is what we are virtually told when critics of all classes give Dean Stanley the credit of goodness without allowing him intellectual superiority of a certain kind. The fact that the late Dean disliked or failed to appreciate dogmas, is, however, one of the best features of his character, as we shall presently show. His critics agree in maintaining that he was so universally loved that he had no personal enemies. Now, how or why was that? Had not his theological position anything to do with this remarkable fact? Did not his very dislike for dogmas contribute to his personal popularity? Was he not "poet enough to perceive resemblances?" And did not his perception of resemblances make him friendly to all? Surely, Dean Stanley refused to see differences, and insisted upon recognizing the good in every system of faith; and this disposition, while it enabled him to do justice to all systems of faith, enabled him also to bury party differences and demolish sectarian jealousies. He believed with us believers in the New Dispensation that no system of faith was altogether bad, and that a religion was noble and good only in proportion as it could recognise the good and noble in other religions. It is this belief that led him to respect all systems of faith, honor all parties, sympathise with all benevolent works, be a friend of the rich and poor, a foe to persecution and intolerance, and an avowed sustainer of individual liberty in matters of religion and politics. It is said to his discredit that he refused or failed to appreciate doctrines. We maintain that this fact does not argue the incompetency of his intellectual powers; it argues, on the contrary, his singular knowledge of human nature—a knowledge that enabled him to grapple with the real needs of the soul, and apply the real remedy for them. That remedy was not in the perception of differences, in the increase of dogmas, in the multiplication of sects, in the growing bitterness of controversies. It was rather in the merging of differences, in the clear perception of resemblances, in the ignoring of sects and controversies.

The remedy he applied was divine. If he refused to contribute to the doctrinal literature of the day, it was not that he had not brains enough to perceive the meanings of doctrines, but that he held dogmas to be perfectly useless for man's eternal welfare, and injurious to his best interests. In this respect he took up the position laid down by the New Dispensation. He had eyes wide awake where there were resemblances, but absolutely shut when there were differences. It is yet too early for the hard, intellectual nature of Englishmen to perceive the utility of this attitude. But that it is an attitude necessary to bring about the salvation of mankind, to establish peace and good will, and establish the true church of God in the world, is clear from the singular results of the well-led, unprejudiced, brilliant and at the same time eminently pious and devout life of Dean Stanley. His funeral itself was a triumph of the principles he so bravely and disinterestedly fought for in life.

### Brahmo Samaj.

The Singing Apostle is engaged on a new work, a dramatic piece elucidating the principles of the New Dispensation, and treating of the conversion of a sinner.—*New Dispensation*.

We have received a copy of *Bishwashi*, a monthly journal conducted by a number of students belonging to the Theological Institution. The table of contents is as follows:—Prayer, Superstition and Doubt, Trinity Explained, and Bhakta Das. The style is simple and agreeable, and the matter interesting. There ought, however, to be a larger variety in the subjects taken up for discussion. If the *Bishwashi* is meant for youthful readers, it ought to provide a certain amount of intellectual food for them. The annual subscription to the journal is only 12 annas. It is published at the Prabhabur Press.

The marriage of our minister's son with the second daughter of Babu Annada Churn Kastogri took place on Monday last. Leading members of the community, Hindu, Mahomedan and Christian, had sent presents and many of them honored the occasion with their presence. At 7½ P.M. a grand procession was formed, and it did not reach the bride's house till about 9. An immense crowd was waiting there to receive the party. The ceremony began with divine service. At 11 o'clock the whole thing ended. There was a rich repast provided for the guests, after which the assembly dispersed. The marriage was celebrated according to the provisions of Act III of 1872.

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed. S. M.]

### THE NEW DISPENSATION AND ITS ENEMIES.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—Our friends of the opposition seem to have had the equilibrium of their mind disturbed by an article in the *New Dispensation*, preaching against certain very obnoxious vices that have crept into our Church. Anybody in the least concerned about the Brahmo movement, cannot but exceedingly regret the springing up amongst us of a class of "Brahmo free-thinkers," and these were the persons against whom were unmistakably hurled the thunderbolts from the columns of the *New Dispensation*. The *New Dispensation* will never slay its enemy in the dark; it has always kept up a fire of open warfare against its enemies, although shedding tears for the miserable plight in which they are placed and mourning their lot with prayers for their redemption. No such thing as covert attack in the vocabulary of the *New Dispensation*.



station. The language in which God's enemies were spoken of was unmistakable and quite sufficient for the purpose which it indicated. Its shafts could not by the remotest construction be construed to have been directed against any sect or class of men. When that journal speaks of God's enemies and enemies of the New Dispensation, it means those persons only who, although they profess themselves to be Brahmos, yet blaspheme and lead unrighteous lives. I say emphatically that these free thinkers have been doing great injury to the cause of Brahmoism, and that there are no greater enemies to our Church than they. These are unquestionably the veritable Pharisees and hypocrites of the Church, who require to be taught a lesson, marked, spotted, cried down and exposed. They have been a great nuisance to our Church, and the poison of their infectious lives spreads far and wide. It may not be out of place to mention here, that I entertain high respect for the characters of some of the missionaries of the seeders—in fact, I hold that by their preachings and lives they help to advance our cause and work, although they do it unwittingly, and know it not. I will not, however, speak the whole truth if I do not state that with the wheat is mixed the chaff.

I regret, however, the attitude of our friends towards our minister. Most objectionable epithets have been used towards him, and there has been a good deal of foam and froth quite out of place. But as I believe our minister will not be touched by them, I will not dwell upon them at length. I need only state that they are, to speak the least highly discreditable to the religious culture and taste of a body of religious men having the least claims to honour and regard. Will not our friends learn to preach the soul rather than criticism! The remedy to all evils, as the great Emerson has said, is first soul, second soul and ever more soul. Let us pray and hope that our friends may be convinced of the grave import of this noble sentiment of the great prophet of America.

Yours &c.,  
R. D. L.

Krishnabhar.

#### A REPLY.

TO THE EDITOR OF THE "SUNDAY MIRROR."

Sir—I have read with very great pleasure the Revd. E. F. Brown's letter in the last issue of your paper. I cannot but thank him for the very excellent spirit in which it is written. But, Sir, I am sorry I cannot endorse all the propositions contained therein. It has been said that "the different nations accepted the doctrines of Christianity in their entirety, and that these doctrines existed unaltered from the very beginning, and they were afterwards formulated into the Apostles' and the Nicene Creeds, also that these doctrines are now universally accepted in Christendom." Now, Mr. Editor, I think it can safely be asserted that unity in doctrine, creeds and beliefs in even what has been called the essential matters of faith is far from being the common point of harmony in all the different churches of Christendom of the present day. No one can deny that there is a hopeless divergence between the faiths of the High Churchman and the Board Churchman, Universalists and Unitarians, the Quakers, Baptists, Nestorians and other Christians. It can also be easily proved that the faith of the early church in these matters was greatly different from that of the many churches of the present day. The sense in which the term God was applied to Christ by most of the representatives of the early church was essentially different from the sense in which it is used at the present day by a great portion of Christendom. The belief in the relation of the Father and the Son in those days greatly differ from that of the present day. Now, Mr. Editor, in spite of all this contradiction, I am a firm believer in the existence of the Holy Catholic Church of Christ. I believe that according to his inviolable promise, the eternal Son of God lives in and rules his kingdom. He is present in it not as a doctrine, or creed, but as a living eternal and almighty spirit, the light and life of the world. Men have their errors and vices, and churches have their shortcomings and sins. They change and vary hopelessly, but the holy one of Israel is the same yesterday, to-day, and for ever. He is the great rectifier of all that is evil and wrong. He, by his wonderful spirit, leads the whole world, Christian and non-Christian, to all truth. He is present in all sects and churches of Christendom. He is even with those sects that are anathematized as outcasts and heretics. This spirit of Christ is the common bond

of union among all believers, and wherever this spirit is, there is the sceptre of his kingdom. He has condescended to touch our country. We see and feel him in our very flesh and blood, and pray to be led by him and him alone. Christian friends, do not saddle us with creedal and dogmatic, but let us go direct to the primitive source of the water of life, and like the woman of Samaria, drink it there that we may not thirst again. Help us, ye messengers of Christ, that we may satisfy our heart's desire.

Yours &c.,  
X

#### Reviews.

##### HARI VANSA.\*

THOSE who have read the Mahabharat of the late Babu Kali Prasanna Sing regret that he did not live to bring out a Bengali version of "Hari Vansa" as well. The latter completes one's knowledge of the sublime events related in the former. Many years have passed since the appearance of the Mahabharat, and we rejoice that the deficiency in this respect is likely to be made up soon. We have received the first part of "Hari Vansa," undertaken by Panit Kishnadh Vidyaratna. The translator is not unknown to fame. He was one of those that assisted the late Babu Kali Prasanna Sing in bringing out his grand work, and that itself is recommendation enough for any one who aspires after literary honors in these days. The translator has done his work well. His writing is neither stilted nor overladen with metaphors, imitations of Sanskrit writers usually are. On this ground alone we venture to say his work will happily supplement the larger work of K. P. Sing. "Hari Vansa" is sure to have many readers. We are one of those that at one time greedily devoured the Mahabharat, and our appetite for classical reading has rather increased, within the time that has elapsed since the appearance of this work. We can safely assure the translator, therefore, that so far as we are concerned, we shall relish the reprint which he promises with a great deal of zest, pleasure and interest.

##### BIDHAN BHARAT.†

THOSE who have read and enjoyed this excellent book, need not be assured that the second part of it is as good as the first. We are not sure whether the reputation which followed the publication of the latter, added the wind of a subsequent work. For our part one work was enough to ensure the author a permanent place in the temple of fame; a second may be only the repetition of a good thing told over again in a good style. The author has in this book explained with a great deal of minuteness the characteristic features of the New Dispensation. In this respect, the second volume appears to be a commentary on the first. The career of the Dispensation from its birth is elucidated by the explanation of what it really is. We need not give our readers any summary of the work before us. The author is too well known to Brahmo readers to require a recommendatory notice. We may say, however, that the accounts of Sakya Muni, Moses, and Jesus Christ are as places thrilling, especially the last. "When I contemplate one flower," says Chiranjib, "sentiment surges up in the lake of love. What fragrance! What beauty! \* \* In days of yore on the arid soil of Galilee appeared the yet undeveloped Jesus, the flower of flowers. Eighteen centuries have passed, and the breeze is still charmed with its fragrance. Where, in what deep wilderness or valley on the banks of the Jordan did this wild flower blush? Long did it remain unseen when suddenly the world became full of its fragrance. How shall I describe its beauty and its worth? The longer it lives, the wider becomes the sphere over which it breathes; it carries its good odour and the more the blossoms it puts forth. The torrid sun lessens no part of its beauty. Strike it, and its glory only increases." "He is not a Mlechha," cries the poet in another place, "but a risiki divine, the Supreme Vaisnava, the crowning ornament among the lovers of Hari."

\* Mahabharat, Hari Vansa. Panna. Translated by Krishnadh Vidyaratna. Second Edition. Calcutta: New Bengali Press, 1258.

† Bidhan Bharat, Part II. Calcutta: Bidhan Press. Shukabda 1803.

When John baptises Jesus, "the scene," says Chiranjib, "is incomparable. Thus did Keshava Bharati, once seated on the banks of the Jahnavi, dress Chaitanya (the Moon of Gour) in the garb of an ascetic!" The four gospels are reproduced in a narrative form in blankverse and rhyme. The "Bidhan Bharat" has become a standard work among us, and we say unhesitatingly that no Brahmo library should be complete without these two volumes. The Singap Apostle has sung well and has written well, and in both capacities he has sufficiently impressed his individuality upon an entire generation of Brahmos.

#### Literary, Scientific, &c.

MAY we ask what has become of the *Banga Darshan*? It is hopelessly in arrears. The last number that we received was a good one, though not very rich. The series on the "Origin of the Bengalis" is continued, and that itself is the best stimulus that the Editor may be in need of to induce him to come more regularly forward before the public than he has hitherto done.

SOME curious statistics appear relating to tobacco smoking in France. It appears that there are 5,671,000 smokers; each person smokes an average of 9 lbs. a year. For every fifteen smokers, eight smoke pipes, five cigars and two cigarettes. The total consumption of cigarettes is estimated to be 294,000,000 per annum, that is 803,000,000 a day, 33,000,000 an hour, 550,000 a minute, 9,166 a second; finally if all these cigarettes were placed end to end they would reach 514 times round the globe.

DR. A. LINDE, of Berlin, has published two interesting volumes on the literature of Chess. Our readers may remember that Dr. Duncanson, (a name familiar to candidates for examination in this country), claimed for the game of Chess an antiquity of 5,000 years! Dr. Linde says it was undoubtedly invented in India, but not before A. D. 500, and that its westward progress was greatly aided by the conquests of Islam. The learned author gives a catalogue of all the ancient and modern works in every language on the subject of Chess.

THE *Bharati* for *Shrabn* is a good number. An educated Bengali lady, who hails from Bombay, writes on "Patriotism" and urges our readers to the duty of self-help. There is a severe and caustic criticism on Babu Akhni Kumar Sarkar's edition of Vidyapati. The two short poems are beautiful. But we think the magazine has not yet improved in variety. In one of his articles the Editor humorously confesses that his journal does not always present all the four elements of a rich undertaking—namely, the things that can be chewed, sucked, lapped and drunk. We hope the want will soon be made up.

A THIRTY-NINE DAYS' Fast has lately been endured by a dog belonging to a Rhinisch Regiment of Artillery, quartered at Metz. The regiment left the city for field manoeuvres, and returned after an absence of thirty-nine days. Upon opening one of the barracks which had been locked while the regiment was away, a Quarter-Master found the dog still alive, but greatly exhausted and emaciated. The poor animal could have had neither food nor water, and it had gnawed at a few pieces of wood which were lying about. It could not lap, and for a short time was fed with milk through a tube, but at the end of ten days was able to take food as usual.

A CAPITAL paper, entitled "Mr. Gibbon's Love Passage," in the *Cornhill*, gives, we think, for the first time to English readers the true and (for the historian of the "Decline and Fall") not overcreditable account of Gibbon's youthful flirtation with the poor and pretty Swiss, who became afterwards the loved wife of the famous Necker, and number of the yet more famous Madame de Staël. Chivalrous romance was decidedly not Gibbon's strong point, even when a youth. It is pleasant, however, to know that Madame Necker freely and generously forgave his shabby treatment of Suzanne Courtois, and often received him in her latter years as a welcome guest at her chateau of Coppet.



On a recent Friday, a paper by M. Wilfred de Fonville, Vice-President of the Balloon Society of Paris, was read before the Balloon Society of Great Britain, at the Royal Aquarium, Westminster. Mr. Le Fevre presided, and stated that M. de Fonville was detained in Paris by the necessity of attending the forthcoming Electrical Exhibition. The Chairman himself proceeded to read the paper, in which M. de Fonville described an ascent he made in June at midnight in a Balloon. The brilliancy of the light which the comet showed when the party arrived at an altitude of over 1,000 metres, he said, had increased in a very large proportion, notwithstanding the transparency of the atmosphere. As far as they could judge of similar changes without the assistance of optical instrument, it seemed to them that the brilliancy had increased about half beyond its normal brilliancy as seen from the earth. The tail was little longer than seen from the earth, but most remarkable was the manner in which it terminated, for it was cast off straight, as if a line drawn over it horizontally with a ruler. This singular circumstance made M. de Fonville think that the end of the phenomenon might be terminated by a fleecy cloud. The appearance of the tail was as if produced by legions of large stones travelling in the planetary space independently of the comet, and having no other connection with it than that of being temporarily lighted by the rays, which its atmosphere had caused to more or less deviate from their natural route. These myriads of small worlds, mixed, no doubt, with more considerable remnants of worlds, would, therefore, produce the same effect as just lighted by a ray of sun admitted into a dark room through the crevice. He dwelt upon this theory at some length, and insisted that it was to this cause that the Zodiacal light was in all reasonable probability to be attributed. M. de Fonville also insisted that astronomical investigations should include ballooning.

### Calcutta.

We learn that the Lieutenant-Governor has consented to receive a Deputation from the Chamber of Commerce and others at Belvedere to-morrow morning at half-past 10 on the subject of railway communication with Assam. The address to be presented will refer to a scheme for a line running from Naraingunge through Dacca and Memensingh to Gwhattay, and connected with the Eastern Bengal Railway at Goalundo by means of a steam ferry. Those who are interested in the subject should support the Deputation by their presence.

### Selections.

#### THE LATE DEAN STANLEY.

(Guardian.)

PERSONALLY the record of Dean Stanley's life, if ever it comes to be written, with anything like the felicity of his own biographies, will, we believe, present the picture of a singularly pure and unselfish character, often almost childlike in its simplicity and generosity; of an extraordinary power of showing and eliciting affection, and a large and varied power of sympathy; of a liberality, which, unlike much of what calls itself by that name, was not extended, with rare exceptions, to men of all characters and parties; of a singular keenness of interest in all subjects which concern humanity, both in thought and in practice; of a spotless integrity, free from even suspicion of baser motives, and an open-handed hospitality and charity; and, above all, of very deep religious feeling and fervent love of God. His nature had, undoubtedly, a strong combative element in it, and, in the conflicts which he accepted or provoked, could show a good deal of vehemence, so as to become even intolerant in the cause of toleration, and incapable of understanding or putting up with what seemed to him prejudice. But we doubt whether this was a leading element in it, and whether it was not the result of his having been by circumstances led to a position, as a leader of opinion, which he was not naturally fitted to fill. Intellectually, we should be inclined to think that as a scholar and a writer, as a speaker and preacher, in conversation and in society, he was, at all times, quick, versatile, and brilliant, rather than accurate or profound—fit to be a suggester of ideas rather

than a guide of thought. He was once described with singular truth as "poet enough to perceive resemblances, and not philosopher enough to see differences." There ran through his whole mind a vein of poetry, powerful at once in the insight which belongs to imagination, and in the power to appeal to it in others, and through it, as usual, both to stir thought and kindle affection. The gift is a rare gift, often greater in its power over men than the "drier light" of high abstract thought: yet perhaps, a good servant, but a bad master, and dangerous, if it aspires, not to test the sails, but to guide the helm, in the voyage of life.

(Church Times.)

While it is true that general society, his personal friends, and his controversial party will all miss him sorely, it cannot be said with equal truth that his death is a serious loss to the Church of England, or even to the great Abbey over whose temporalities he presided so liberally and enthusiastically. The temper of mind which caused him to be humourously, yet accurately, described as "Honorary member of all religions," and "the chief Nonconformist in the Church of England," was limited, and that very narrowly in one special direction. His tolerance always failed in sight of historical Christianity, towards which his hostility was unsleeping and unappeasable, and his sympathy with the oppressed failed when what they resisted was Erastianism or unbelief. It was amongst his ambitions to shine as theologian and ecclesiastic, his oratorian, and the graces of his literary style are such as to have persuaded many persons that he had achieved his aim. But an incurability for original or speculative thought, almost as marked as in his master Thomas Arnold, added to a love of paradox, a complete absence of logic, and a positive repugnance to dogma or doctrinalism, disqualified him for the former character, while an unconquerable inaccuracy of statement, making all his data untrustworthy, forbade him the latter also. Save that in his *Sinai and Palestine* he has given quite the most vivid and picturesque account we have of the Holy Land, far exceeding in readability and attraction books much its superior as sources of real information, the only one amongst his many works which can be said to possess any permanent character is also one of the earliest, i.e. a romantic biography wherein and whereby he created the Arnold myth, and elevated a man who, with much force of personal character, had a very poor, narrow, and ragged quality of intellect, into a hero and demigod, in the very teeth of the rebutting evidence abundantly supplied by that noxious product of forty-five years ago, the *avéra* "Rugby prig."

(Jewish Chronicle.)

By the death of Dean Stanley, England has lost one of the most prominent figures in the ranks of her theologians, in the ranks, rather, of her leaders of men. There was little specifically theological in the mind of Arthur Penrhyn Stanley, and certainly none of the *odium theologicum*. He has left behind him the memory of the most graceful immaturity and toleration that have ever adorned a high ecclesiastical dignity. His action in allowing Bishop Colenso and Professor Max Muller to preach in the walls of the sacred edifice of which he had the charge, was marked by a chivalric toleration that could not be equalled in the English Church. Still more was this toleration displayed in social life, in which Dean Stanley's influence was hardly less conspicuous and almost equally beneficial as in religious matters. Round his hospitable board he used to collect men of all shades of opinion, of all races, and of all creeds. He befriended the late Emanuel Deutsch in many ways, and always evinced a high sense of his great talents. And throughout his life he took the deepest interest in all that concerns the past history and present condition of the Jews. Of his somewhat peculiar views on Anglican theology, we have not here to deal, but we may remark that his divergences from his colleagues always tended in the direction of greater toleration, of wider sympathies, and we may add, of a more Jewish conception of the character and position of Jews. Rarely has the English Church lost such a combination of learning, liberality, and eloquence as in Dean Stanley. And rarely have the Jewish people had so intelligent and sympathetic a student of their customs and history as they once possessed in the late Dean of Westminster. The Jews of England can sincerely feel their tribute of regret and gratitude to one who has shown himself so truly their friend, and so truly the friend of all who struggle against the pressure of prejudice or intolerance.

(Athenæum.)

The most notable of the disciples of Arnold has passed away. Arnold's influence has been as much greater among school-masters than among Churchmen that many people now-a-days forget that he was not only a reformer of school management, but also the head—the dreaded head—of a theological movement. But Stanley was essentially a disciple of Arnold's theology, and consequently stood in a somewhat different position from the mass of the Broad Church party, who draw their inspiration directly from Coleridge. It is not difficult to see how to a mind like his, little inclined to abstract speculation, the rationalising liberalism of Arnold was far more attractive than the poetical mysticism which captivated Maurice. No doubt he modified, and the spirit of the age tended to modify for him, without his being aware of it, the teaching of the head master Rugby. He held far less closely to dogma than his teacher, who would have been shocked at the manner in which the Dean silently let drop points for which Arnold was disposed to battle stoutly. Stanley clung to the Arnoldian view of the relations of Church and State, but he minimised the Church's creed in a way that Arnold, in spite of his liberal tendencies, never contemplated. Indeed, it was the weakness of the Dean's mind, and at the same time one of the causes of his tolerance and his consequent influence, that he never faced the question how much content he assigned to the dogmas of the English Church. Without any dishonesty, he always turned from the attempt to define precisely any article of its creed; he was ready to dwell on the moral and spiritual lessons to be derived from it, but from an exact inquiry into its truth he averred his attention.

(Economist.)

Dean Stanley is in truth, in many ways, a national loss, the extent of which is best measured by the fact that, although a dignified ecclesiastic, the whole people is distinctly and consciously sorry for his departure. That is a very rare fate for an ecclesiastic in England, where, though there are many dignitaries of the Church, and though there is entire acquiescence in the existence of such dignitaries, they are probably less known, less watched, less cared about than in countries much more affected by modern scepticism. There has not been an ecclesiastic within the last fifty years, who will be accompanied to the grave by so sincere a feeling that if he could live again, it would be to labour for another half century, even if he would be so glad, and make some moderate sacrifice to attain that end. That may not be precisely the feeling with which an apostle is followed to his grave, but it is a feeling which very few ecclesiastical dignitaries in England are fortunate enough or useful enough to excite.

#### CANON FARRAR ON DEAN STANLEY.

AN immense congregation assembled on Sunday morning at Westminster Abbey to hear the service, which was specially devoted to the memory of the late Dean Stanley. The Rev. Canon Farrar, who was the preacher, took for his text the 13th verse of the 14th chapter of the Revelation, "And I heard a voice from Heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, said the spirit that they may rest from their labors; and their works do follow them."

The preacher said that on hearing the news of the death of the beloved and honored man, who, for eighteen years had presided over that great church, the heart of the nation beat as one man, and there could not be one amongst them who did not feel and regret his loss. After alluding to the Dean's childhood and to the parsonage in which he had been brought up, to his school days at Rugby, and the great influence that the teaching and training of Dr. Arnold had had upon him, he referred to the deceased's own biography of the latter, which, he said, would prepetuate for ever the appreciation which all men must feel for that great and good man's labors in his teaching the young. There was not one man in ten thousand of those who often spoke slightly of what the late Dean had done who could ever render one hundredth part of the service to the Church, the people, and the book of God which he had rendered. In his works upon Palestine he had done more than any other man to make God's Book known, to make Scripture history real, while under his treatment the men and women of sacred story started into life. His fascinating record of his first journey in the Holy Land, seemed to make his readers believe that they themselves had seen it. But his labors in



this respect had not been confined alone to the Old Testament on the contrary, they extended also to the New, and he helped to solve one of the most disputed problems of modern criticism by his description of Paltos. As to theology, he had always condemned that form of it which had tried to monopolise the name, and depended less on true charity than tradition, and bristled in terms unknown to Scripture. The deceased's theology was of a different kind, and although he was not ignorant of the form of theology just described, he disdained it as having more to do with the head than with the heart. His was a theology full of life and reality, and not of mere ecclesiasticism. There had been people who dared to make the charge of scepticism against Dean Stanley, and he did not know whether this deserved more, the most burning indignation or unfathomable disdain. There might be some in the Church, who could distinguish between its true voice and the mere babble made in imitation of it. That there was no foundation for this charge he could vouch from the scene at the Dean's death-bed. For his own part he could never forget the deep solemnity of the moment when the benediction was delivered, or the earnest pressure of the dying man's hand as each of the sacred names in it was pronounced. The Dean had from his earliest days in the Church spoken of the reality of Christ as the very essence of religion, and in a sermon delivered seventeen years ago had said, "His words had yet more in them than anybody had ever taken out." There could be no scepticism, no sadism in a man who could preach as he had preached. The hymns written by him were some of the most beautiful in the language, and full of the most holy tenderness; while in a prominent part of his bedroom was a copy of that commencing, "How sweet the name of Jesus sounds in a believer's ear." On his deathbed the deceased had said to him, "The end is come, and it has come in the way I was desirous it should come. I could not have wished it better. After preaching one of my sermons had a most violent attack of sickness, and took to my bed just where I wished to die, Westminster. I am perfectly happy, perfectly satisfied, and I have no misgivings. In spite of every incompetence, I yet humbly trust that I have before the mind of the nation shown the extraordinary value of the Abbey as a religious, liberal, and national institution." In conclusion, the Rev. Canon said that apart from the poet, the preacher, the theologian, and the brilliant ornament of society, the late Dean had been beloved by all classes for the beauty and purity of his character; indeed, it might be rightly said of him "that to know him was a liberal education." All the emotions of England and America had been moved by his death in a manner which could never have been excited by that of another man.

#### THE FUNERAL OF DEAN STANLEY.

(Eolo.)

ABOUT the funeral there was a many-sidedness which was in beautiful harmony with the character of him to whom the last tribute of respect was paid; in this respect the obsequies of Dean Stanley probably excelled any of the funeral pageants in which he himself had prominently figured. Each distinguished man, who, during his administration of the Abbey, has found sepulture within its portals had a world of his own, and those akin to him in politics, literature, art, or religion have constituted the predominating element at the final parting. At Dean Stanley's funeral, there was no predominating element. The Court and the People, the Church and the World, Liberal and Conservative, Ultramontane and Free-thinker, Scientist and Pietist, stood side by side. Dean Stanley was a Protestant of protestants, yet in name, if not in personal presence, the two Orders of the ancient faith were numbered among his mourners; he was essentially Erastian, and yet among those mourners were the leaders of sects to whom Erastianism is most repugnant; he was Broad enough to declare that the orders of Nonconformist ministers were as good as his own, yet among those mourners were the most determined

claimants of Apostolic Succession; he was a stalwart defender of the Christian faith, yet among his mourners were men who had reduced it to myth or who had disowned it altogether. Rarely, if ever, was such a collection of names recorded in one category. Not only do we find political party leaders representing Conservative, Liberal, and Radical sections, but Catholic and Anglican, Methodist and Unitarian, Congregationalist and Quaker, Evangelical, Presbyterian and Free-thinker, unite to pay him honour. The name of Lord Russell stands between those of the Dean of St. Paul's and Mr. Leslie Stephen; that of Professor Tyndale between two Colonial Bishops; that of Cardinal Manning between Professor Martineau and the Duke of Northumberland; that of Mr. James Russell Lowell between the Duke of Argyll and the Priest of the Armenian community. Thus were the remains of Dean Stanley borne to the Chapel of Henry VI., where, in mistaken large-heartedness, he would have permitted the erection of a Bonapartist monument on the tomb of a Bourbon exile, and where it was his intention to place a stone marking the brief resting-place of Cromwell and Ireton.

#### FRENCH VIEWS OF DEAN STANLEY.

M. ED. SCHERRER and M. Hyacinthe Loyson (Pere Hyacinthe) contribute to the *Temps* brief but sympathetic notices of the late Dean of Westminster. M. Scherrer says that nothing but the difficulty of making French readers understand the position which Dean Stanley occupied in the Church, in society, and in the literature of his country, has deterred him from rendering the homage of a more extended notice to a man who ever took a great interest in France, and who counted many Frenchmen among his friends. By his talents, his tolerance, and his large and gracious hospitality he threw a sort of eclat over the peculiar ecclesiastical position which he occupied as successor of the ancient Abbots of Westminster. His numerous works, apart from their theological or historical value, were distinguished by the charm of a style singularly facile and natural. But his popularity and the respect and affection with which he was universally regarded were due especially to his personal character. He had grace, spirit, humour, goodness, a piety which no antipathies of opinion could scandalise, and a modesty of opinion which could only scandalise bigotry. After this brief tribute to the late Dean, M. Scherrer gives way to M. Hyacinthe Loyson, who declares that he won't be guilty of ingratitude if he were not to pay the homage which he owes to so devoted and illustrious a friend of the Reformed Church. Dean Stanley, he continues, has left a deep and durable mark on the literature of the civilised world; "but it is not so much of his work as a writer that I would speak now as of one who was deeply interested in the development of soundly liberal ideas within the pale of the Catholic Church. The first time that I saw him was in my Carmelite cell. We were introduced by M. Augustin Coochin, and subsequently met at the table of this mutual friend in company with the Bishop of Orleans. At the lamentable date of the Vatican Council, when I had broken with most of my friends, who reproached me with having alone, or nearly alone, in France drawn conclusions from principles which they had themselves repudiated, I found support in the intelligent and firm friendship of the Bishop of Westminster, sometimes even a refuge at his hearth. When in September 1872, three years after I quitted the convent, I contracted a marriage of which I must speak, as it was connected with my public life, Dean Stanley and his noble companion, Lady Augusta, the friend of Queen Victoria, stood by the side of my wife and by me as if they wished to appear as guarantors to those who were not sufficiently acquainted

with the insulters or the insulted. I may quote some passages from a letter which he addressed to me some months after at Geneva, where I had gone to combat at the same time and with equal energy the religious radicalism of a part of the Liberal Catholics and the intolerant fanaticism of the Ultramontane. He wrote:—

"It seems to me that, in the interest not only of true Catholicism but of true Christianity, the rôle of those who have the courage and the conviction to protest against these childish manifestations, in which even their promoters themselves do not believe, becomes more and more important. Without doubt the difficulties are serious; but there is nothing in the nature of things to hinder the spirit of Erasmus, of Fleury, of Richard Simon, and even one may say of Pascal, of Bossuet, and of Fenelon triumphing in the Catholic Church over the exaggerated Ultramontanism of our age. The religion of enlightened men, of statesmen, and of little children, is that which the Old Catholics openly profess, and which gives them their strength. "For the sision is yet for an appointed time, but at the end it shall speak, not lie; though it tarry, wait for it; because it will surely come it will not tarry." (Habakkuk ii. 3, 4.)

"Such tokens of esteem and sympathy, such marks of devotion had established a firm friendship between the Dean of Westminster and myself. Undoubtedly on many points I did not share his ideas, and I told him so freely. I did not find him always sufficient of a theologian or even of a philosopher; for in my opinion there can neither be philosophy nor theology worthy the name without metaphysics. I admired the way in which he had painted, history; but I regretted that he did not know how to define with as firm a hand the precise outlines of dogma. His extreme benevolence to individuals appeared to me often to make him too indulgent to doctrines; and he had such a horror of ecclesiastical persecutions that he was too lenient with those who said or believed they were persecuted. The differences, which he usually offered an obstacle not to esteem but to intimacy, I felt my heart approach nearer and nearer that heart so pure, so generous, so Christian. His last visit to my home and my church, in the month of April, especially affected me. When I pressed his hand as he took his departure, I was far from imagining that it was for so long a journey. He had seen the land of light. He always loved truth with disinterestedness—with distrust in himself, but with a holy passion for truth. If he has not always found it, he has at least always faithfully and ardently sought for it. On this side the grave is not that much to say? Who shall ascend, he says the Psalmist, 'into the hill of the Lord? He who speaketh the truth in his heart and hath not sworn deceitfully. This is the generation of them that seek Him, that seek Thy face, O God of Jacob.' It is with the words of the Psalmist in my heart, if not on my lips, that I shall, I trust, one day visit the tomb which so recently closed on her whom he had made the centre of his earthly affections, and which opened yesterday to receive him who has certainly only too eager for this meeting in death. Their ashes will repose together in the ancient and silent Abbey, and their spirits also together, as I believe, will ascend to a clearer and more certain revelation of that Son of Man, who is also the Son of God, whom they loved and served on earth, but of whom on earth no one ever knew enough."

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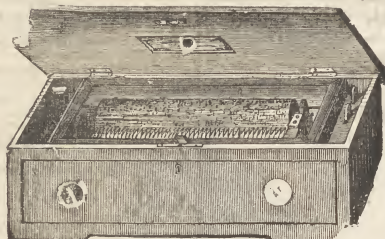
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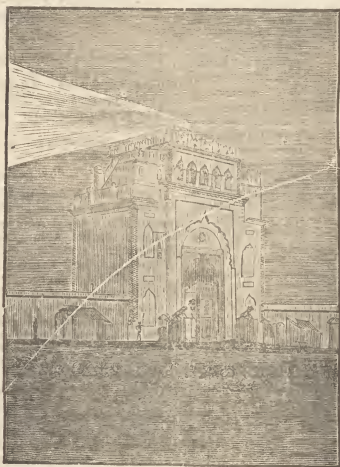
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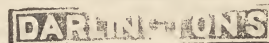
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Printed and published for the Proprietor by W. O' ROOR, at the Sun Press, at No. 2, British Indian Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.

VOL. XXI.

CALCUTTA, SUNDAY, SEPTEMBER 4, 1881.

NO. 207

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## Telegraphic Intelligence.

### REUTER'S TELEGRAMS.

#### A MISSION TO CONSTANTINOPLE.

LONDON, 3RD SEPTEMBER.

Sir Louis Malet has been sent on a mission to Constantinople to ask the Porte to despatch troops and a fleet to Alexandria in the event of an outbreak amongst the Egyptian Army. In consequence the agitation amongst the troops is subsiding.

#### PRESIDENT GARFIELD.

NEW YORK, 2ND SEPTEMBER.

The Doctors in attendance on President Garfield are discussing the advisability of removing him to his home.

#### FROM THE PRESS COMMISSIONER'S OFFICE.

#### CABUL NEWS.

SIMLA, 3RD SEPTEMBER.

Road from Peshawur to Jellalabad reported safe. Road is open from Jellalabad to Cabul, but reported dangerous. Asmatulla Khan Ghilzai is said to be arranging for safety of the road by the Amir's orders.

#### A CONTRADICTION.

SIMLA, 3RD SEPTEMBER.

The London Times of 6th August contains a telegram from Lahore, stating that its correspondent had been assured that the Cabul envoy brought a message from the Amir reminding the Viceroy that the Amir had earnestly begged the Government to hold Candahar for one year in order to enable the Amir to secure his position. There is no foundation for this story. No such message was brought by the envoy, nor had the Amir ever made such a request.

## Editorial Notes.

AN interesting controversy is going on between the *Indian Christian Herald* and a Christian correspondent upon the question whether the editor of that journal was justified in calling us believers in the New Dispensation "brethren in Christ." We may have to say something on the subject hereafter.

ANOTHER social reunion took place on Saturday, the 27th ultimo. The hostess was Miss Pigot of the Scottish Ladies' Association, and the guests were ladies and gentlemen representing the Brahmo, Christian, and Hindu communities. An excellent banquet in the true Native style was served on the occasion, and European ladies and gentlemen were seen to sit side by side with their Native brethren. We believe more than 150 persons were invited on that day. The occasion was a very interesting one indeed, and we hope the good example once set will not be lost upon the community. Our thanks are due to the good and amiable Miss Pigot for the care and condescension she showed to her guests.

THE following poem was written by the late Dean Stanley:—

O Thou, of Comforters the best;  
O Thou, the soul's most welcome guest;  
O Thou, our sweet repose:  
Our resting-place from life's long care,  
Our shadow from the world's fierce glare,  
Our solace in all woes.  
O Light Divine, all light exceeding,  
Fill with Thyself the inmost dwelling  
O souls sincere and lowly.  
Without Thy true Divinity  
Nothing in all humanity—  
Nothing is strong or holy.  
Wash out each dark and sordid stain,  
Water each dry and arid plain,  
Raise up the bruised and dead;  
Enkindle what is cold and chill,  
Relax the stiff and stubborn will,  
Guide those that guidance need:

WE extract elsewhere an excellent paragraph from the *Statesman* on the subject of the social reunions alluded to in our last issue. We agree with our contemporary that it is a mistake for our countrymen, when they wish to entertain their European friends, to get up a dinner on the English model. It was not that the mistake lay hitherto unperceived. The explanation of the phenomenon is obvious. The Hindus are not willing to lose caste, and as they cannot sit side by side with Europeans at dinner, they give the

latter what they prefer. As it is, those that have broken through the laws of caste are alone in a position to think of the way in which social feelings might be cultivated with the greatest advantage. It is not difficult to carry out our contemporary's suggestions of a compromise. Let there be a few more reunions of the kind, and inconveniences of the kind mentioned by the *Statesman* will gradually disappear.

#### THE *Indo-European Correspondence* says:—

The *Sunday Mirror* quotes us as having said "that the accusation made against the Jesuits that they hold and teach that 'the end justifies the means' is a lie, pure and simple." We cannot admit that that was what we said; and in fact the proposition "The End justifies the Means," may, as Dr. Meurin says in the letter we quoted last week, be understood in a good sense. We explained in a parenthesis what was the sinister sense given by the Society's enemies to the proposition. "The End justifies the Means" (that is that a means bad in itself becomes good when directed to a good end.) The *Mirror* omits the parenthesis.

We confess we do not understand the force of the parenthesis. If the Jesuits do not believe that a means bad in itself becomes good, when directed to a good end, then the charge so often brought against them falls to the ground. That is what we understood when we quoted our contemporary last week. We have read unfriendly critics declaring against Jesuitical morality, and our information on this head has been obtained from such sources as the Provincial Letters of Pascal, &c., and as the *Indo-European* gives us a totally different version, we beg to say that we are willing to be enlightened.

AT the Assizes on Friday, at Norwich, says the *Times*, before Mr. Justice Denman, a well-known inhabitant of that city, being called as a Juror and directed to take the New Testament to be sworn, said he thought he had better affirm, on which the learned Judge, referring to the statute, asked him if he objected to be sworn to which he answered, "certainly not." The learned Judge then said, "Then you can be sworn." The Juror said, "My position is this, that I have no religious belief, and that the oath would have no effect on my verdict." The learned Judge then read the terms of the statute 24 and 25 Vict; Cap. 16, in which the form provided is, "I do solemnly, sincerely and truly affirm and declare that the taking of an oath is, according to my religious belief



unlawful," and then inquired of the Juror if that would be true of him, to which he again answered that he had no religious belief. The learned Judge then said that in his opinion that Juror could neither be sworn nor affirm, and directed him to stand aside, which he accordingly did, and another Juror was sworn and served in his place.

WE publish for the information of our young readers the proceedings of the Senate of the Calcutta University at its meetings held yesterday and on the 27th ultimo. The limits of subjects for the B. A. Pass were fixed as follows:—

ENGLISH.—As at present.

PHILOSOPHY.—Philosophy including the Psychology of Ethics and the History of Moral Theories. One of the following:—

MATHEMATICS.—Statics, Dynamics and Hydrostatics.

HISTORY.—History of England, and the Elements of Political Economy, and either the History of India or the History of Greece and Rome.

CLASSICAL LANGUAGE.—As at present.

For the B. Sc. Pass the following subjects were selected:—

English.

Mathematics.

And one of the following:—

Physics and the Elements of Chemistry.

Chemistry and the Elements of Physics.

Physiology with either Zoology or Botany.

Geology with either Mineralogy or Physical Geography.

The limits of these subjects we hope to publish in another issue. In connection with the B.A. honors the following resolution proposed by Mr. Croft was passed:—"That to each subject of the pass examination a corresponding subject be fixed for Honors, and that every candidate be at liberty to substitute the Pass for the Honors standard in any branch."

On Friday last Babu Ram Chunder Bose delivered an interesting lecture on "Morality without Religion" before a large audience of young men at the Albert Hall. The chair was taken by Babu Kesub Chunder Sen. The impression produced by the lecture was a good one, and we believe it gave materials of thought to many among them. The delivery was a little defective, but that was more than made up by the earnestness of the lecturer, the ability and logical precision with which he spoke, and the large amount of information which he brought to bear upon the subject. The point he sought to establish was that morality dissociated from religion was defective and wanting in the sanctions that would make it binding. The Chairman summed up by the observation that to him morality and religion were inseparable. They were the same thing when viewed at the source, and different when viewed from different standpoints. The same thing was morality when viewed from the earthly, and religious when viewed from the heavenly side. He spoke of Christ as the greatest of moral beings, and yet his morality was essentially religious. Buddha he considered to be religious, however much he might be represented as otherwise, for in the doctrine of the *Nirvana* which he preached was implied every thing that gave life, sanction, and impulse to morality.

Says the *New Dispensation*:—"One of our apostolic brethren lately went up to a hill station in the Punjab to cultivate communion

in solitude. He selected a solitary spot where he carried on his devotions from day to-day. One day as he was absorbed in meditation an old Sikh came and quietly sat by him. As he opened his eye he was surprised to find a stranger there. Soon his curiosity was satisfied, for the Sikh at once bowing most reverently before our friend, said,—"Venerable Swamiji, touch me." Not believing that his touch would cleanse the poor suppliant, he evaded the request, and gave a few words of counsel for the benefit of his soul. Fearing a renewal of the disturbance, the Apostle went up to a higher peak of the mountain to enjoy the serenity of uninterrupted yoga. But even there he was not safe. The news had spread in the station that a yogi had arrived who was capable of curing diseases and sanctifying sinners. So our friend was troubled with unwelcome visits from various people, who came and prayed for manifold temporal and spiritual gifts. How readily will a credulous public repose their trust even in the Apostles of Theism, and give them credit for supernatural power! Such wonderful confidence does yoga still inspire in the Hindu mind, if only it is presented in a national garb! Our brother has since returned to Rawal Pindi, and found a congregation of willing hearers among the old and devout Sikhs of the place.

THE *Lucknow Witness* is determined not to understand us. In its last issue it expresses its displeasure that the "uninitiated like the *New York Independent*" should think "that the Brahmos have become Christians and deserved the right hand of fellowship." Well it might, for we have seen that somehow or other this pious American brother on the other side of the Atlantic has understood our position better and therefore appreciated our views more easily than the patronising brother in our neighbourhood that is almost the *witness* of all our proceedings. It cannot be that our contemporary knows more about us and therefore can speak more authoritatively. For, to confess the truth, his knowledge of the Brahmos is not of a highly edifying character. Is there then something wrong in the atmosphere of India which makes people so shortsighted? Our contemporary has picked up the following passage from an article that appeared in a late issue of this journal:—"If India accepts Christ, we do not think that will please Christian missionaries." To which the following reply is given:—"We can bear witness that it *will*, provided it be the Christ of the Gospels who is accepted, &c." May we know what Christ is the Christ of the Gospels? Is it the Christ of the Roman Catholics? Suppose we accept the Romish dispensation, will that please the missionaries? We suspect they would rather wish us to remain where we are than accept the unbearable standard of Roman orthodoxy.

#### A LETTER FROM THE CHIEF MINISTER OF THE ADI SOMAJ.

It is pleasant to know that the love between two persons once known as friends, is not entirely lost in this world. Older Brahmos do still remember with pleasure the remarkable friendship that once existed between our leader and the venerable Chief Minister of the Adi Brahmo Somaj, Ma-

harshi Debendro Nath Tagore. What a charming sight that was—two kindred souls united together in faith and love. It was a union that destroyed discrepancies of all kinds—discrepancies of age, condition and education. The *rishi* was old, venerable and sage, a millionaire and devotee; our minister was then young and not rich. The two nevertheless were seen clasped together, enjoying their harmony, their wonderful communion of souls, their mutual understanding and appreciation, with a relish, a zest, seldom equalled. It was a splendid sight of contrasts—the old counselling the young, the young impelling the old; the one worked, the other thought; the one cultivated the will, the other indulged in visions of the truly prophetic kind. We believe the stories of that interesting epoch in the history of the Brahmo Somaj can fill up a volume, if told by a narrator. What wonder that they are so heartily cherished by Brahmos of all ages and classes of the present day. Like all earthly things, however, that friendship was broken, and the two heroes of the story became leaders of two different movements. Was the love entirely lost between them? Did hatred take the place of a tenderer and gentler feeling? Were they determined not to see each other? Was no mutual appreciation still existing? Whatever others may say, these two individuals understand each other too well to allow their mutual feelings to be absolutely uprooted from their hearts. Let us read the following letter, which the venerable Maharshi has written to a mutual friend on the subject of our leader. The letter was written in the excellent Bengali of which he is such a facile master, and a portion of it is given here, we confess in indifferent English:—

"\* \* \* What need I say of Brahmananda\* here? He has become the talk and discourse of people. Whether they praise him or blame him, none seem to drink a drop of water without taking his name. Some welcome him with delight, some censure him. He remains firm in the midst of honor or disgrace, applause or condemnation, and has given his life for the progress of the Brahmo Somaj. Like the rays of the sun he preaches religion impartially in the palace of the king and in the cottage of the poor. His life lasts as long as he preaches His (God's) religion, and sings His glory. For that religion even death is acceptable to him. His glory is like that of the midday sun, at the same time that cheerfulness, mildness, humility and devotion brighten the beauty of his countenance. If I retain the image of any person in my mind, it is his whole person, from head to foot, from the bright nails of his toes to the adjustment of the hairs on the head, is reflected before me even now as I write this letter. If ever I shed tears of love for any person, it was for him. Those tears are no longer existing; the blood in my heart has become so little that it can no longer be transformed into the tears of the eye. My eyes have become dry, or this letter would have been wet with tears. Brahmananda has risen to such a height that we cannot reach him. Wa

\* Our leader was so named by the *Pradhan Acharya*.



cannot understand his views. Everything appears like a shadowy riddle. We in our love for the mother country content ourselves with the sayings of the *rishis*; he, fired with an extraordinary and impartial love, seeks to harmonise the theists of India with the theists of Palestine and Arabia!"

### AN EDUCATIONAL PROBLEM FOR GOVERNMENT.

We believe that Lord Ripon has in contemplation to revise the educational policy of Government, and that very soon the public may have before it the scheme for at least a partial remodelling of the educational machinery of the country. We are not aware how far or in what directions the changes contemplated will be carried out. Some say that mass education will be placed upon a proper footing; some that the policy of religious neutrality will undergo a modification. Whatever may be the nature of the change, we do not think it will much affect the consideration of a subject which we are going to discuss here. We beg to draw the attention of His Excellency the Viceroy to a proposal lately carried in the Senate, creating a new degree, that of B. Sc., in connection with the Calcutta University. That resolution makes it evident that henceforth science is to receive a special degree of attention and a culture exclusive by itself. Every well-wisher of the country will heartily congratulate the educational authorities upon this change, and we have no doubt that it is an innovation that will exert a powerful influence upon the future of our countrymen. It is to be hoped that Government will lend all the weight of its influence to make the study of science popular and extend its help wherever it is begun in right earnest. And with this object in view we hope it will strengthen its staff of professors in the Presidency and other colleges, and give the students the benefit of all the aids and appliances necessary for the cultivation of science. Inasmuch as the study of science is expensive and inasmuch as the managers of private institutions are not in a position to make their science classes attractive, the duty of encouraging and furthering its study devolves entirely upon Government. It may be said that Government already devotes a large amount of public money to education, and that to expect that it should lay by an additional amount for the teaching of science would be unreasonable, not to say, absurd. Government may extend its system of grants-in-aid if private enterprise undertakes the duty; but it cannot originate, carry out and support a scheme of its own. There is considerable force in the argument; but the difficulty indicated may be removed. There is nothing to compel Government to aid high education in those departments in which private enterprise has succeeded admirably. There is nothing to be said in favor of carrying on a work which private enterprise can do better. Let us take the Presidency College for example. This institution is not self-supporting; its arrangements are very expensive; its professors are highly paid servants of Government. Its expenses were justifiable a few years ago; but we can justify it no longer. For at the present moment there are about half a dozen private colleges that do the same work which the Presidency College does, and some of them do it nearly as well as the latter. And, remember, the scale of expenses

in those institutions is much less than that maintained in the Presidency College. And, remember, also that some, if not all, the colleges referred to are self-supporting. The missionary colleges are, we believe, aided by Government; but they have large funds of their own; and as for the Metropolitan Institution, conducted entirely by Natives, we know it is a splendid success, so far as its financial aspects are concerned. Other institutions, supported by Natives, are also able, without obtaining any aid from Government, to support themselves out of the fees collected from students. It appears then that in doing the same work which private institutions do, the Presidency College enters into a sort of undesirable rivalry with them. High education has arrived at such a stage that you need not retain a staff of highly-paid officers to make it attractive or successful. Native professors serve with far less pay and perhaps work more satisfactorily than some of their European colleagues in the State colleges. Why then all this waste of money? Why spend the money which may be usefully applied to other purposes? So far as we see, there is no necessity for maintaining the literary or Arts classes in the Presidency College. The professorship of English is sure to be retained; but all the other chairs may be safely abolished. And the money thus saved may be beneficially applied to the purposes of science teaching. This college should be a science college, teaching up to the degrees of B.Sc. and D.Sc., while private colleges may be left to take care of high, liberal education. It is in this manner that the people of this country will be taught the golden rule of self-help, and in this manner that Government will be in a position to confer a lasting blessing on the country. A steady pursuit of this policy will enable Government to escape from another hitherto insoluble difficulty. By transferring to private enterprise the work of high education it will remove from its shoulders the galling fetters which its policy of religious neutrality has imposed upon it. For in private colleges, religious instructions may take any shape that may be desired, and thus what Government cannot do will easily be done by them. A Hindu College is at liberty to teach Hindunism, a Christian College will safely teach Christianity while the Mahomedan Madrassah will teach nothing but Mahomedan doctrines. And the result is desirable by all means; for students bred up in a certain religion will turn out better than those bred up in no religion whatever. As regards the hearing which our scheme has upon mass education, we hope we shall be able to show in another issue that the policy we have indicated is by no means prejudicial to the interests of the people at large.

### THE CHILDREN OF THE FUTURE.

An eminent French writer recognises great men as contemporaries of future ages in thought. It was the same idea which found expression in the course of a sermon the other day in the Brahma Mandir. Men that live in the idea of the New Dispensation are, said the minister, children of the future. A true conception of this idea is not possible to those who are occupied with things of the present, who accept facts as final, and do not look to a further development as either possible, or perhaps desirable, or at any rate capable of a distinct realisation. But to those that live by faith, to whom the present is never a source of comfort, the past a store-

house of experiences and the future the abode of hope, prophecy is always welcome. It is one of the most hopeful elements of the human constitution that it requires to be fed upon the future. If a man were to restrict his views to the present, he would probably perish of inanition. If, like a brute, he were to concern himself with things immediately around him, he would be tempted to commit suicide. The very fact that he lives argues that he is not living upon the present. The present is always meagre, insufficient, and incapable of supporting the constitution. The matured mind must live upon something more substantial, more solid, more invigorating and more agreeable. It is upon hopes, upon the intense realisation in thought of high ideals, that we must be fed. Give us this or there is no motive for a painfully sustained life in this world of misery. The beneficence of a Heavenly Father has carefully kept up in the minds of his children a dream of the future. Having come from that distant heavenly home we long to return to it; and the hope, the dream of that glorious return of the weary exile, constitutes the strength, the prop and support of our existence. The poet says:—

Our birth is but a sleep and a forgetting;  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar:  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home,  
Heaven lies about us in our infancy!

And to that home we long to return. This longing, this hope, this dissatisfaction with the present, and this craving for something better, holier, nobler and higher, is, in fact, the guarantee and argument for a future existence. It thus happens that men do always need an inexhaustible fountain of hope to draw from when the weariness of life cramps its energies and limits its perceptions. High ideals are the constant food of humanity. They are the ambrosia of mortals. They are sold at a high price—the very blood of those that come to sell them. As a matter of fact, men have become so doubtful of the genuineness of the food they ask for, that they fill with opprobrium any one who comes forward to sell it. Hence it follows that the first dealers in ideals get the largest share of the ill-treatment that falls to the lot of any man. The treasures of the world ought to be exchanged for the precious commodities that are brought here for sale. But men are careful not to part with them. Instead of treasures, they give these merchants from heaven kicks and cuffs, and instead of giving their own blood, they shed the blood of those that come to them from afar. They demand blood, and when blood is shed, it is then that they are satisfied of the genuineness of the articles, and then that they are prepared to shed their own blood as a punishment for their first incredulity or scepticism.

Now, that is a very curious condition of the mind—to be distrustful at first, and then to trust to the extent of deifying the vendors of heavenly goods; to be earnestly craving for something that is absolutely good, and when that something is offered, to look at it with a suspicious eye. Why is it that so much doubt is created at the first sight of a heavenly thing? The explanation is not difficult. Because the heavenly thing itself is so unlike anything that men are accustomed to in this world. It is not again a gift that is of the present, but one that is of the future. Let us take, for instance, the ideal of the kingdom of



heaven. Now, when Christ preached it, he presented it as a reality, the outlines of which were as clear to him as the visible objects that he saw around him. He lived in a manner as if to show that to him the kingdom he portrayed was already a reality. When he entered Jerusalem in his fancied condition of king, was he not aware that he was exciting the laughter and ridicule of all around him? When he angrily protested against the profanation of the holy temple did he stay to inquire by what right he arrogated to himself a power which no sane man would willingly offer him? Ah! but Christ was a dreamer, so desperate a dreamer that he saw the future in the present, and wondered that men did not see as he saw it. To him the present was not a reality, but the future was. His vision presented to his mind a realm in which he actually lived and moved. Like a mad man who supposes himself to be a king, he spoke to the disciples around him of nothing but his kinglyness, his immense estates and inheritance, his rightful place in heaven, his laws, his justice, his system of moral government, his love, as if all his dreams had actually been fulfilled. A great *pagal* or mad man Christ was. Where is this kingdom that you speak of? The kingdom of heaven, he said, is before and not behind. Men looked before and saw nothing, and they came to the conclusion that he was mad. Alas! such is the fate of all *pagals* in the world. When Christ spoke, he had already carried himself in imagination over a space of twenty centuries perhaps, and from such a distance spoke to men about things which they never saw, but which he saw as clearly as he saw men before him. No wonder that they refused to believe him; no wonder that they killed him in their wrath. And it was only when his precious blood was shed that they rubbed their eyes and believed to realise a mighty man who had come to give them a better knowledge of futurity and a more precise taste of their destiny. Thus fare the world's greatest men. They come to us from a distant world, and even when they live here, they live in a distant world. By inspiration and the force of genius they drag mankind over into the future, and show them things and pleasures but for which the world would have been a prison house unto them. Brethren of the New Dispensation, we are children of the future. Let us have faith, hope and inspiration to realise the grand destiny of our lives.

### Brahmo Samaj.

BHAI DINA NATH MOZUMDER with family and children started for Bhagulpore on Friday last. The Brahmos of this place are determined to have a resident missionary among them and propose to erect a house for his residence.

ANOTHER brother has joined our missionary body. Bhai Kali Shankar Das, a Vaidya by caste, practised as a physician for the last 23 years. He was a staunch Vaishnava at one time, and having heard of the Brahmo Samaj, soon joined it, and became a devout and an active member of our community. He has just given up his worldly avocations, and taken to the life of a missionary. He will pass through a year's probation before he is formally recognised as such.

THE Brahmosab on Sunday last passed off to the profit and satisfaction of all. The morning service lasted for about four hours. The minister took up for the subject of his discourse the Marriage in Heaven. The Marriage referred to was that of the Veda and the

Parana, or *yog*? and faith. We hope to publish an abstract of it soon. The devotees then snatched a hasty breakfast in the side-room of the Mandir, which a number of pious ladies had prepared for them. After which there were the midday service, readings from scriptures, pilgrimages to saints, communion, confession of sins and *sankirtan*. The evening service lasted till about 10 P.M. The subject of the sermon was, What was new in the New Dispensation.

BHAI AMRITA LAL ROSE has commenced his work in right earnest at Madras. Our countrymen of Southern India have given him a cordial reception. On the 27th ultimo, he delivered a lecture at Sydapet, the subject being "Heaven's Light our Guide." A large number of gentlemen, the *elite* of Native Madras, gathered to hear him. Our friend spoke for about two hours, after which a vote of thanks was proposed to him by Mr. S. Rangan Charin, B. A., who took the chair, and seconded by Rao Bahadur Raghunath Rao, late Prime Minister to the Maharajah Holkar. Our brother has gone to Madras with family, and he was fed for a fortnight by the local Brahmo Samaj to which we should always remain grateful. When the fifteenth day came who but God should look after His humble servants? Provisions came to him from an unknown quarter, and money was contributed by an unknown gentleman to keep these souls alive. Blessed be the donors for their kind gifts.

### CHRIST'S MANTRA IN SANSKRIT.

(New Dispensation.)

WE dislike the Christian's sectarianism and his cold dogmatism, but we prostrate ourselves with profound reverence before the transcendental *yoga* of the Lord Jesus. So exalted and godly was his soul, so deeply absorbed in Divinity, so thoroughly identified with the All-Holy Spirit in truth, love, communion and will, so truly Rishi like, a Mahayogi among yogis, who will not sit at his feet and learn and admire? The Hindu cannot but love and honor this excellent picture of *yogi* absorption. That face, glowing with Divine effulgence and breathing *voca* serenity, captivates the Hindu heart. Not to love, not to revere that face, would be a reason against national instincts and traditions. For centuries we have bowed before *rishis* and *yogis*. To disclaim or deny that arch-yogi is impossible. Whatever the ideas and feelings of European nations may be, to us Hindus such a course seems absolutely impossible. *Param Yogi* Jesus! we love thee through our national instincts. Thy *yoga* mantras our *yoga* mantra! We have already evoked and expounded this mantra, and shown its pre-eminently exalted and deep character. To show best how it tallies with our national ideal of *adhyatma* *yoga*, we shall divest it of its foreign garb, and place it before our readers in a truly Hindu form. Here is the *Vija* Mantra of Christ, the Prophet-yogi of Nazareth:—

Uraccheman Maharashish  
Pitrayasmi pita mayi  
Yuyam mayyasmi yushmasu  
Purna *yoga* mannam pura.  
Literally translated, it would stand thus:—  
Said Maharishi Isha,  
"I am in the Father, the Father in me;  
"Ye are me, I in you."  
This perfect *yoga* mantra, in times past.

Do not these sacred words embody the substance of the highest and the deepest communion instituted in the Hindu scriptures? Let our countrymen constantly utter this Sanskrit couplet, and in it may the East and West be at one!

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed. S. M.]

### A WORD IN REPLY TO MR. BROWNE.

TO THE EDITOR OF THE "SUNDAY MIRROR."  
SIR,—In my last letter I said that the doctrines of Christianity underwent much change as

they were handed down to us from the beginning, and that there was no unanimity in regard to them in all the different churches of the present day. Christ surely reigns in the world not as a dogma or creed, but as a living spirit. I have read with great interest Mr. Browne's second letter in your paper of the 21st ultimo. I find that he tries to convict the Brahmo Samaj of two charges, and these charges are utterly suicidal and inconsistent. In the first place, he says that the Brahmo Samaj ignores that there is a religion which contains the truth for salvation; it only admits that all religions are partly true and partly false, and, therefore, it is an ally to the septicæ. In the second place, he admits that "the Brahmos believe the New Dispensation as a fresh revelation from God; and they seek to supersede all previous dispensations, even Christianity itself." Now, Mr. Editor, are not the above two charges perfectly inconsistent with each other? Does not the one kill the other? It is clear that Mr. Browne knows very well that the Brahmos consider the New Dispensation as the sole guide of salvation in the present age; then why does he unnecessarily charge the Brahmo Samaj with strengthening the hands of septicæ?

We all know that the rationalists of the present day admit that there is a God, but what they maintain is that we can have no direct communion with Him; we only know of Him through His established laws. Now it pains me to find that a large section of Christendom is doing a bad and mischief in introducing this pernicious principle into Christianity. They seem to think that all that we can know of God and His Christ is through dogmas and creeds formulated by the inspired church. The faith in the action of the Holy Spirit and direct interposition of God in the soul of man has been, I am afraid, greatly neglected. It is, Mr. Editor, far from true that those who believe in dogmas and creeds, have no faith in the Holy Ghost; but what I mean to say is, that there is a tendency to displace the Holy Ghost by doctrines and creeds. The mischievous principle I allude to gives more importance to the letter that killeth than to the spirit that giveth life; it checks the spirit of direct communion with God. Jesus in his simple utterances ever spoke of anything like a dogma or a creed. The disciples of the New Dispensation learn to receive in childlike simplicity all things directly from the hands of the Father. Those that have read the New Testament cannot but be struck with what beauteous Jesus spoke of the direct interposition of God in removing all our needs.

We believe that God spoke in sundry times and in diverse manners to all the nations of the earth, and all of them had their own holy dispensations, for we believe in a God of history. Each nation had its own type, and these types are destined to be fulfilled in the son of God. Whether and wherefore there is a new age, whether old and the new, there and there, is the advent of the New Dispensation. Each religion, therefore, has a great destiny to fulfil. We cannot dispense with the least of them. Need I tell you, Mr. Editor, that the light of the New Dispensation has already penetrated into the West? Have not eminent Christian sages tried to effect a holy union between all religions? They study the "heathen" religions, and the comparative system has been fairly set on foot. Mr. Browne, I hope, knows very well that Jesus is not excluded from the New Dispensation. He is the great corner-stone of it. How then does he challenge us to show in it "anything similar to Christianity?" Are not the things of Christianity the things of the New Dispensation?

Christ himself, we find, has said "that when the comforter shall come, he will lead you to all truth;" and again, "I have many things to tell you, but you cannot bear them now; but the Holy Spirit shall reveal them unto you." In the face of such distinct promises, is it not sheer idleness to suppose that all that we want has been given us once for all? We may say whatever we choose, but we must guard ourselves against prescribing a limit to God's action. Philosophy teaches us that the human soul is free and ever progressing, and its conditions vary at different times; it is, therefore, not against her laws to expect that God should speak to man in diverse manners and in all times to suit the varied conditions of his mind.

Mr. Browne asks us to show that the truths of the New Dispensation are supported by miracles and prophecies. Jesus knew the value of miracles for he said that even false prophets should perform miracles. He himself never performed them whenever they were wanted as signs; and



why? Because he knew that truth had its own merit by which it could make its way into human mind.

Yours &c.,  
X.

### "CHRISTIAN MISSIONARIES AND HINDUISM."

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—In your issue of July 31, you have some thoughts on this subject. I imagine it must be a somewhat difficult matter for your Brahmō brethren and the missionaries to understand one another. As soon as we both understand it, the less crimination and recrimination, the better. I for one have no sympathy with those who keep "badgering" and "nagging" at your people in an unseemly style. On the other hand, you must pardon the missionaries as a body, if they hold definite and somewhat dogmatic views regarding Christ and Christianity. You will concede frankly, I think, that this is the only efficient attitude of the mind, if they accomplish anything in fulfilling Christ's command, "teach all nations." They cannot fulfil the commission Jesus gave them, by faltering or temporising or teaching some body else's system.

Again, you say, and justly in a degree, I think that European scholars do not "understand the spirit of Hindu religious." A large portion of the criticism they receive is superficial. Now if this is so, can you wonder at the assumption by the missionaries that when they come as teachers of Christianity—a faith held and studied and experienced by their people for ages, they do not come to you as learners of it? It is a reasonable and consistent position that in the matter of Christianity they are your teachers. The manner in which instruction is received is your concern. For one, I will not quarrel with you for not yielding a blind and hasty submission. Pardon me if I do not altogether like the way you so frankly put this matter. It is not a question of your submitting "to be dictated to from London," but, as the missionaries understand it, from Jesus and from God. The record is before you—not a record of London and of to-day, but of Palestine and of eighteen hundred years ago. I am glad many of your people seem to be honestly studying that record, and I admit with you that the nearer we all keep to that record the better.

I readily understand the national pride that incites you to be jealous of foreign dictation. There is something noble and hopeful in this. Nor do I, for one moment, dispute the fact that India has much in her past history to conserve, and of which she may justly be proud. Nay more, I grant that India has an ancient record far more noble than anything of which England can boast. But dear brethren of the Brahmō Samaj, this national pride may become a fearful snare in the development and regeneration of India. It is easy for you to ignore the savages and aborigines of India, without entering the open door of the kingdom of heaven, nor allowing these despised ones to go in. God may take the kingdom, as of old, from the great and noble and give it unto these. It is nothing new that the preaching of the Cross be to the Jews a stumbling block and to the Greeks foolishness. These were nations with a grand history, begetting a pride that blinded their eyes. But the savages and aborigines went into the kingdom, and into power, and into triumph—lasting to this hour.

I do not wonder at your surprise at any real hostility among Christian sects, and at any high airs at may be taken on by any sect towards the rest. Nor is it a matter of much concern with me, whether you or all of these sects, or make a new Christian sect of your own, supposed to be an improvement on all the rest. Nor is it a matter of regret that you try to conserve anything noble and good in the realities and histories of your people. Europe clings to memories and antiquities that attestate Christianity. Such are some of her orators and philosophers and poets, her architecture and sculpture. These are still our pride and study—yes, our teachers in many things. No intelligent missionary begrudges the Indian his pride and interest in the worthy past of his grand country. But as these stood not in the way of Jesus in Europe, neither must they in India. In the quaint language of Paul, anything that does this must be "counted as dung."

To be sure India may, in a certain sense, contribute something to Christianity. Bishop

Thompson, in visiting the country about a dozen years ago, said that India will show the world the noblest type of contemplative devotion it has yet seen. Christianity, as an exemplification of moral life and religious thought and active benevolence, may make some splendid developments in India. But this will not come by first ignoring her natural teachers in the school of Christ, and by in any way compromising what must plainly be essential. India must first learn, then she may lead. In conclusion, may I say that I do not doubt the sincerity of some of your people in seeking to learn of Christ, and while not claiming to know all the infinitude of truth, there is in Jesus, I pray that we all may get nearer in Him who called Himself the "life, the truth and the way."

Yours &c.,  
T. J. SCOTT.

Bareilly, August 1881.

### Reviews.

#### BANAMAL.\*

This beautiful work is by the author of *Bhakti Chaitanya Cha-drika* and *Bidhan Bharat*. We are in a position to commend this book to all of our Brahmō readers. It is dedicated to Chaitanya who is asked to put this Garland of Wild Flowers round his neck. The poems are short and generally sweet, and comprehend a variety of topics. The writer's mysticism delights us often, while everywhere we come across noble sentiments of a high order. The address to Death, the conversation between man and the Aesthetic Bird, and the rhapsody on Nature strike us as some of the best utterances of the poet. It is seldom that Bengali writers of verse please us. We are glad to say that the present work has pleased us both by the variety and the piety which characterise its contents.

#### ATTITUDES OF THE BRAHMŌ SOMAJ†

A SUMMARY of Babu Protap Chunder Mozamdar's lecture on this subject, delivered at Simla, appeared in these columns a few days ago. The lecture has been published in a pamphlet form, and a copy of it is now before us. We need not make many remarks upon it. The following extracts will convey to the reader an approximate knowledge of the nature of its contents.

#### RELIGIOUS NEUTRALITY.

The great principle of religious neutrality observed by Government in the schools and colleges is well established, we appreciate and admire. But it is our firm and cherished belief that this principle does now stand in need of some modification. Lord Macaulay, then President of the Committee of Public Instruction, in writing to his father in 1834, said—"It is my firm belief that if our plans of education are followed up, there will not be a single idolator among the respectable classes in Bengal thirty years hence." The great historian's prophecy has been fulfilled. But if he could anticipate how many more things than idolatry—things, whose continuance he would have truly desired—have been swept away by the kind of education given in Government schools and colleges, his joy at the prospective disappearance of orthodox Hinduism would have been less complete and unfeigned. Idolatry is certainly not a good thing, but I must take the liberty to say that idolatry in India is not necessarily associated with those moral horrors which a Christian imagination is apt to pourtray from its study of Hebrew history. On the contrary, popular Hinduism is often synonymous with indispensable moral institutions, social laws, and personal and domestic disciplines. Nay more, popular Hinduism has in it a deep and genuine element of spirituality which is peculiarly suitable to and expressive of the nature of our people. Popular Hinduism is, in fact, another name for the Hindu character. The secular education imparted in Government institutions by removing every vestige of faith in the

popular religion of the land has removed every restriction, every law, every discipline, and every advantage with which it is associated. What has it given in place thereof? Hindu religion, Hindu philosophy, Hindu science, and ethics have all been dethroned in the Government colleges—what new deities have been put in the empty thrones? Have Christian faith and Christianity occupied them? Has any system of universal religion, or universal ethics been taught? No. The principle of religious neutrality discards all these, but it does not discard the teaching of modern materialism, avowed infidelity, and professed unbelief in every order of faith and prices. If Hinduism or Christianity could come under the definition of religious sectarianism, is it not worse than sectarianism to teach the doctrine of Hume and Huxley? Their sectarianism is equally, if not much more narrow and intolerant; but instead of being religious it has the advantage of being irreligious. If religious sectarianism be forbidden by religious neutrality, how much more so is irreligious sectarianism forbidden thereby, which saps the foundations of all religion, and all belief in authority? But our educational authorities have determined to fill the empty thrones of the Hindu pantheon with such popular deities as Hume, Huxley, Spenser, Bentham, and the whole host and phalanx of the apostles of unbelief, of the principle of Government neutrality strains at a gnat but swallows a camel.

#### LOYALTY.

Let me very distinctly enunciate the attitude of the Brahmō Samaj towards the British rule. Loyalty to the sovereign is an article of our simple creed. In the Eastern world, we are the worshippers of constituted powers. Here in our world the body politic is modelled after the organization of the family. In China, which is the oldest ancient of all Eastern countries, perhaps the most ancient country in the whole world, the Celestial Empire has been elaborated out of the type of the sacred household, and the Emperor is the father of the nation. We, in the Brahmō Samaj, resemble in this respect the Chinese more than any other people, and it is from the land of the rising sun that we have learned to love and honor the sovereign of our ancient Aryan India, not only as our Queen-Empress, but also as the mother, the guardian, and the benign protectress of the millions of her Hindu sons and daughters. She has been placed over us by the supreme and irreversible will of Providence, and she has ruled India to our unspeakable benefit. I admit there are many grievances still unremoved and much wrong still unremedied. I believe in the constitutional representation of our wants. But I do not believe in political agitators, in Irish terrorism, or in the Radicalism of France. Yet the secular teaching of Huxley, the materialistic character of the education given in our colleges, and the shiploads of revolutionary literature imported from the West and scattered broadcast over India, have been disseminating the worst forms of religious and political scepticism. In this respect, I call upon our European fellow subjects to co-operate with the Brahmō Samaj in the interests of order and peace.

#### FEMALE EMANCIPATION.

The extreme restrictions with which women have been secluded, seem to have produced in the minds of the rising generation the idea that nothing short of absolute liberty will restore them to their real place in society. And the agitators of the "woman's rights" movement are growing as numerous and is fast in India as in other countries. "Strout-minded" women are reared up in Bengal and Bombay. Lady doctors and lady lawyers are expected by our young men to spring out of the Indian University, like Minerva, ready-armed from the head of Jupiter! I grieve to find that the Calcutta University has been led to give a fatal encouragement in this direction. The students of the uniform standard of studies has been prescribed for young men and young women who may like to go up for the University Examinations confirms the impression, already existing in the minds of indiscreet reformers, that in all matters of intellectual and social progress, there is no difference between the nature of man and woman. The leaders of the Brahmō Samaj, however, after considerable experience and observation are of opinion that women in India, at least, ought to be trained and treated very differently from men. It is neither my object nor my wish to criticise the usages of other countries and communities. But then, on the other hand, I feel it my duty to say we are not bound to borrow

\* Banam Lal, Calcutta: Bidhan Press. 1803.

† Substance of a Lecture delivered by Babu Protap Chunder Mozamdar in the Assembly Rooms at Simla.



the usages and habits of the women of other lands. Whatever hot-headed and youthful reformers may say to the contrary, I do not believe that Hindu ladies are destined to gallop on horseback, to drive in bicycles, or to dance on the tight rope across the falls of the Niagara. Seculsion and anarchy belong to the nature of the durbars of the East. Her charms shine best in the midst of the splendour of the East. She must move in the most splendid apartments of the inner mansions of the Oriental home. Daughters of Europe, do not imagine that your Hindu sister in the sanctum of the *zenana* is less powerful than you are. You are enthroned in your social influence, and govern your subjects before the gaze of the public, therefore your justice is tempered with mercy. But the Oriental Sultana is only the more despotic because she rules alone and in privacy, beyond the criticism of the public eye. The *Zemindar* and *Amildar* are obliged to profess to protect the rights of the iron rod of his *zenana*—the *Hindul* who *hakim* summarily decides cases in his court has to bow to the rulings of his wife at home; the fiery maker of political speeches, the irresistible writer of newspaper articles, and the transcendent graduate with his academic titles, who wins everywhere else, is ignominiously defeated by his uneducated better half who sits in the *zenana*, and makes him run out of her presence with his candid appendages of a turban and titles before his head. The Hindu woman has a great domestic and social power. This power has to be educated through processes of intellectual and moral liberty adapted to the nature of our women. It has to be controlled by that holy influence of religion which is the Hindu's second nature.

PERORATION.

But I shall be untrue to my mother Church, if before concluding I do not mention a word of our allegiance and attitude towards other religions. Christ is our master, indeed, but there are other masters who surround him in the pantheon of our hearts. God's leaders with lands and nations are God's emblems just as much as churches. Among every nation those that righteousness and fear the Lord find acceptance before him. How much more acceptable, how much more beautiful must the characters of those men be who to their lands and nations have shown great living examples of God-fearing righteousness and the love of man. In view of the comparative complexity of the world, of comparative anatomy and grammar do admit if of the comparative method, is the field of religion only a barren Golgotha wherein all science, all comparison, and mutual aid among the families of mankind must be impossible! No. Already have men of genius in England, America and Germany sprung up, who applying the methods of comparative anatomy and comparative grammar, are raising the superstructure of a mighty edifice where the great past of our race may find a sacred home, and which the future Progress of our kind may widen and enlarge according to the promise and potency of the soul of man. What these scholars are doing from the standpoint of philosophy, the Brahmins are doing spontaneously doing from the standpoint of spirituality. The great conflicts between the lights and shades of human faith and human knowledge in every department of thought and life, fill the world with mighty unrest. The Infinite Sun of righteousness and truth is eclipsed by the clouds of our dissensions and warfar. The broken fragments of illumination everywhere, but the totality of truth is in God alone; When shall we feeble men stand face to face with that eternal synthesis of holiness, love, and reality in this world of sin and falsehood, with this feeble tempest of clay broken upon the rocks of the universe? With God is the answer possible? The mysteries of the purposes of Providence are inscrutable. It is for Him to reveal himself to man as He is. But for the present, inspired by His spirit and led forth by His answering guidance to give glory unto Him in the highest, to bring on earth peace and goodwill towards men, the Brahmo-Samaj has taken the Dispensation of the prophets of all nations as its scriptures, the God and Father of all nations is its God and Father. ("Oie Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in all," is the creed of the New Dispensation). Strangers in this world of Disunity, we are, but in the Kingdom of God, we travel through life, gathering the fragments of light and the glorious materials of our future home, scattered by the hands of our Father among all lands and peoples,

among all ages past and present, that by Him, through Him and in Him we may raise that glorious kingdom—that future mansion for all the children of our race, wherein with Jesus we may cry “our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.”

## Literary, Scientific, &amp;c.

THE highest of German Orders, that *pour le mérite*, vacant by the death of Mr. Carlyle, has been bestowed by the Emperor upon Professor W. D. Whitney, of Yale, in recognition of services rendered by him to the study of philology.

LORD HOUGHTON recently paid a pleasing little compliment to Mr. Gladstone. The Premier, fatigued with his onerous duties, exclaimed, somewhat petulantly: "I am leading a dog's life." "Yes," replied Lord Houghton, "The life of a St. Bernard dog, which is spent in saving the lives of others."

WHEN Napoleon I., after a series of victories, came to visit annexed Belgium, he found, on entering Ghent, a triumphal arch erected by the guild of butchers, inscribed: "The little butchers of Ghent to Napoleon the Great" (butcher). The deacon of the guild had asked a clever nobleman (who loathed Napoleon) to write the inscription the sarcasm in which the worthy deacon did not detect.

THE *Langsa Darshan* for Balasak has come to hand, and the numbers seem to be good. The most interesting article that we may notice is that on the origin of the Bengalis. The writer ascertains who are the aboriginal inhabitants of Bengal. According to him the Doms, Haris, Kaviarts, Punras and Pods are the principal non-Aryan tribes in the province. The Doms have no Brahmin priests among them; they follow the ministrations of what they call a Pundit. The Kaviarts are fishermen, peasants and washermen also. The Pot is another name for Pundarikaksha, a purely non-Aryan caste, many hundreds of whom are found in South Bengal.

In an interesting paper by M. De Solville on great longevity, the author has brought together some of the most recent census data on the subject. He analyzes the results of recent European censuses by ages and the registers of deaths also by ages. If we start with the oldest age group, we find that in the European (exclusive of Russia, Turkey, and some small southern states) possessed in 1870, a mean population of 242, 940, 376, classed as follows from the point of view of the advanced ages:—17,313.715 of more than 60 years; 79,859 of more than 90; and 3,108 of more than 100. The women, of course, are found, are more numerous than the men, and as the men, and the percentage increase with the age. At 60 years, the advantage is with the women in the proportion of 7 per cent.; at 90 and above it rises to 45, and with centenarians to 60 per 100. It is in France that we find the greatest relative number of inhabitants at the age of 60 and upwards to the 100th centenary of life. France has less than all the other states of Europe, except Belgium, Denmark, and Switzerland. From a calculation of deaths by age, the result is reached that to the table deaths those at the age of 90 and upwards bore the following proportions in the countries named, and arranged according to the order of the age:—Great Britain, 9.73; Prussia, 8.30; France, 6.5; Belgium, 6.07; Switzerland, 4; Holland, 4.4; Italy, 3.76; Saxaria 3.42; Prussia, 3.06; Austria, 2.61. This result is in accordance with what we know of the mean age of the deceased in the same countries. Is great longevity increasing or diminishing? We have information on this subject for France. If we take two periods sufficiently distant from each other to allow a change of any importance to be produced, in the 14 years of the period 1824 to 1837, we find a mean number of deaths among centenarians of 152, or 1 in 217,105 inhabitants. In the eight years, 1850 to 1859, the mean number of deaths among all centenarian deaths in a population which has increased 22 per cent. But in great ages have appeared to have diminished,

the mean life has very sensibly increased— $\rightarrow$  a result much more favorable. A certain number of centenarians have made known their regimen. Notwithstanding some very rare examples on the contrary, we must place in first rank temperance, sobriety, and regular habits, then come heredity, relative comfort, the absence of strong and frequent emotions, as far as possible a country life, and finally a healthy and quiet calling. The eminent but somewhat witty German Physiologist, Hoffmann, sums up as follows the means of attaining a great age: "Avoid excess in everything, respect old habits, even bad ones, breathe pure air, adapt the nourishment to the temperament, avoid drugs and doctors, have an easy conscience, a merry heart, a contented mind."

Selections.

SOCIAL REUNIONS.

(Statesman.)

*The Sunday Mirror* tells us that some very interesting reunions have taken place recently in Calcutta. An attempt is being made to bridge the social gulf between Native and European from the European side. European ladies and gentlemen have been partaking of Bengali hospitality, and in so doing adapting themselves to Bengali customs. The principle is good, and we hope the practice will increase. We are convinced that, as a rule, it is a mistake for a Native gentleman, when he wishes to entertain his European friends, to get up an entertainment or a dinner on the English model. When a dinner to European guests is brought in from the Great Eastern Hotel and is entirely European in character and accompanied with European liquors, while the guest cannot but appreciate the motive and the kindness of their hosts, we doubt if the effect is so favorable to sympathy and cordiality as it would be, if there were a little less of the European and a little more of the Bengali element in the entertainment. There are apt to be incongruities which mar the good effect. In particular we think the abundant use of wines on such occasions is to be deprecated. Some Native gentlemen, when they invite a European friend to their houses, think they cannot do less than get in a supply of brandy or champagne for his refreshment. As a rule, he—knowing that his host does not use these drinks, would prefer either no liquor at all or a glass of sherry, of some non-intoxicating beverage which his host can himself partake of. We are inclined to think that a Bengali dinner might be made very pleasing to Europeans with but little departure from national customs, and yet without exacting from the guests a too rigid conformity with customs which they cannot be expected to take too easily or gracefully. *The Mirror* says "the only difficulty about these dinners is that our foreign guests find it so difficult to lessen the stiffness of their joints in sitting." This Native way of putting it suggests a good deal to the imagination. "But," adds *The Mirror*, "that is an obstacle which will vanish in time." We are afraid not. The stiffness of mature joints will not easily be brought to the pliability necessary. But is it necessary for the guests



to exactly imitate their hosts in this matter? Would it not be better to contrive some compromise. Also, we do not know that it is necessary that the European guests should eat with their fingers. Some liberty of choice might be allowed in these and similar matters. The aim should be so to arrange matters that both hosts and guests should be perfectly at ease, and we are not inclined to think that this is impossible. The subject is at any rate not unworthy of notice, for if there is ever to be free social intercommunion between the races, the idea must be got rid of that Europeans can be entertained only in European fashion. If that were really the case, then the "bridging of the gulf" would be hopeless indeed.

#### MR. HERBERT SPENCER'S THEORIES CRITICISED.

[FROM MR. A. M. FAIRBAIRN'S PAPER IN THE  
"CONTEMPORARY REVIEW," AUGUST, 1881.]

MR. SPENCER'S treatment of ancient religions is in the highest degree uncritical and incorrect. He handles them as if there was no such thing as genetic development, or historical evolution. Criticism, historical and literary, is for him as if it were not. He never distinguishes old and original from recent and foreign elements, but deals with the immemorial systems as if they had had no history and had known no growth, at least none save such as could be determined by "the laws of mental evolution." Thus he cites the Rig Veda and the Laws of Manu, as alike veracious witnesses as to "what the original Aryan beliefs were," which is very much as if one were to quote the Epistles of Paul, and the decrees of the Vatican Council, as equally valid testimonies as to the most primitive elements in Christianity. With quite as delightful naivete the Hebrews are proved to have had "rites like those of ancestor-worshippers in general," mainly by an appeal to Deuteronomy, Ecclesiastical, and Tobit. The "Hebrew ideas of another life" are described in a few crude sentences and ideas of Persian origin and peculiar to later Judaism are regarded as distinctively Hebrew. The Greek and Roman religions are handled without regard to their history; myths are interpreted without any regard to their origin or significance, and are made to illustrate Mr. Spencer's thesis either by an utter inversion or by entire forgetfulness of their meaning. He is aware, indeed, that his interpretations will be called "Euhemeristic," but he does not see that the objection to Euhemerism is, that it is radically unhistorical and unscientific, possible only where a developed mythology is studied through a philosophy, quite impossible where it has been studied in its genesis and development. It is significant, too, that he is equally confident about his doctrines and theories when without as when with evidence from the ancient religions. He finds in none but the Egyptian evidence of belief in a Resurrection, but he never seems to miss it. His case in no way rests on history or criticism; it is an evolution from consciousness, a theory transcendently deduced, ethnographically illustrated, but in no respect historically proved.

Where the method is so uncritical, the theory is necessarily unhistorical; it not only cannot explain, it directly contradicts, all the more eminent historical religions. Mr. Spencer's cardinal positions are two—the belief in deity grew out of the belief in ghosts, produced by the

phenomena of sleep and dreams, and all religion is developed ancestor-worship. Now how stands the historical fact? The oldest elements in all known religions either negative both positions, or so negative the one as to leave the other without significance or worth for the theory. Were it true, the ideas of the soul and its future life would be the most developed in the oldest forms or states of the ancient religions, but as a simple matter of fact they are the least distinct and developed ideas. The Egyptian, indeed—for reasons Mr. Spencer's vague and uncritical generalities do not comprehend—had clearly conceived continued existence and a hereafter, but it had emphasized the notion in what is judged from the comparative point of view, an altogether exceptional manner. The ancient religion of China, which is of all historical religions the purest ancestor-worship, has a deity that cannot possibly be resolved into an ancestral ghost, and is absolutely ignorant of a future life, at least it breathes nowhere any hope of continued or immortal personal existence. In Hebraism, Brahmanism, the religions of Greece and Rome, the notions of a future life were not primitive. Their ideas of the gods were clear and developed when their ideas of the soul and the hereafter were indistinct, uncertain, and rudimentary. Yama, the Vedic God of the dead, was one of the latest creations of the Vedic period, and the idea of the Pitris, or Fathers, no older. The Greeks conceived the relation of their gods to the dead in a way precisely the reverse of what Mr. Spencer's theory requires. Their upper was not an after world. The ancient Olympians were the rulers of men in time—had no dominion over men in eternity. The Shades that flitted in Hades had no fellowship with Zeus, and no man who understood what Zeus was to the Greeks, the range and limits of his actions and authority, could imagine that he was a transfigured ghost.

As a consequence of his uncritical and unhistorical method, Mr. Spencer fails to notice what is, perhaps, the most potent factor of religions progress and change—the action of creative personalities. We hear enough, indeed, of the deified ancestor; he is, in a sense, the source of all movement and growth in religion. But he is so, not by virtue of the religious significance he had while living, but of the process that deified him after he had died.

He frequently refers to Buddhism, and cites certain of its special customs, like relic worship, but he never asks who Buddha was, or what he did for it, or whether the quite exceptional influence of his personality can in any way explain the more peculiar development of the Buddhist faith, worship, and communities. He illustrates important stages in his evolutionary process from Moosism, Hebraism, and Christianity, but though these are utterly inexplicable—nay, not even intelligible, apart from certain historical per-

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sons, persons, too, that can only be understood as historically and critically studied—yet Mr. Spencer does not condescend to glance at Moses or the Prophets or Christ. And these are only typical cases, but significant as typical. Religions that are need to explain or illustrate cardinal positions in a new science without having been carefully investigated and scientifically handled, are religions used in a way that can only mislead, and for purposes neither scientific nor critical. A theory that utterly ignores the forces that have most moved and most modified religion, as it is actually presented to us in history, may be a very ingenious, wonderful, and even well-articulated theory, but then it cannot be either a science, or its basis, least and last of all, a Science of Religion.

I deplore such dealing with it as we owe to Mr. Spencer. It can, by its defiance of scientific method and its neglect of fact, simply succeed in here making science and philosophy alike impossible. But, whatever the regret on these points, on this let me say, it is far greater—the unenlightened, because inappreciative and unsympathetic, spirit in which Mr. Spencer conducts his speculations. He never seems touched with the sense of what religion has been to man, what man has found in religion—all is narrow, pragmatic, dryly doctrinaire. There is no quick glance into that common human heart which has through all the ages so hungered after the spiritual and eternal, no sense of the infinite want religion has at once symbolized and satisfied. It is handled only as a series of transfigured dreams, of glorified superstitions, of silly and senile, because savage imaginations. Of the great religious personalities of the race there is no knowledge, into their meaning and mission no flash of insight, with their achievements and aims no more transient sympathy. Certain of them belong to the foremost men of the world. Moses and Zoroaster, Confucius and Lao-tze, Buddha and Mahomed, are among the select few that have worked mightiest changes in the heart and history of the world, and have worked them in and through religion. Were they taken out of the past, the present could not be what it is—man would be immensely poorer and less civilized than he is. But Mr. Spencer has no word of recognition for the men—they are not friendly to his evolution, and his revenge is to ignore their very existence. In seeking for the fragments and signs of savage dreams and dedications in their religions, he forgets all about the men. To give an account of Evolution, and yet forget its most potent factor, is not science—it is ill-imagined fiction. The system that does not know what our supreme religious personalities signify to religion, does not know what religion signifies to man, and so, while it may represent a passing phase of speculation, when a philosophy of Nature has for the moment attempted to become a philosophy of man, yet it can never belong to the systems that stand among the eternal possessions of the spirit, attempts, almost too glorious to be successful, to read the mysteries of being, to spell out the meaning of the secret hidden by Nature, yet searched for so anxiously and unweariedly by mind.

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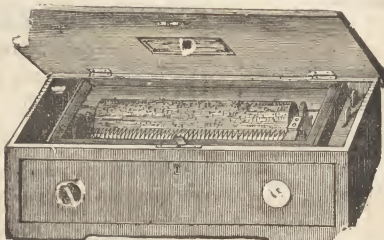
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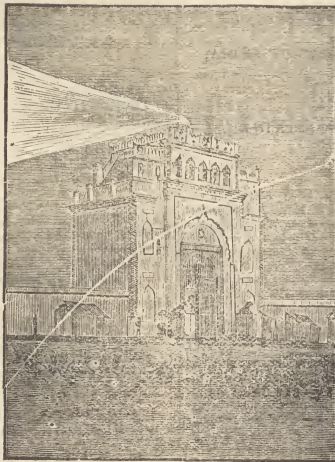
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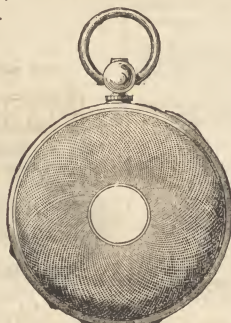
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Messrs. Cooke & Kelvey wish it to be understood that they guarantee their Watches to be entirely London-made, and not manufactured in Liverpool, Birmingham, or Coventry, with regard to the relative merits of Watches manufactured at these various centres, the London-made lever watch is far superior to any other.

Gold Albert and Guard Chains  
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The careful interior finish and smooth work, with finely adjusted escapement and jewelling peculiar to London work, and the hardest and most durable material of which the wheels and pinions are constructed, give to these watches an extraordinary degree of accuracy strength, and durability.

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The Bank's present rates of interest are:

On Twelve Months' Deposits 5%  
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Special rates are allowed on Deposits for short periods.

On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

J. CAMPBELL,  
Manager.

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### REDUCTION OF PRICE.

From this date until further notice the price of

**COOK AND CO'S**

**Crushed Food for Horses**

Will be Rs. 2/2 per md. Exclusive of bags.

**Crushed Food for Cattle,**

Be. 1/10 per md. Exclusive of bags. Chaff

Be. 1/8 per md.

1st April 1881.

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### C. LAZARUS & CO.,

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CALCUTTA.

SINGER'S LOCK-STITCH Sewing Machines.	Gold Medal, Paris Exhibition 1873.
SINGER'S LOCK-STITCH Sewing Machines.	356, 432 Machines, Sold in 1873.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Hand Machine without cover, Rs. 65.
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SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table, with Hand Accessory, Rs. 95.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine in polished Table, with polished cover, Rs. 95.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table, with do. cover and Hand Accessory, Rs. 105.
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SINGER'S LOCK-STITCH Sewing Machines.	The Arm Machine with moveable feed for Shoemakers, Rs. 120.
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FOR

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IN ALL THE LEADING COLORS, INTERMIXED WITH GOLD.

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A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

**The Same Provision, if commenced**

at age 25,	would cost	about FIFTEEN RUPEES a month;
at age 30,	" "	about EIGHTEEN RUPEES a month;
at age 35,	" "	about TWENTY-ONE RUPEES a month;
at age 40,	" "	about TWENTY-THREE RUPEES a month;
at age 45,	" "	about TWENTY-FOUR RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

There is an obvious advantage in effecting Investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

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Head Office: Elphinstone Circle, Bombay,

Manager and Actuary :

**D. McLAUGHLAN SLATER, F.I.A.,**

Agent for Bengal :

**F. A. COHEN,**

7, Wellesley Place, Calcutta.

N.B.—Every payment of Premium carries its Proportionate value,

which cannot lapse, and for which a Promissory Note is granted.

JUST PUBLISHED

THE  
**CALCUTTA MAGAZINE**

FOR

SEPTEMBER.

BRIMMING OVER WITH GOOD READING.

CONTENTS.

At the Railway Station. Courtship. Mushroom firms of India. Nature's Gentlemen. Some Words for Women. The Poet's Corners. Children and Lovers. The Student's Resolve. The two Glasses. Correspondence. Miss May Adams. Literary Notices. A Practical Suggestion. The Indian Retrospect. Lovely flowers and delicious fruits. Alas for true Love. The Search for Gold. The Gleaning Time. Wonderful Lights in Nature.	Fanny and I. A Yankee Sermon. Woodman, Spare that Tree. A Feminine Ambassador. How a boy caught a tiger. Abbotsford. The Fashions. A brief Truce. Self-Confidence. A Divorce Case. The Progress of a Mofussil Magistrate. The Family Friend. A Good Mother. Love after Marriage. Firmness of Character. Gems of Thought. Wit and Humour.
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**PAIN-CURER.**

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Many of the best Physicians of the day prescribe Darlington's Pain-Curer, in the very worst forms of these ailments, with success.

Pains of every description have been cured by the use of Darlington's Pain-Curer, when all other medicines have been tried without effect.

\* \* The words Pain-Curer and No More Pains!!! are our trade marks.

Per bottle Re. 1, Large size Rs. 2, packing As. 8

**DARLINGTON & CO.**

49, Dhurrumtollah Street, Calcutta.

Beware of a base, worthless, fraudulent, native imitation of Darlington's celebrated Pain-Curer.

**CAUTION TO THE PUBLIC.** Beware of imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

The Lady Superior of St. Joseph's Convent, Ban dora, writes:—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE Superioress F de la Croix."

His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 and again for 12 more large bottles of Darlington's Pain-Curer through Major Percy Gough, his Private Secretary.

Mr. E. C. Kemp, Editor and Proprietor of the *Bengal Times*, writes from Dacca:—"I have lately witnessed a speedy and complete cure of a swelled foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."



**Hughly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 6th September, 1881, from 10 A. M. to 1 P. M.

J. S. JEBB,

Offg. Secretary to the Bridge Commissioners.

**Bengal Homoeopathic Pharmacy,**  
No. 1, Upper Circular Road, Calcutta.  
**MESSESS L. V. MITTER & CO.**  
HOMEOPATHIC CHEMISTS, BOOKSELLERS  
AND PUBLISHERS, AGENTS,  
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BOERICKE & TAFEL

OF

(The most respected Homoeopathic Chemists

in the world)

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Catalogues free on application.

**INDIA GENERAL STEAM NAVIGATION COMPANY, "I.D."**

SCHOENE, RILBURN & Co.—Managing Agents.  
ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debrooghur downward every Saturday.



THE Str. *Tejore* will leave Calcutta for Assam, on Friday, the 2nd September.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 1st proximo.



THE Str. *Agra* will leave Goalundo for Assam on Sunday, the 4th September.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 2nd proximo.

Passengers should leave for Goalundo by Train of Saturday, the 3rd proximo.

**CACHAR LINE NOTICE, REGULAR WEEKLY SERVICE.**

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.



THE Str. *Dacca* will leave Calcutta for Cachar on Tuesday, the 6th September.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 5th proximo.

For further information regarding rates of freight or passage money, apply to 4, FAIRLIE PLACE, J. GILLMAN, Calcutta, 31st August, 1881. Offg. Secretary, a-1

**RIVERS STEAM NAVIGATION CO., "LIMITED."**

ASSAM LINE.

The Steamers of this Company will run weekly from Calcutta and Goalundo to Assam and back.



THE Steamer *Indore* will leave Calcutta for Assam on Friday, the 2nd September.



THE Str. *Burmah* will leave Goalundo for Assam and Doobri 6th.

Cargo should be sent to the Company's Godowns Juggurnauthghat and Passengers via Kooshteah should leave by train on the night of Thursday, the 25th August.

For freight or passage, apply to MACONILL & CO., 1, Lyons Range, a-2

**THE CALCUTTA ARMOURY CO.**  
No. 1/1 MISSION ROW, (ROUND THE CORNER.)

Guns, Rifles, Pistols, Ammunitions,  
Shooting & Fishing Tackles, Fencing, Archery,  
Cricketing & Badminton; &c.,  
Also Mathematical Instruments, Bengali surveying  
compasses, and Pebble Spectacles.  
For sale at unprecedented low prices, a-7

**Notice.**

ALL private communications for the Proprietor of the *Indian Mirror* and the *Sunday Mirror* should be directed to No. 24, Mott's Lane, Dhuramtolah Street.

**Caution.**

THE Public are hereby cautioned not to purchase, mortgage, or deal in any way with the premises No. 23/1, Soortee Bagan Lane, in Calcutta, belonging to Bharyaloll Mookerjee, as the Title Deeds and documents of the said house are mortgaged to the undersigned.

NUNDO KISSORE GANGOOLY,  
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ITS NATURE AND DEVELOPMENT.

BY

PEARY CHUND MITTRA.

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FIRST CLASS NEPAL SAUL TIMBER.

In Lengths up to 30 feet at Rs. 2 4 per cb. ft., or Rs. 106 per ton of 50 cb. ft.  
Beams up to 25 feet at Rs. 2-4 at 2-12 cb. ft., or Rs. 133 per ton of 50 cb. ft.  
Scantlings at Rs. 2-2 at 2-10 cb. ft., or Rs. 127 per ton of 50 cb. ft.  
Burgahs at Rs. 2-4 cb. ft., or Rs. 113 per ton of 50 cb. ft.  
Godown Horses at Rs. 2-14 cb. ft. or Rs. 139 per ton of 50 cb. ft.  
(Proof against white ants.)

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SAW MILLS  
OFFICES

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... Ramkistopore.  
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J. KENYON & CO.

**B**ABU Srinath Bhattacharji, M.B. (late Private Physician to His late Highness Maharajah Ram Singh Bahadur of Jeypore, G. C. S. I., I. C., C. I. E.)

No. 59, Mirzapore Street, Champatola.  
His professional services are available at all hours of day and night.

[ESTABLISHED 1873.]

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**Chemists and Druggists;**

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And General Contractors.

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All orders executed with promptness under strict professional European superintendence, a-86

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The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair, while adding beauty thereof. It also retards the hair from turning prematurely grey.

Price Rs. 1 per phial.

DASHANNA SUNGSKURNA CHURNA.

OR

The best dentifrice.

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums, and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

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Packing and Postage Ans. 8.

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The above pills are said to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 8 per box.

Packing and Postage Ans. 8.

INDRALUPTA HURRA TOYLA

OR

The best hair preserver.

It is a sure remedy for Business

Price Rs. 1 per phial.

Postage and Packing &amp;c., Ans. 8.

MUTY LAUL GOPTA,

Manager.

**THE INDIAN MIRROR.****RATES OF SUBSCRIPTION.**

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For One Month	...	2	8 0
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" Twelve Months	...	32	0 0

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For Twelve Months (via Southampton)	48	6	0
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For One Month	...	1	0 0
" Three Months	...	2	8 0
" Six Months	...	5	0 0
" Twelve Months	...	10	0 0

(Single Copy Four Annas.)

Foreign.

For Twelve Months (via Southampton)	12	7	0
" " (via Brindisi)	14	14	0

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No Advertisement charged for less than Rupee.  
For special contract rates apply to the Manager.  
N. B.—All remittances should be made payable to Babu Narendronath Sen, Proprietor.

Printed and published for the Proprietor by W. C. ROOR, at the Sen Press, at No. 2, Britian Indian Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.

VOL. XXI.

CALCUTTA, SUNDAY, SEPTEMBER 11, 1881.

NO. 218

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#### MEETING OF THE EMPERORS OF RUSSIA AND GERMANY.

DANTZIC, 9TH SEPTEMBER.

The Czar, Grand Duke Vladimir, the Grand Duke Alexis, and the Russian Minister for Foreign Affairs met the Emperor of Germany, the Imperial Prince, and Prince Bismarck on board the Russian Imperial Yacht to-day. The party afterwards landed at Dantzic.

#### PRUSSIA AND THE VATICAN.

The Prussian Government intends introducing a Bill to restore their legation at the Vatican.

#### MUTINY OF THE EGYPTIAN ARMY.

CAIRO, 5TH SEPTEMBER.

This afternoon 4,000 Egyptian troops with 30 guns surrounded the Khedive's palace and demanded the dismissal of the present ministry; also that a constitution should be granted and the Egyptian army increased to 18,000 men. The Khedive, who negotiated with them through the Foreign Consuls, finally complied with their demands. Cheriff Pasha is appointed President of the Council of Ministers.

#### FROM THE PRESS COMMISSIONER'S OFFICE.

#### THE AMIR'S MOVEMENTS.

SIMLA, 10TH SEPTEMBER.

It is reported from Khojak to-day that the Amir left Khelat on the 4th and reached Rohat on the 8th.

## Editorial Notes.

Our gifted townsman, Rajah Commander Sourindra Mohun Tagore, has conceived the happy idea of establishing the Bengal Philharmonic Academy, the object of which will be to revive and encourage the study and practice of Hindu music. Among other things the proposed institution will award prizes, decorations, distinctive appellations, certificates, &c., to distinguished musicians, inventors of musical instruments, poets and dramatists. Any gentleman, who is well versed in Hindu music, or who, on account of his position in society or of his knowledge of literature, science and arts, may be considered likely to be useful to the Academy, will be entitled to admission as a member. The idea is a good one, and we hope it will succeed.

CHRISTIANITY takes the credit of having established hospitals in the world. We know the assertion is unfounded. For long before the advent of its founder, hospitals for men and animals were in existence in India, established mostly under the direction and influence of King Asoka. Professor Huxley, in his address at the International Medical Congress, remarked:—"The oldest hospitals were the temples of *Æsculapius*; to these *Asclepeia*, always erected on healthy sites, hard by fresh springs and surrounded by shady groves, the sick and the maimed resorted to seek the aid of the god of health. Votive tablets or inscriptions recorded the symptoms, no less than the gratitude of those who were healed; and from these primitive clinical records, the half-priestly, half-philosophic caste of the *Asclepiads* compiled the data upon which the earliest generalisations of medicine, as an inductive science, were based."

A VIRTUOUS Hindu lady was the other day murdered in a most revolting manner by Makham Lal, a relative of hers. The latter evidently, so far as we can gather, tried to outrage the young woman, though the speech of the Standing Counsel left the question of motive altogether untouched, and the struggle

which ensued must have been something frightful. The poor woman, though able to preserve her chastity, succumbed to force and died after having received several wounds from the hands of the enraged ruffian. The case was tried at the Criminal Sessions and the culprit was sentenced to be hanged. Mr. Justice Field, who presided, expressed his hope that the example of the prisoner would serve as a warning to those who were eager to imitate the vices, and not the virtues, of civilization. We are not aware how far the vice of which Makham Lal was guilty was exclusively a European vice. It prevails in India, and in fact wherever human beings are found. The unfortunate lady, on the other hand, is a glorious example of what Hindu women can do to preserve their chastity. She was, according to Hindu notions, *Sati*, *Lakshmi* and *Patibrata*. May women of her type never grow less in our country!

THE Senate of the Calcutta University met yesterday to fix the courses for the B. A. and B. Sc. Honors respectively. The following standards were determined upon:—

#### B. A. HONORS.

English.—In addition to the subjects for the Pass B. A., a further course in English and the History of English Language and Literature.

Philosophy.—Mental and Moral Science as for the Pass B. A. Course, together with the History of Modern European Philosophy and either Pure Logic or Natural Theology.

History.—The Histories of England, India, Greece and Rome, Political Economy, and one of the following:—Mill on Representative Government, Arnold's Lectures on Modern History, History of the Jews.

Classical Language.—Comparative Grammar, and in addition to the Pass Course, either a second Course in Classical Language or a second Classical Language.

Mathematics.—The same as for the B. Sc. Honors.

#### B. Sc. HONORS.

English.—In addition to the course for the Pass B. Sc., Prose works on exclusively scientific subjects.

Physics, Chemistry and the Doctrines of Scientific Methods.



Physiology, Botany, Zoology and the Doctrines of Scientific Methods.  
Geology, Mineralogy, Physical Geography and the Doctrines of Scientific Methods.  
Mathematics.—In addition to the course for Pass B. Sc., Plane and Analytical Geometry, and the Elements of Differential and Integral Calculus.

—:—:—

M. GAMBETTA had a rather hot reception at Belleville the other day. As he rose to speak, people began to hiss and imprecate on every side. Some were crying out, "Vive la République!" "Vive Gambetta!" others "à bas Gambetta!" "à bas le Dictateur" and "à la porte le Dictateur!" He was denounced as an impostor, a traitor, and a thief. Gambetta's speech was striking. He said:—"Citizens,—you who are hissing over there are dastards. You are giving France a spectacle unworthy of free men and fair and honest citizens. You are proving that you do not deserve liberty, that you do not deserve the rights given you by your representatives, but deserve only servitude." At this point, we are told, the noise from the street mingled with the uproar inside. M. Gambetta was evidently angry. Armed with a silver-knobbed cane, with which he repeatedly struck the table, he vainly sought to get a hearing; then in an outburst of wrath, he exclaimed:—"What you are doing was never done by the worst populace. I will let you know what you yourselves are. You are slaves. Next Sunday's ballot will avenge me on your disgraceful conduct, and then, bear in mind, I shall know how to discover you, even if I have to track you to your dens. Farewell, I have nothing to add, for words fail me to express my contempt for you and for those whom you are serving." This is what we may call republican simplicity and outspokenness.

—:—:—

WITH reference to the Theosophists Mr. S. J. Padshah writes the following indignant letter to the *Bombay Gazette* :—

The *Bombay Guardian*, commenting upon the extracts, published in the *Gazette*, did me the honor to mention my name prominently. For the information of that journal, then, as well as to silence future "Inquirers" whose questions are veiled sarcasms and ugly innuendoes, I come forward to assert solemnly that I know that the "brothers" exist, and that they are all they have been represented to be. I have seen more than one of them, and I have had personal relations with Kut Humi Lal Singh—that personage to whom Mr. Sinnett has dedicated his work. I have had the proud privilege of seeing him several times. He has condescended to write to me, and to guide me. He has attempted to raise me above my weaknesses and faults. He has been, in a word, my "guide, philosopher and friend." So much for the beneficence of the brothers. Again, I have seen the same personage under the most extraordinary conditions. I have seen him stand not half-a-dozen yards before me in broad moon-light, and vanish slowly, mist-like, into space. I have received a letter from him in my bed-room, the doors and windows being closed. I was busy writing. A

kerosine lamp was burning brightly on the table. Suddenly the letter dropped on it, with a whizzing sound from some height. Where is the juggler who will be able to do this? But what staggered me most was the contents of the letter. Kut Humi commented on a conversation I had had with some friends an hour or two before. In the last sentence he wrote of an occurrence that had that moment taken place in England through the instrumentality of one of the brothers. The news was verified some days after! So much for the power of the adepts. Will the detractors of the Theosophical Society assert, after this, that that Society is a sham, its founders lumbagoes, and the brothers myths? I dare say they will, for there are individuals who will not understand certain things "from a defect of a common organ of perception for the ideas" of which they treat.

But who is this Kut Humi Lal Singh to whom Mr. Sinnett has dedicated his book? Is the name a Sanskrit one, or is it Hindi or Pali or Bengali? Fancy the Editor of the *Pioneer*, who dictates laws to the Viceroy, kneeling in humble posture and invoking the shades or spirit of—what d'y'e call it?—Kut Humi Lal Singh.

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THE scheme for establishing a hostel in Calcutta has, as we predicted long ago, turned out a failure. Nothing like the amount requisite for an institution like this has been raised, and with the inadequate amount already collected, it has been determined to purchase a house, in order that the plan might be tried on a smaller scale. The Committee originally appointed to carry out the movement was constituted in a grand style, no doubt; and since, notwithstanding this fact, it has failed, we are to infer that the public do not feel the need for an institution like that. The fact is that nothing of the kind instituted by Government will succeed. Government cannot, consistently with its policy of religious neutrality, take upon itself the education of wards. As in the case of students, so in that of minor Zemindars and Native Princes. Can Government point out many examples in which its policy with reference to education has succeeded? Nothing like a sacred trust has been realised by any public officer commissioned to take up the work of educating a young ward. In some cases the tutors appointed were able and clever men, in others they were merely half-educated or ill-educated men—the proteges of some bigwigs; but educated or uneducated, they have shown us the same results. Government wanted to usurp the parental authority and bring up young men as if they were being trained up at home. The result was this, that while it wished to save the wards from the pernicious influences of the *Zenana*, it ended by making them as unnatural as any one could wish them to be. Deprived of domestic affections they were not even fitted for public life. Of education, properly so called, they got very little; and the little that they did obtain was useless for all the purposes of life. So that the results in all cases have become mischievous.

The wards of Government, whether Zemindars or princes, turn out to be neither men of business, nor educated men, nor good members of family, nor particularly religious or devout members of the community. We think that with these failures before its eyes, Government should for once think of giving up the training business. The failure of the hotel scheme has rejoiced us, for we were rather tired of seeing lots of young men turned loose upon the world with neither education to recommend them nor merits to save them from the contempt of the community.

### TRUE ORTHODOXY.

—:—:—

So many classes are interesting themselves in the question as to what is the Brahmoism of the New Dispensation that it will be better once for all to state what we conceive to be the essential difference which separates us from them. It strikes us that many persons are endeavouring to find us out, and yet they all fail simply because they miss the standpoint from which we view things. Our Christian friends have made a large number of concessions in our favor. They believe that we are sincere, they believe that we are sincere in our loyalty to Christ, they believe that there is a spirit of devotion in the utterances of our leaders. They do not believe, therefore, in an imposture. They do not believe in a complete delusion or madness. Mr. Voysey actually believes our leader is mad. Well, if he sees madness in the New Dispensation, our friends out here in India see the method in that madness. So that for all practical purposes we, Theists in India, have gained a considerable position, and God be thanked for it. For the first time in the history of Theism, is there a religion which, standing apart from the established creeds of mankind, has recognised the fulfilment of human needs in every one of them, which eschewing exclusiveness, has come to believe in a universal dispensation, and which, taking a ground entirely apart from rationalism, has found in the spiritual nature of man the promise and potency of eternal life. We can call what we could not call Theism—a religion; and our religion, let us say, has given unto its adherents peace, holiness, and the prospects of infinite progress. Now, then, let us see what it is that makes it so difficult for people to understand us. Mr. Browne wrote two excellent letters advising us to study church history, and draw lessons and truths from its inspiring pages. Mr. Scott the other day referred us to Christian missionaries and pointed them out to us as our only teachers. On the other



hand, an interesting controversy is going on in the columns of the *Indian Christian Herald* which gives us food for reflection and study. Our contemporary, speaking of Babu Ram Chunder Bose's lecture at the Albert Hall, alludes to our leader as one "whose immense popularity was shown both by the universally large number of the Babus brought together by the magic of his name, and by the loud cheers which welcomed him in." Then he says:—

The President did what the lecturer himself had not done—viz. preached Christ, whom he called "the Eternal Son of God," and whom he did not hesitate to represent as the impregnation of both religion and morality. Nay, he went further and affirmed that all that was good in Buddha, and other reformers was the result of the Spirit of Christ, which influenced them in a manner unknown to them. He represented the Laws of Moses as revealed by God Himself, and as paving the way for the world's reception of Christ. Indeed Mr. Scott's sentiments, as far as they went, were so decidedly Christian that we could not help saying within ourselves,—"He is not far from the Kingdom of God."

Our contemporary's correspondent, Mr. Rudra, does not subscribe to what is said here. He calls us heterodox for having inverted the order of the sacraments. Another correspondent goes so far as to say that the Baptists, Quakers, and Plymouth brethren, like the Brahmos, are not orthodox Christians. So then it is necessary to define, first of all, what orthodoxy is. Mr. Rudra takes up the position, occupied by Mr. Browne, and insists upon the authority of the Catholic Church as the sole standard of orthodoxy. The *Christian Herald* falls back upon the scriptures, and bases his belief upon testimony. Thus there is a pretty deal of difference among our Christian friends upon the single ground of orthodoxy. The issue of the controversy will decide whether we are orthodox or heterodox, and for the present the question may be left unsolved. In the meantime let us define our position. If we were asked to state whether we are orthodox or otherwise, we should say we are the most orthodox of men, and that our orthodoxy is higher even than that of Mr. Browne, or Mr. Scott or the *Christian Herald*. For the standards to which each of these gentlemen appeals are variable and liable to misinterpretation; whereas that to which we appeal is the supreme standard of all faith—the standard which inspired the very scriptures and the writings of the Fathers to which our brethren so resolutely conform. We shall say to our friends that we do rely neither upon the scriptures nor upon history, but upon the teachings of the very God who inspired those utterances. We attach very little weight to the testimony of our reason, for reason is fallible; and a fallible instrument cannot place us in possession of an infallible faith. If we are to state how it is that we have come to be

Brahmos, we shall say that it is the spirit of God that has made us such. We did not care to consult our intellect when we accepted the New Dispensation; we did not choose to ask for external testimony to confirm our faith. Miracles in the ordinary acceptance of the term were not needed to convert us. But we observed the best, the most perfect and the most startling of miracles, and that was grace working out the conversion of the heart. What was it, if it was not a miracle, which wrought such a change in our nature? This life, so sinful, so distracted by contrary passions, so tossed up by doubt,—this being sunk so low in degradation and rendered worthless, what was it that altered it so much? Did we ever dream of such a change? Could reason convert us? Could our own unassisted powers help us? We did not know how it came about; but there was the fact that we were converted, and it was a miracle. Surely no man ever wrought it in this world. It was the spirit of God that led us to where we are and is leading us ever onward in the path of truth. Our friends speak to us of scriptures and the Fathers. We can assure them that it is not we, but God, that is to show us the truths that are in them; and hence our standard of orthodoxy is not this book or that book, this man or that man, but the direction of the Lord in heaven working as the Holy Spirit in our souls. It will be seen that we appeal to the very fountain source of all beliefs and creeds,—the source which is eminently apostolical, the source from which truths have sprung in all ages, the source that supplies consolation and life to sinners, the source of inspiration, wisdom and faith to thousands. Sinners as we are, we believe we have a right to the directing action of His spirit. It is that spirit that fills the New Dispensation. If our Christian friends could but admit the working and influence of this spirit, all differences with us would vanish in a moment, and the question of orthodoxy would be settled for ever. Orthodox? Why, we are the most orthodox of people. It is those that refuse to believe in the working of the spirit that have fallen from the high level of orthodoxy. We, we of the New Dispensation, challenge the world to prove that we are heterodox. The most orthodox Being in the universe is God, and the most orthodox persons are those that believe in the direct influence of His spirit.

#### MASS EDUCATION.

WE believe no one dares now-a-days to deny the value or usefulness of mass education. To deprive any number of our fellow

creatures of the benefits of knowledge seems to be an act of selfishness which religion and the highest justice alike deplore. It is too late in the day, indeed, to deery primary education. Ask the most thorough-going and aristocratic landholder if he does not consider an educated peasantry to be a blessing,—“their country's pride,” and he will immediately nod assent. Yet if there be such a consensus of opinion on the subject, why is it, may we ask, that the question of primary education has hitherto remained practically unanswered in Bengal? Evidently there is a hitch somewhere which renders the application of a theory so universally admitted extremely difficult. Sir George Campbell, with his large, practical views on questions and things, gave a practical colouring to the matter which no statesman ever or since has imitated. Yet he did not succeed in leaving upon his pet project the stamp of permanency, the result of which has been that matters remain practically where they were before. The plan which Sir George Campbell laid down, was necessarily crude and imperfect, and it required to be matured. But up to this moment we have not heard of any development of the movement. A zealous official or two may have given the matter some amount of attention in their own districts; but so far as the education department is concerned, we know of no distinct or definite policy that guides it in reference to the improvement and education of the masses. The causes of this deplorable neglect may be guessed, but never safely ascertained. Practically it has come to be assumed that primary education does not inspire a hundredth part of that interest which people everywhere feel for high education. As for the Education Department we do not think it has always been broadly distinguished for its anxiety for the improvement of the masses. Sir George Campbell found no auxiliary in that Department to advise him in his difficult task. His project was barely forced upon the unwilling attention of that Department. One objection to primary education, as carried out by the ex-Lieutenant-Governor, seems to us to be that it holds out prospects of no immediate usefulness to the country. The education of the masses, say many, is necessary to protect them from the oppression of the landlords. That is, perhaps, true. But is it not a merely negative advantage? We do not think that for protecting the lower classes from oppression we should set about instituting a new machinery, costing the public many lacs a year, in addition to the police, the law courts, &c., that already exist. Sir George Campbell pointed out that for the simple needs



of a rustic people their education up to the three R's would be all that was required. Even such a simple plan would be welcome, if a tangible, definite good were sought thereby. The late Lieutenant-Governor, in arranging the grades of education from the primary to the university standard, said that his was a scheme under which it was possible for the son of a peasant to aspire to a Judgeship of the High Court. For aught we know that was a definite ideal. Was that however exactly the thing we wanted? Let us confess that high education has made our province essentially aristocratic in its aspirations. Every educated man wishes to be a Zemindar, Judge, &c., &c.; but none ever wishes to be a peasant or agriculturist. The result of this tendency is that the indispensable trades of life, such as keep the people alive, are dying out. A carpenter's son does not wish to be a better carpenter than his father, but he wishes to be a landholder and what not. Why, at this rate, Bengal will soon, thanks to its policy of high education, be deprived of its simple industrial classes. This is by no means an improbable contingency, when it is well known that hundreds and thousands of the lower classes are even now anxious to teach their sons the rudiments of education with no other purpose than of getting them clerkships in the offices—situations which they think to be far more respectable than those handed down to them through many generations. Under the existing system, every one looks above him, and none ever looks below. According to the social codes of the day, a clerkship is preferable to an honest trade, and the reason is clear. In our country caste is associated with the trades, and no man would willingly bear social humiliation, if, by learning a few pages of English, he could get a post to which caste is no passport, and which Brahmins and Sudras are alike entitled to. So that Government has very formidable difficulties to encounter in devising any practical scheme of education for the benefit of the lower classes. The greatest danger lies in the fact that by teaching the ryots the three R's, you might make them dissatisfied with their present lot. To us, therefore, the solution of the question is one attended with great difficulties. But we do not give it up as others have done. We think that Government has a duty to perform in the matter. Education in the sense in which it is taken in Bengal is, we venture to say, not needed for the lower classes. A simple knowledge of the three R's is not required to make our peasants happy. What is wanted is technical education. Let the masses learn something of their own trades, something of the elements of simple science, in addition to the

reading, writing and arithmetic that are proposed to be taught them. A friend told us the following story a few days ago. A poor boy, the son of a carpenter, came to him to ask for help in getting himself admitted into a village school. Our friend promised to help him on one condition, that as long as he read he should pursue his father's calling along with his father. He consented, and with the help he obtained he was able to read up to a high class in one of the vernacular schools. In course of time his father died, and necessity compelled him to leave school. Under the circumstances what could he do but take to the occupation of his father? He had no friends or patrons to recommend him to a teachership, nor we believe had he the inclination for any other occupation. So a carpenter he became, and is a carpenter now, decidedly the best one of his village. Our friend assures us that he is going on handsomely well, being not only a successful man himself, but enjoying a credit for honesty and skill which are not generally possessed by others of his class. Well, we praise our friend for his admirable foresight and judgment—he has assuredly helped a man to learn to help himself. Would that Government could do the same for us. No scheme of primary education should be complete without a good course of scientific and technical instruction. We think that every village school should have its practical training in the arts, and that language and arithmetic should be entirely subordinated to the bread-and-butter sciences, as they are called. In the Native State of Jeypore which Lord Ripon has promised to visit shortly, His Excellency will, no doubt, see a school of arts, where a course of practical education is systematically given in many of the necessary trades and callings of life. There also the three R's are taught, and the beneficial effect of that admirable institution is seen in the fact, that at the present day many of the ex-students of that school have opened shops in the city, and are carrying on lucrative callings in life. Can our Government do nothing better than teach us to read and write? Is it not bound to give the people such an education as would make them useful members of the community? We hope and trust that the Marquis of Ripon will, on his return to Calcutta, offer us the best practical solution of the problem—a problem that has hitherto baffled the ingenuity of every statesman that ventured to deal with it.

#### PEACE AMIDST DISCORD.

The atmosphere of thought and action in the Brahmo Samaj has been for some time

so full of bitter disputations and bad feelings, that it is with a positive sense of relief we turn to anything like a manifestation of confidence and esteem among the exponents of our Church. We can now at least give an instance of the fact that though we Brahmos do not hesitate to differ where our views cannot agree, in spite of our differences we can retain in our minds a legitimate amount of affection and respect for those to whom such feelings are due. It is to us a sincere delight that the venerable Pradhana Acharya of the Brahmo Samaj, Babu Debendro Nath Tagore, does not share in the unfortunate misrepresentations so recently levelled against our minister and others by Babu Raj Narain Bose. Let us hope his great example will teach the important lessons of charity, respect, esteem and calm judgment to those who profess to honor him more than they honor us. It is to be greatly desired that for the few more years that the Venerable Debendro Nath Tagore is with us he will teach catholicity, large-heartedness and gentle affectionate charity to the contending sections of Brahmos. For ourselves we need scarcely say we shall receive his precepts with honor and deference. The following correspondence brings out so well the sentiments entertained by us towards him and his sentiments towards ourselves, that we think it necessary to give it prominent publication, feeling as we do that it will amply repay perusal:—

SIMLA, 6th August 1881.

Venerable Father,—The separation of fifteen long years has not decreased the warmth or brightness of the impression made upon my mind by the comparatively short period of time that I had the privilege of knowing you intimately. I can still honestly approach you as one of your children and disciples in spirit. The experiences, trials, and sorrows of the last decade and half, met with in many fields, have only convinced me of the profound worth and beauty in your character, to which before all communities of Indian Theists I have borne a uniform testimony. If in the heat and indelicacy of youth there was any offence in my speech or sentiment or bearing towards you, accept the penitent and affectionate honor of my mature manhood, and forgive a favorite of former days, who seeks no favor now except that of your hearty forgiveness and blessing. Or if my offence be too rank to be forgotten, remember with it also my devoted respect and love, which I always felt and showed so long as I was suffered to be at your side. At least, let that recommend me to your kind recollection and blessing. From early youth to the present day, the Brahmo Samaj has been my home, my school, the field of my work, the scene of all my joys and sufferings. You can only remember how twenty-four years ago, I came to your notice a helpless, uneducated, worthless and somewhat dissipated young man, how I thrived under your fostering care, till I found everything I wanted in the house of my God, friends, brethren, help, peace, knowledge and honor, faith, holiness, and salvation. I may truly say I am the child of the Brahmo Samaj. And now when in that home where my soul has been reared, I find so much discord and bad feeling, I feel intensely grieved. I have often felt I am powerless, however much I may wish to remove this disunion and misunderstanding.

It suffices for me that I am still able to recognize and honor true worth in our church, in whomsoever, in whatever party it is found. Whether there is any truth in what I say, and how much



truth there is, only those can say who have known me best. Failing in health very much, and rather prematurely declining, I feel it my duty to say a word to you personally before it is too late. And this is my only apology in venturing to disturb the atmosphere of heavenly tranquillity and meditation which surround you, O father, wherever you abide.

The strange beatitudes of the spirit of God, which, in glowing words and with feelings whose glow was still more secret and profound, you pointed out in the golden sanatorium of the soul, have not been silenced, though you have been silent ever so long. And if you did but take the trouble to see into the bottom of the utterances that, during the last fifteen years often moved great assemblies and committees, you would, no doubt, hear the re-echoed ring of your own hushed voice. No, venerable father, your services have not been lost, and they shall only find redoubled acknowledgment when you go home to a better and kinder sphere. You may have cast your bread on the waters, but that bread has been found, and shall be found again. I found a hundredfold in grateful men, yes, found in men, whose soul it has fed and nourished and strengthened for many a hard day's toil. And amid the complexities of doctrines and practices that characterize the Brahmo Somaj of to-day, I can still vividly trace the outlines of the great and glorious conceptions, sweet as simple, that distilled from your teachings like heavenly dew. Solloz as God, the Indwelling Spirit, the Life of life, the Inspirer of transcendental thought, lives and reigns in the Brahmo Somaj, and His reign is eternal, so long shall grateful love and honor point to your teachings and character. But with posterity as with ourselves, may you abide!

Nor is this all. In our thoughtless pursuits and worldly cares have we forgotten, perhaps incapacitated ourselves to cultivate that communion with nature which has been your silent and sacred retreat for the greater part of your life. You have associated with the mysterious lights and shadows of mountains. You have watched the waning moon rise and sink from the bosom of the waters. You have lived in the silence of forests and meadows and rivers in summer and winter. The fading twilight of the evening and the dawning whiteness of the grey morning have you watched alone absorbed for long unconscious intervals. Your soul has responded to the silent eloquence of nature, and the solemn, unknown, unsoken meditation has been yours. The supreme glory of the spirit has made the outer and inner nature one to you, and truly in the universe and in humanity have you realized the "Ekmanradhitvam"! Father, communicate to the thoughtless generations some of the secrets of your strange meditations. I, too, have feebly requested some of your thoughts, and tried to follow your habits of reserve and thoughtfulness; but, Oh! where and how shall I acquire your spirit? It were better if we learnt from you the lessons of solitude, of profound meditateness, and seeking the inspiration of Beauty, Love, and Wisdom amidst the mysteries of nature. I wish you could be persuaded to tell what you have not yet told us. And among those who wait to hear I am one. Old, feeble and weary, I am not too old to learn at your feet.

Dignified by your social, religious and personal position, yours has been the nobility of modest and retiring dignity. If you had chosen you could have attracted and obtained the homage and obsequies of many. Both Hindus and Europeans would have willingly sought to testify their grateful appreciation of you if you had chosen to permit them. But you have not. You have for more than a quarter of a century fled away from the search and gaze of an admiring world, seeking your only delight and dignity in the presence of Him, whose honor is not as the honor of men. Modesty and grace, self-concealment and serene piety, tranquillity and hidden charity have been yours. For long years men have not known where you have been. Being in the world, you are not in the world. Mixing with men you live in the secret universe of sainthood. If you had been an ascetic, devoid of house and possession, of wealth and children, this would not have deserved mention. But the patriarch of an extensive household, the master of wealth and possessions, which your own wisdom has saved and multiplied, it is to many a wonder how you have combined in your character the absolute unworldeanness of devotees and ascetics with the prudence, parsimony, and uprightness of the common man of the world. But the noble qualities not only exalt you, but the cause of God, which you single-handed defended for so many years, when

many of us were not perhaps born. Sin and sensuality, avarice and ambition, pride and self-exaltation have no part in you. Your character is a glorious inheritance that you will leave to your country and church.

The testimony that I bear to all this worth is unprompted and unknown by any one. The discord and ill-feeling on all sides make my heart yearn to express its honor long felt for you. It seems to be my duty I should give it out before the power of doing so goes out of me altogether. It is for my own satisfaction. If replying be any trouble, I beg you to say nothing in answer, though I need scarcely say I shall be delighted to read your handwriting once more. I dare say you have heard of the New Dispensation. I am afraid it has not been sufficiently well represented to you. This is not the time to do so, nor should I do it except by your permission. You know more than I do of the worth of our Keshub and your Brahmananda of former days. Only if I have any wish which I would express before you, it is this, that you and I should be once more reconciled in that union of perfect confidence and love, which formed such a blessed spectacle in the dear old by-gone days. In the infinite possibilities of Divine love and power, say, father, is that glorious fact impossible? What could you not do if you two wished it? But I must close here. Farewell. May joy, tranquillity and the glory of God's saints crown your honored grey hairs; may the future be as the past has been to you, full of hope, blessedness and ever intensifying presence of love and holiness.

Gratefully & Reverently Yours,  
P. C. MOZUMDAR,  
[Translated from Bengali.]  
MESTRE, 29 Srahna  
Brahmo Samvat 62,  
13th August 1881.

Dear Protap,—After having finished my morning devotions I was sitting, when your letter, as if shot out of heaven, poured into my heart a deluge of honey. This is an unthoughtful, of unexpected event. Your love for me is still a glow, many unfortunate circumstances and disputes have not been able to remove it. You penitently ask forgiveness for whatever offence you may have committed towards me in the past—headlines of youth. What is it? It is only an expression of your own heavenly sentiment. In the very beginning, when you all first undertook to walk in the auspicious path of God, in the commencement of your course I met you, and my loving intercourse was brought about with all of you. That was the very spring tide of your life. Then you were all excited with an untold enthusiasm, strong with new strength, fired with a new energy. In those days, the pure joyfulness, the artless affection which I shared with you all, can that be ever forgotten in this life? Sailing with you in the river Padma, we encountered together a peril which made our lives so feebly uncertain; delivered out of this danger we offered together our grateful thanks to God, can this ever be forgotten? You cannot forget me, neither can I forget you. Your affection for me, your reverence, your meekness are still stamped on my heart. Although your faults and deficiencies have now and then cast a shadow, and darkened my mind, the perusal of your generous letter has completely dispelled that gloom, and I offer you my thanksgiving for the benefit you have thus done me. From your early years the Brahmo Somaj has been your home, the Brahmo Somaj has been your school, the Brahmo Somaj has been the field of your work, and the Brahmo Somaj alone has been the ground of your joys and sorrows, your hopes and desires. I think very few can understand as I do the progress which you have achieved by staying in the Brahmo Somaj. Your devotedness to the Brahmo Somaj has been unchangeable. Though placed in the midst of many difficulties and dangers, you have kept your vow, and your loyalty to the Brahmo Somaj is fixed and uniform like the polar star. Your uncommon eloquence, your clear and skillful writings, your labors and services, your position and your life, you have consecrated for ever to the Brahmo Somaj. Your acquirements and your humility, your forgiveness and largeness of heart, your courage and your fearlessness have become the beautiful ornaments of your character. You are bringing honor and glory to the name of Bengal, and shall do so in an increasing measure in future. "It suffices for me that I am still able to recognize and honor the worth in our church, in whomsoever, in whatsoever party it is found." These great words of yours give a brilliant testimony of your largeness of heart. By the dear, true, and beneficial words of yours my heart is exceedingly drawn towards you.

Now what shall I say of Brahmanand (Kishu)? Talk about him, to discuss about him, has become the ordinary occupation of men. Whether it be in praise of him or in blame, men cannot drink their daily cup of water without taking his name. Some honor him, others censure him; but in honor and dishonor, in praise and blame, he remains firm, and absolutely devotes his life to the progress of the Brahmo Somaj. In the palace of the prince, and in the cottage of the peasant, he enters like the sunbeam, and spreads the light of religion. So long as he discharges the duty of a Brahmo, so long as he sings His glory, so long is his life; and even death will be dear to him for the sake of truth. His powers are like the glory of the midday sun; but his cheerfulness, his gentleness, his meekness, his piety brighten the beauty of his face. That handsome face is still a living reality in my heart. If in my mind there lives the image of any man, it is his image. His whole form, from the peculiar manner in which he dresses his hair to the bright nails on his feet, at this moment, even as I write this letter, appear in my mind like living realities. If for any one I have shed the tears of love, it is for him. Now I have no longer tears to shed. The quantity of blood in my heart has become so small that it can no longer be converted into a supply of moisture to the eye. Otherwise this letter of mine would have been wet with tears. Now my eyes are even more feeble than before, and my ears are more deaf. In trying to express the sentiments of my mind, words do not so readily present themselves to me as before. The mechanism of body is rusting away, it cannot work as before. Nevertheless your letter, as it were, calls back my youth again. The past, present and future appear before me at the same instant. Brahmanand (Keshub) has risen to a position so high that we can no longer reach him. The conceptions of his mind appear to me like mysterious shadows. In the love for our own country we have felt the desire of wisdom in us to be satisfied by what our own Kishu has taught. But he, inspired with a love catholic and extraordinary, has prepared himself to bring about a reconciliation between the moontheists of India and those of Arabia and Palestine. This is a difficult undertaking. The disputes and discussions which this has produced have no end. And the clamour that has been raised over it is increasing. That clamour has even reached me here in my solitary mountain abode. Sometimes I am obliged to express myself in opposition to these new ideas of Brahmanand (Keshub). But I do so with a great pain to my heart. If I had been able to defend his side and his views, how great would have been my joy it is impossible for me to express.

Dear Protap, now accept my loving and affectionate blessings. "Father wherever I may be I am yours only."

Your Old Well-Wisher,  
DEBENDRO NATH TAGORE.  
PASSAGE FROM HATEZ.

*Zepadshah gada furdun bahamad Ali-h  
Gada-e-khakh darq-dost padshah-e-marast.*

"I am neither a prince, nor am I a fakir, but I bless God that he who is the dust of the gate of my Friend is my prince."

## Brahmo Somaj.

CHITTAGONG.

[FROM OUR OWN CORRESPONDENT.]

The 6th September 1881.

This *Bhadra Utsab* of the Chittagong Brahmo Somaj was celebrated yesterday with great success. The morning services commenced at 6 A.M., and ended at 10-30 A.M. At mid-day there was meditation, prayer and the chanting of hymns. In the afternoon two chapters on Moses and Jesus were read from the "Bishan Bharat," Part II. This book is so elegantly written that I need not tell you anything more than what has been stated by you. After *sankirtan* the evening service commenced at 7 P.M. The sermon dealt upon the necessity of union among the Brahmos. A band of *bhaktas* ought to be made. Happiness and peace should then prevail among all.

I am glad to inform you that at a general meeting of the Chittagong Brahmo Somaj, held last week, it was unanimously resolved that this Brahmo Somaj be affiliated with the Brahmo Somaj of India.



## NOTES FROM RAWUL PINDI.

—o—  
(Dharma Tatva.)

RAWUL PINDI is a fortress of Sikhism. There are in all forty-five Dharamsalas here. After dusk you hear the sound of *kirtan* on all sides, and the name of God fills the whole locality. Our Dispensation is so broad and its devotion so sweet that it is heard of with respect everywhere. Not the Niraukaris only hear us devoutly, but the members of other Dharmasalas also are hearing the New Dispensation preached. People of all sects are bewitched by its truths, for no former dispensation exhibited God in such a clear light, Hence its glory.

Three Punjab shop-keepers have joined our prayers, and wonderfully have they been transformed. Lalaji has felt their influence the most. He is about fifty years old, has a shop at Rokore, is almost illiterate, and yet is remarkably humble and devout. To his profession he is exemplarily honest. Besides, his intellect seems to have expanded with his devotions, so much so that he explains the truths of our faith to the most learned that come to him.

Service is held every Saturday at the Cantonments market. The sepoys and the shopkeepers of the locality, come to hear the *Bhajan*. Last Saturday, the minister in the course of the service was deeply affected by the thought that a dispensation so sweet remained yet unaccepted. He wept, and in consequence his prayers were disturbed. "The Merciful," he said, "aath sent this Dispensation to you, and taught you these prayers. Will you not accept our faith? Come any one that will accept it. Let him accept it immediately. I, an old man, aged about 60, with clasped hands and a melting voice, then said: "I believe in the Dispensation, and I accept its prayers." Blessed be God whose mercy can effect everything.

## Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed. S. M.]

## THE FOLLOWERS OF THE NEW DISPENSATION.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—From what I saw on last Sunday in the Brahma Mandir I can safely assert that something grand and sublime beyond human comprehension is going on among a band of a few stern and brave men—men of masculine energy and robust intellect, but not destitute of childlike simplicity and love. Though the followers of the New Dispensation are not apostles of the highest rank, such as men like the resolute Paul were, yet their pious lives and unimpeachable private character testify that they are certainly beings of a high order of creation, and are far above the general run of common people, who eat, drink and pass away their lives without attending to the severe yet gentle and holy whisperings of conscience within.

He who has studied carefully the history of what is called the religious movements in the world, knows that there are always two classes of men who are called religion. The one seems to be born spiritual, and the other class contains men of will, who have doubts, fears, anxieties and great hearts of flesh, contracting and expanding between self-love and the love of God. The followers of the New Dispensation are men of this nobility of Heaven. They have a whole legion of passions in their breast, but the fire of God has fallen on them, and it has consumed their dross, while they remain in perfect purity and holiness. Once fired with the warmth of religious fervency, their zeal never cools, but flows on like a majestic stream of burning lava destroying everything that is impure and unholy. Kill them if you will, but they will never die. Armaments and invincible battalions can never fill them with terror, because they are immortal, though everything around them is subject to death. Never did the imaginative vision of poets soar so high, piercing through the clouds of mystery to commune with the eternal Spirit, as the sublime souls of these few humble devotees have experienced in their march to the bright portals of Heaven, where nothing but love and faith, wisdom and truth dwell in never-ending harmony to all eternity. Indeed, whenever I contemplate seriously the

angelic lives of these unpolluted children of the spirit land, or hear with breathless attention their deep groans and mad ejaculations after the sacred name of *Hari*, it is then and there that I think myself transported to a brighter and happier world in the midst of a host of departed saints who live in continual jubilee such as the world has never thought of.

These apostles of the New Dispensation are the first fruits of the Divine organization that goes under the denomination of Brahma Somaj, the seed of which was planted some fifty years ago by an indefatigable and energetic man in the profane soil of sacred India. Amidst the dry dogmatism of modern materialism or unscientific superstition, the Brahma Church stands as the only refuge for those that are heavy laden and afflicted in spirit. Blessed are they that enter this sweet sanctuary with a childlike simplicity, and follow the counsels of the New Dispensation, for they will gain the highest place of glory in the Kingdom of Heaven.

Yours &c.,  
K. D. RAKHIT.  
Chandernagore, 2nd September 1881.

## NOTICES TO CORRESPONDENTS.

Persons favoring us with communications are requested to write legibly and on one side of the paper only.

Unauthenticated communications will not be inserted.

OUR CHITTAGONG CORRESPONDENT.—For various reasons we do not insert the letter you have sent us.

## Reviews.

## A NEW MODE OF CORRECTING EXERCISES.\*

MR. LIVINGSTONE of the Birmahmore College evidently takes a great deal of interest in his pupils. He has found the duty of correcting exercises rather irksome and he publishes the results of a new method for the information of students as well as professors. The method alluded to is thus described:—

"Students write an exercise, either at home or in the class. These exercises are then given in to the Professor, who corrects one in twelve in the class, with the writer standing beside him. If there are sixty-six in the class the Professor will have corrected eight exercises. Five minutes generally suffice for each exercise, because, as the writer is beside the corrector, he requires to write fewer corrections than if he were not beside him. He then divides the remaining eighty-eight exercises among the eight, who take them home and correct them at home, as the Professor has corrected their exercises, bringing them back in a week. The Professor then goes over the exercise in the class, pointing out the mistakes, while each student looks at his own exercise, and appeals to the Professor, if he considers that the corrector has failed to make a correction, or has corrected wrongly. The students then take their exercises home, and write them out afresh, bringing them next day, when they are given back to the correctors who correct them on the first occasion. By them they are corrected a second time, and brought back after three days, when the writers have a second opportunity of appealing."

Having described this method, the author gives a number of exercises which students are expected to correct. We feel bound to say that Mr. Livingstone has worked out his ideas well. At the same time we object to one or two statements put forth by him. At the outset we think his remarks are of a rambling nature, points being brought forward for discussion which have little or no connection with each other. The effects of this must be mischievous for a rambling style will never teach a student to stick to the subject. Then his remarks on Native students are sometimes too general and perhaps ungenerous; for instance, when he says that "students somewhat objected to this mode" (of correcting exercises), "apparently expecting to be paid for correcting." We do not

\* *New Mode of Correcting Exercises, adapted to Indian Schools and Colleges.* By W. B. Livingstone, Principal, Berhamore College, Calcutta: Thacker, Spink & Co. 1881.

know what Berhamore is like; but we are sure that a Calcutta student will repel the idea with scorn. We are next told that Johnson's "Vanity of Human Wishes" is answerable for one opinion which Natives hold and which make them contemptible in the eyes of Europeans. The opinion is that it is wrong to pray for physical benefits. In the first place, let us say that not one in a hundred Natives in these days reads the "Vanity of Human Wishes." It is read in those years only when it is prescribed as a text-book. In the second place, we do not think that the opinion referred to is wrong, the doctrine being systematically taught by the Brahma Somaj. In the third place, even if it is wrong, we do not know why a person who holds should "provoke ridicule and sarcasm in the mind of a European." Can there be no honest differences of opinion? And do all Europeans believe in the doctrine of prayer? The same piece, according to the author, is answerable for another error. "It has done much to originate the notion at present commonly accepted by educated Native gentlemen, that asceticism is a virtue, and that it is a Christian virtue taught in the Bible. It is well known that the 'Vanity of Human Wishes' is an imitation of the tenth satire of Juvenal—the general proposition of which is, that good and evil are so little understood by mankind, that their prayers, when heard and granted by the Deity, become only curses and punishments. Such a belief naturally leads to asceticism. But it is the height of ignorance to think that such a belief is Christian."

Our idea of asceticism does not tally with that set forth here. Of one thing we are assured: Christ was an ascetic. But he was not an ascetic as described in this passage.

## Literary, Scientific, &amp;c.

MESSRS. TREUBNER and Co. have ready the third volume of the late Mr. M. A. Sherring's great work on "Hindu Tribes and Castes." Besides a general index to the whole work, this volume contains three dissertations on the natural history of caste, on the unity of the Hindu race, and on the prospects of Indian caste.

THE Christmas books this year will comprehend a contribution of no little interest from the house of Messrs. Smith, Elder, and Co.—a birthday book by the Princess Beatrice. It will contain illustrations in water colors, said to be very charmingly executed, and designed to represent by their appropriate flowers the twelve months of the year.

PRINCE BISMARCK'S First Love is now living in a quiet Hungarian village—at least so says the *Paris Figaro*. Nearly forty years ago the future Chancellor, then a student, lodged in her parent's house at the University of Griefswald, in Pomerania, and fell in love with the fair Josephine who fully returned his affection. The parent, disapproved of the match however, and the disconsolate maiden afterwards went to America where she married a rich petroleum merchant.

DR. TANNER of Fasting Ranown, who lately died at Amsterdam, met with his death under somewhat curious circumstances. Being much annoyed by the openly-expressed disbelief in his fast by a Dutch physician, Dr. Croff, Dr. Tanner undertook to perform a second fast in Dr. Croff's own house for a water of 2,000, and travelled accordingly to Amsterdam. The Dutch Doctor was, however, absent, and Dr. Tanner grew very impatient at the delay, but occupied his time in consuming five or six huge meals daily, besides drinking a large quantity of spirits. At last Dr. Croff returned, and called on Dr. Tanner, who was in such a hurry to receive him that he missed his footing, and fell down a high flight of stairs. Concussion of the brain ensued, and the American died next day.

## ACKNOWLEDGMENTS.

- o—  
1. I believe in God. By a Teacher, London: O. Kegan Paul, 1880.  
2. Bhurati, for Bhadrā.







In that twofold yet united tree, an emblem of our unbroken unity—the brilliant, fiery maple an emblem of America, the gnarled, twisted oak the emblem of England; and he breathed the prayer that so the two nations might always rise together, different and representing so distinct a future, yet each springing from the same ancestral root, each bound together by the same beautiful and vigorous growth. Ah! one good man—the more silent influence of one good man—is often more precious to nations, in averting the perils of conflict, and nullifying the germs of hostility, than “mightiest fleets of iron framed,” or millions spent upon all-shattering guns.

(To be continued.)

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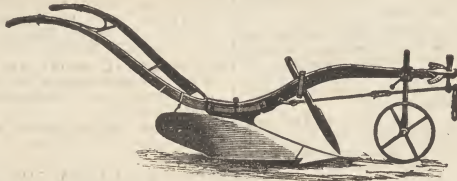
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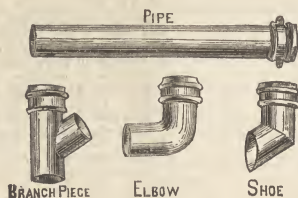
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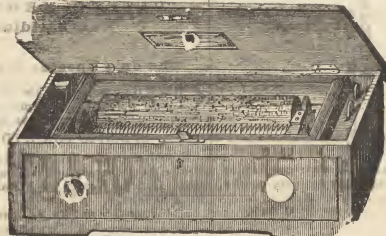


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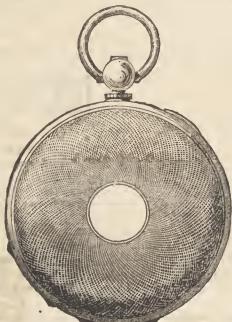
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a-9

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FOR

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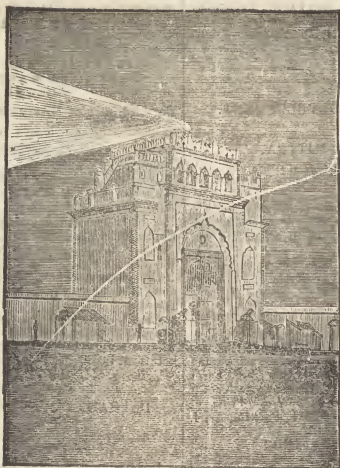
His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 and again for 12 more large bottles of Darlington's Pain-Curer through Major Percy Gough, his Private Secretary.

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THE Str. *Simla* will leave Calcutta for Assam, on Friday, the 9th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 5th.



THE Str. *Tesore* will leave Goalundo for Assam on Sunday, the 11th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 9th.  
Passengers should leave for Goalundo by Train of Saturday, the 10th.

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Calcutta, 8th Sept., 1881. Offg. Secretary.

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THE Str. *Mysore* will leave Goalundo for Assam on Friday 16th instant, and Doobri on Wednesday 20th September.

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For Twelve Months (via Southampton)	12	7	0
" " (via Brindisi)	14	14	0

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Printed and published for the Proprietor by W. C. SOOZ, at the Sen Press, at No. 2, British Indian Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.

VOL. XXI.

CALCUTTA, SUNDAY, SEPTEMBER 18, 1881.

NO. 225

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## Telegraphic Intelligence.

### REUTERS' TELEGRAMS.

#### THE COMMERCIAL TREATY.

PARIS, 16TH SEPTEMBER.

France has agreed to prolong the existing Commercial treaties for three months.

#### TUNIS.

TUNIS, 16TH SEPTEMBER.

The Aqueduct which the Arabs lately cut has been repaired.

#### THE COTTON SPINNERS.

LONDON, 17TH SEPTEMBER.

At an influential meeting of Cotton Manufacturers yesterday, it was resolved to arrange to work three days a week only for one month.

#### THE TRANS-CASPIAN RAILWAY.

ST. PETERSBURG, 16TH SEPTEMBER.

The Transcaspien Railway has been completed as far as Kyzylarost.

#### FROM THE PRESS COMMISSIONER'S OFFICE.

#### CABUL NEWS.

SIMLA, 17TH SEPTEMBER.

It is reported that some firing, both of artillery and small arms, took place on the 13th before Candahar, but there was no serious engagement. The Amir is said to offer battle daily, but Ayub will not leave his position. The Cabuli regiments in the city continue to desert in small parties to the Amir,

who is said to intend moving to Karezak. Most of the Duranis in the neighbourhood of Candahar have sent their families to the border of Registan. All Barakzais in villages to south and west of the city, who are not actually with Ayub, have joined the Amir. The road via Takht-i-Pul to Candahar is infested with Achakzai robbers, and communication is difficult.

SIMLA, 17TH SEPTEMBER.

News from Candahar to the sixteenth is that daily Cavalry skirmishes take place without important result.

## Editorial Notes.

THE last act of the late Dean of Westminster was to propose the erection in the Abbey of a memorial to the many ministers who suffered persecution at the hands of the Established Church under the Stuart kings.

THE *Lucknow Witness* very neatly evades our question. We asked if he would be very glad if we embraced Roman Catholicism, and he says we are not candid. Well, we do not care whether we are called candid or otherwise. Our contemporary should have answered our question.

A WRITER in "Nature" states that the small birds that are unable to fly the 350 miles across the Mediterranean Sea are carried over on the backs of cranes. When the first cold weather come, the cranes fly low, making a peculiar cry. Little birds of every species fly up to them, while the twittering of those already settled may be distinctly heard. But for this provision many species of small birds would become extinct.

WE may inform those that are moving for the closing of liquor shops on Sundays in Calcutta that the Welsh Sunday Closing Bill passed the third reading in the House of Commons on the 20th ultimo. Mr. Gladstone gave his warm support to the Bill, while only two were against it,

Why should we stay behind? Let a vigorous movement be begun. We can promise it our hearty and sincere co-operation.

WE have received from the Bengal Secretariat the following para. for publication:—"It is notified for general information that, except in cases in which special orders have been or may be issued, all public offices under the Government of Bengal will be closed from the 28th September to the 9th October inclusive, on account of the Durga and Lakshmi Pujahs. The usual arrangements will be made by the heads of department and offices for any urgent matters that will not admit of postponement."

THE Senate of the Calcutta University met yesterday to revise the courses for the M. A. With curious inconsistency the members for the present declined to exalt the new degree of B. Sc. by creating the degree of Doctor in Science. According to a resolution passed at the meeting, Bachelors of Science are to be M. A.'s when they take up science for the Honors. Where then was the necessity for creating a separate degree in science corresponding to the B. A.? We think the B. A. naturally leads to the M. A., and the B. Sc. to the D. Sc. or M. Sc. But the Senate thought otherwise, and for sometime at least Bachelors of Science must make up their mind to be M. A.'s, till Mr. Croft gives them opportunities for appearing at a higher examination in science, just as B. L.'s are now allowed to compete for the D. L.

DEAN STANLEY was possessed of vast wealth. His will was sworn under ninety thousand pounds. Upon which the *Indo-European Correspondence* remarks:—"The earthly possessions of Dr. Danell, the lamented Catholic Bishop of Southwark, were sworn to as under a nominal value. This is as it ought to be: the one belongs to a Church that sends her treasures to heaven through the hands of the poor, as St. Laurence said,—the other being of the earth, earthly, leaves them here." This is



unjust, Dean Stanley was known to be a friend of the poor, and his charity was also great. Why is he to blame if Providence placed him in possession of wealth untold?

#### THE Indian Churchman says :—

The writer of a letter in a recent number of *Sunday Mirror* gives it out as a well known fact that "the Brahmos consider the New Dispensation as the sole guide of salvation in the present age." We did not know it. To us it seems a distinctly new departure. It is true this is not an *ex-cathedra* utterance; but should it be seriously maintained, it will give the death-blow to the New Dispensation. Men are very tolerant of all beliefs, so long as they do not put any obligation upon themselves; but a claim of this sort involves a struggle for life or death. It is the claim which the Church of Christ makes in this as in every other age; and to maintain it, even she has had to strain every nerve in putting forth afresh to every generation the proof, external and internal, of her truth and office. When the same claim is made by a society whose evidences only exist in the imaginations of its handful of adherents, whose doctrines are for ever shifting, and its external proofs nil, the absurdity must soon become apparent.

When will people cease to foretell the death of our church? Prophecies on this head have been made times without number, and results have invariably brought shame and ignominy upon those that have made them. If an institution be divine, what a shame to judge of what God has done! The best principle to follow, we think, would be to let it alone.

"I DREAD the arrival of an American ship," said John Williams, the martyr missionary of the Pacific Islands; "for though she may have more missionaries in her cabin, she brings in her hold the death water of damnation." Quite as emphatic was the testimony of the late Archdeacon of Bombay, who after thirteen years' experience, said at a public meeting in London: "For one really converted Christian as the fruit of missionary labors, the drinking practices of the English made one thousand drunkards! If the English were driven out of India to-morrow, the chief track of their having been there would be the number of drunkards left behind." To this may be added the testimony of a worker among the Indians. A certain chief was importuned to permit a missionary to come and dwell among his people. "What you preach? Preach Christ?" "Yes." "Don't want Christ! No Christ!" The gentleman persevered. At length the chief got warm, and towering to his full height, with volcanic fire in his eyes, broke out: "Once we were powerful; we were a great nation; our young men were many; our lodges were full of children; our enemies feared us; but Christ came and brought the fire-water! Now we are very poor; we are weak; nobody fears us; our lodges are empty; our hunting grounds are deserted;

our council fires are gone out; we don't want Christ! Go!"

We do not profess to be adepts in astrology; but if the practical application of it be such as we have experienced of late in Calcutta, we should have no hesitation in voting it a nuisance. Twice recently we were interrupted by an up-countryman, asking in broken English if we thought to have our fortune told, and we understand the mania has spread all over the town. People would relish nothing better than a flattering forecast of their desires, and so they allow themselves to be imposed upon in a right earnest style. Fortune-telling has evidently become a trade; only we are not sure whether it can be carried on under the cognisance of the Police. There are some who get their horoscopes regularly cast by astrologers, and we believe the practice falls in with the custom of the country. We may have no objection to that. But even in reference to this we beg to ask if a healthier curiosity might not be indulged in by those who seem to be educated enough to appreciate the positive benefits of civilization. The curiosity to know the future may be pardonable if indulged in once; but, when carried too far, it becomes vicious and positively mischievous. It weakens the intellect and adds imbecility to a character already undermined by superstition.

THE Salvation Army is one of the most striking phenomena of Christian civilization of the day. The work it has done is wonderful. Its object is to convert Heathen England, and this it proposes to carry out by actually invading the most degraded and filthy quarters of London and other cities. It publishes a journal, called the *War Cry*, whose circulation is 100,000 every week. Its organisation is thus described by the *Churchman* :—

Every convert was to be a soldier, and rapidly become an officer. The whole body was to march to music and singing with bands and colors. Titles, phraseology, advertisements, all of a startling description, were to be freely used. Any possible means that could draw a crowd was legitimate. Having got the crowd together, the addresses were to be short, numerous, varied, and interspersed with hymns and prayers, except when some speaker of exceptional oratorical powers could hold the ear of the crowd for longer time.

The army marched to the lowest and worst quarters of a town, and penetrated the narrowest and most filthy lanes. If the people would not come to listen, the Army stood at the windows, and shouted in tones of thunder to those inside. If the Police would not let them stand still, they marched up and down, singing and preaching as they went. If the people hooted and stoned them, they knelt down in the street and prayed for them.

The commanding officer had full authority over the corps to direct all proceedings, and military obedience was recognised. He judged who was to speak, and when, and for how long. If he took his corps into a theatre or a tent, or any building or room, stalwart "salvation" privates were told off to stand at the door and preserve order; and if any drunken fellow or young swell, who came in "for a lark," thought he could amuse himself by

interrupting the proceedings, he soon found his mistake. At a sign from the commanding officer the doorkeepers, probably converted barges or railway porters or navvies—seized the offending individual, and with good humour but unhesitating vigor turned him on his neck and crop.

From what we have said, as well as from its name, it will have been already gathered that the Salvation Army is organised on an autocratic plan. It was not so from the first, at least not to the present extent. That is, it began on the usual Protestant plan of governing by committees, electing officers, &c., in fact on a democratic basis. But the General, finding by experience how destructive of discipline this was, changed the whole thing, and put it on a completely despotic footing, keeping the reins of government in his own hands, appointing officers himself, and managing all its affairs with the assistance of his staff.

The commanding officer of every station is required to send a weekly report of his operations to the General. In the *War Cry*, their weekly half-penny newspaper, one page of six columns is occupied with their reports. In the number lying before us, some sixty or seventy of these reports are given, in language and style to which the movement has given birth. Everything is startling and sensational, condensed like telegrams, and egotistic; terms military and religious slang and Scripture, are mixed together in a way which strikes the ear of a Churchman as profane.

#### ORTHODOXY.

We all know what orthodoxy means and what heterodoxy means. But it is difficult to determine by consensus of opinion the true standard of orthodoxy. What is orthodoxy in the opinion of one may be pronounced heterodox by another. According to our own judgment our faith is full and perfect, but others are ever carping at our 'little faith' and 'heretical opinions.' Even the best Christian is deficient in orthodoxy, if judged by the sect to which he does not belong. The *Christian Herald* cannot deny this. His own people will no doubt say that his ideas of Christ and Christianity are of the most perfect type, but the Catholic Church of Rome will not give him credit for orthodox faith. Nay even the Established Church will look upon him as one outside the pale of the Primitive Church, in other words as a 'Dissenter' or dissident. In such circumstances it is idle to appeal to scripture, or saint, or synod. They may all form an objective and imagined standard of orthodoxy. But the subjective and actually accepted standard varies nevertheless, and causes differences and sects. Our contemporary's remark that "the followers of every religion believe that they are led by the spirit of God" applies to Christians as well as Theists. The most horrible opinions and deeds in Christendom have sought sanction in orthodoxy, and the most unchristian and anti-christian Christians all appeal to scripture and the Church for justification. Mr. Hastie's orthodoxy is not Mr. Macdonald's orthodoxy. Nor is Father O'Neill's Church Dr. Thoburn's Church. If orthodoxy means, as it etymologically does, right or sound opinion, it is impossible to form a universal code of appeal to deter-



mine finally the standard of right opinion. In this matter the Christian's logical position does not differ from the Theist's. The highest appeal must always be to God Himself in the inmost tribunal. It is He who interprets scriptures and saints. He enlightens us through them. They do not, they cannot enlighten us. Can dead letter give life? Can mute books speak? The light which makes us comprehend scripture is the light that comes from within, not *ab extra*; it is the light which the Spirit sheds over dead letter and breathes into it life-giving power. Orthodoxy, like charity, rejects nothing, denies nothing. It accepts *all* truth, and the *whole* Church. The orthodox must believe in the *entire* creed from beginning to end, the *entire* scripture, the *entire* apostolical succession, the *entire* code of Church Government and discipline, and the *entire* body of saints, fathers, martyrs, bishops who are under God the light of the world. Orthodoxy cannot reject a tittle, cannot deny a single essential article of faith. He who takes that only which suits him is not orthodox. He who cuts and mutilates and accepts only pleasant fragments of truth and life is a heterodox man. The grandest conception of orthodoxy is that which includes in its sweeping grasp all scriptures, all dispensations, and the whole line of prophets and saints, which embraces instinct, conscience, reason, intuition and faith in the individual and the wisdom of ages as treasured in scripture and church. We wish we could all boast of such catholic orthodoxy, true as truth and comprehensive as humanity.

#### THEISM IN ENGLAND.

THE August number of the *Theistic Review* and *Interpreter* contains an article on "The Alleged Decline of Theism in England." The writer points out that at the present moment there are seven Theistic churches in England, and gives out the names of their seven ministers. The conclusion drawn from the fact is that Theism is gaining ground, and not declining, as is alleged in some quarters. That this is so, that all the speculations of the day are tending to Theism, does not admit of a moment's doubt. The only point to be settled is, why then this persistent charge brought against the Theistic movement of the day? We believe one reason why Theism has not obtained general recognition in England, is that it has not yet been duly organised. There are seven churches, it is true; but they have no mode of procedure common to all, and most probably they do not recognise each other. While Christianity puts forth its efforts in numberless manners and directions, the Theistic movement in

England has no proselytising mission. Its literature is confined to what is delivered from the pulpit. It has no definite, well-organised, central society, no missionary agency and no large funds to support a comprehensive scale of operations. It is only during the last decade, as pointed out by the writer, that is, since the visit of our minister, that Theistic churches have sprung up; but even with so many places of worship, there is not such an organisation as the Brahmo Somaj of India to be met with anywhere in England. One result of this is seen in the fact that there is no co-operation, no unity, no common basis of work among the leaders of Theistic thought. Each of the seven ministers alluded to, it is just probable, works quite in spite of others. Hitherto there was some bond of agreement in the sympathy manifested by many of them with the work of the Brahmo Somaj of India. Leading Theists were in the habit of corresponding with Brahmos, and this led to the formation of an intimacy among themselves. Unfortunately, of late this correspondence has to some extent ceased, and there is now greater discord and disharmony in the Theistic world than ever. This is to be very much regretted. We quite believe in individual conversions to Theistic faith. But where there is no broad basis of sympathy, no mutual co-operation, no organization wide enough to embrace all God-fearing persons, the general spread of Theism is not to be hoped for. We know what an advantage the Brahmo Somaj has conferred on the cause of Theism generally. That educated India accepts its faith, when disentangled from the fetters of superstition, is due to the fact of a compact brotherhood existing here. Then, again, there is another benefit to be derived from the presence of an organised body like that of ours. Some of the well-known thinkers of Europe hold that if Christianity with its supernaturalism ceases to be the religion of the people, the only step to be taken next is towards scepticism or materialism. We do not believe that such an opinion would have been held, had Theism existed as a church in Europe. For in India, it is well known, men falling down from the heights of the established faith, find an intervening level which they recognise as the Brahmo Somaj; and it is there that they stop when their inevitable career was towards Nihilism in religion. It is in the Brahmo Somaj that they find that rest and consolation of which they had been deprived while nominally clinging to the faith of their ancestors. If this body had not existed, no doubt their course would have been deplorable. It is evident, therefore, that if our fellow-Theists in Europe are fervent believers in God, if they

believe in the ultimate triumph of their religion, if they recognise conversion as a duty, they should no longer quarrel among themselves, no longer remain detached from each other, but unite and make common cause against a foe that is making dreadful havoc among men of all countries. The foe we allude to is unbelief. It is against this that our most zealous attacks should be directed. For let it be understood that religion itself, mistaken or superstitious though it be, is not so much the enemy of true religion as unbelief or the absence of religion. Theism, when it is destructive, rejoices in the humiliation or degradation of other religions; but when it is constructive, it welcomes them and embraces all that is good and noble therein.

#### THE TEMPERANCE QUESTION IN BENGAL.

MR. O'DONNELL, whatever his political opinions may be, is a sincere well-wisher of India. We know it requires sufficient boldness to say even this. But nothing is to be obtained by deference to political antipathies when India gains nothing by it. We may explain this by the fact that when Mr. O'Donnell rose to make his remarks on the Budget speech delivered by the Marquis of Hartington in the House of Commons on the 22nd August, he was at the moment the only member present except the Speaker! Of course other members came subsequently in, but the position occupied by the hon. member for Dunbar was by no means an unequival one, and it proved his extreme unpopularity in the House. We say we regret this very much, and we regret it for the sake of our country for which Mr. O'Donnell has always a few sympathetic words to utter. On the occasion under notice he brought forward a number of subjects distinctly bearing upon the well-being and prosperity of India. Among other things he discussed the present excise policy of the Government of Bengal, and he did it with a thoroughness and courage which we heartily admire. He said:—

The hon. member for the City of London read an extract from a letter received, as he knew, from some of the most influential, moderate, and intelligent representatives of Native opinion, referring to the profound uneasiness with which all Indians who loved their race and country regarded the efforts made by the Government of India to introduce drinking habits among the people. Even boys at school were put in the way of consuming drink supplied by the agency of the Government! Sometime ago, he asked the Secretary of State for India whether instructions had been given by the Government of Bengal to the sub-divisional officers throughout the country to promote the consumption of intoxicating drinks for revenue purposes, and the noble Marquis replied that he was aware of no such instructions. He had more than once expressed his regret at the way in which the officials left the noble Lord in ignorance or gave him answers which were nothing less than misstatements. On no point had the noble Marquis been more shamefully misled than



with regard to the instructions he had referred to. He found that for the year 1879-80, very clear and distinct instructions had been given as to the duty of the district officers to promote the spread of the outcall system for revenue purposes, and the report of the Excise Department for that year showed an increase of 1,000 dramshops throughout Bengal. In fact, the Lieutenant-Governor and the district officers throughout Bengal were exercising a fostering care in the establishment of dramshops in the centre of population. The *Pioneer*, the most influential of the central organs of Indian opinion, said that the Excise revenue of the Central Provinces also showed a considerable buoyancy, for in 1880 and 1881 it had reached the respectable figure of over 18 lacs—an increase of more than 12 per cent. as compared with the preceding year, the chief increase being in the excise of spirits. That was effected chiefly by substituting outcall for central distilleries. The *Pioneer* quoted the reports of Deputy Commissioners, all of whom, whether they approved or condemned the new system, testified to the increase of the evil. One Deputy Commissioner said that the result had been, as was anticipated, a handsome increase in drunkenness and crime, indebtedness and poverty. Perhaps this resort to the spread of drinking-shops was induced by administrators of unusual foresight to meet the apprehended diminution of the opium revenue, so that the Indian administrator would not find it necessary any longer to rest upon the drug-saddened Chinaman, but might safely rely upon the Native Indian drug at home. An important Native paper asked, was it not a ridiculous spectacle which the Christian presented in India, having a copy of the Bible in one hand and a bottle of rum in the other.

Lord Hartington's answer to the above was not clear. His Lordship had evidently no information to guide him, and we do not wonder that he was unable to offer a satisfactory reply to the questions put by Mr. O'Donnell. The Secretary of State remarked:—"I am sorry I was not informed that that subject (the increase of drinking) would be brought before the House to-night. I have not before me the report which would contain information which would enable me to enter fully into that subject, and I do not recollect what has been the change in regard to licences. \* \* \* In the absence of the report I do not think the House will expect me to go more fully into the question, but I can assure the House that I believe the object of the Indian Government has been simply—not to increase drinking, far from it,—but to prevent the illicit distillation which prevails, and to introduce a system of legal licensed drinking, instead of unlicensed drinking." Well, the assurance conveyed in the above passage is enough. We want only to know that the Government of India does not wish to increase drinking—"far from it"—and the problem becomes an easy one. We have to ascertain whether the Bengal Government has not violated the clear pledges given to the country by Sir George Campbell and Lord Northbrook. Our opinion is that in increasing the number of drink shops throughout the country, the Bengal authorities have shown an utter disregard for the morals of the people, and taken to the exclusive worship of the god Mammon. We hope Mr. O'Donnell's speech in the House of Commons will open the eyes of the India Office to how its most sacred wishes may be thwarted and overlooked in India. Here

is an innovation made in the practice of selling liquors, secretly, deliberately, and with a clear view to gain, and all along the public were under the delightful impression that everything was going right. A Divisional Commissioner has pronounced against the new method, the Press has spoken aloud; but the Government wishes it to be understood that nothing but illicit distillation is aimed against in connection with the working of the innovation. The time has come, we say, when the words uttered by the Press should be taken up and echoed by the community at large. We heard the other day of a movement to close the sale of liquors on Sundays. Our good wishes are with the projectors. But let it be remembered that one good act invokes another, and that the Sunday closing movement should be followed by an extensive combination to check intemperance and obtain from Government a pledge to reverse its present policy.

### THE JAYA DOCTRINE.

(New Dispensation.)

Those who desire to understand how it is that the Father is incarnated and born in the Son will find light enough in the Hindu doctrine of *Jaya*, which we noticed a short time ago. The Sanskrit word *Jaya* means wife, and is derived from *jan*, born,—the person in whom the father is born as the son. The scriptural text in which this idea is clearly set forth is to be found in Manu, and runs thus:—

Patribharyam samprabishya garvo vutveha jayate  
Jayastadshvi Jayatram yadhasyam jayate punah.

The husband entering into the wife becomes an embryo and is born in this world;

The *jaya* is born for this reason that in her man is born again.

This idea of the father being born in the child may be easily elaborated into the popular theory of Christian incarnation with its inseparable appendage, the notion of consubstantiation. The son is not a different being altogether, not a mere creation of the father's will; but is the very substance of the father, nay the father himself born again. The son may be a different person, but he is identical with the father in substance. He is the father begotten again. The Son of God is the Heavenly Father born on earth. He is the Father manifest in the Son, the Father dwelling in the Son. Hence it is that the Son is able to say, "I and my Father are one." Hence the truth of the proposition, he who hath seen the Son hath seen the Father. Hence too the popular idea which recogniseth the Father-God and also the Son-God, which maketh Divinity common to both the Father and the Son. If every son is only a second birth of the father, the Son of God is pre-eminently the Father's divine nature reproduced in humanity. His power and wisdom, His love, purity and joy born on earth in human form, clothed in human flesh, and shaped in God's image. Behold the Father born in the Son!

### Brahmo Somaj.

The Sining Missionary left Calcutta for Darjiling on Tuesday last. Our accomplished friend has been suffering from indifferent health for some

time. We fervently hope the change will do him good.

The well-known writer, who calls himself Chiranjib Sarma, has after finishing the epic of the New Dispensation, just written a drama on the same subject. We have reasons to believe the piece will be represented on the stage.

A MOST pleasant evening was spent on Monday last at the Pathuralaghata Rajbati. Our Singing Apostles sang a few choice hymns to the accompaniment of the *mandira* and the *ektara*. The reception accorded to him and his friends was most cordial and generous, and the compliments paid sincere and appreciative, and bespoke the magnanimity of the princely hosts.—*New Dispensation*.

This August number of the *Theistic Review and Interpreter* is just out. The articles are four in number, and are on the following subjects:—The Attitude of the Brahmo Somaj; the Alleged Decline of Theism in England; the Place of Christ in the New Dispensation; Oriental Education. The first article which lately appeared in a pamphlet form, we have noticed already. The second article is referred to elsewhere.

We have received the "Yearly Theistic Record," published on the occasion of the first Anniversary of the Dacca Branch of the Brahmo Somaj of India. We may safely advise every one of our Brahmo readers to get hold of a copy of this interesting book, and read it carefully from beginning to end. The articles contributed are all of them vigorously written, and there is evidence of faith in every page of it. The present number contains a statement written by Miss Collet in reply to a letter written by a well-known Dacca Brahmo. We may notice it in a future issue.

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed. S. M.]

#### A VOICE FROM MADRAS.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—I request that you will be pleased to publish in your paper the following statement of the present condition of the Southern India Brahmo Somaj. I would not have ventured to write this, had not the discourteous letter of the Executive Committee of the Southern India Brahmo Somaj to Babu Amrita Lal Bose, been published in the papers a few days ago. I simply wish your readers to understand that that letter had not the sanction of the general body of members, and that the so-called sympathies of the Southern India Brahmo Somaj expressed therein towards the Sadharan Somaj are only a farce, and that I could count on my fingers' ends good many Brahmos, most of them of long standing, fully accepting the doctrines of the Brahmo Somaj of India.

When Babu Protap Chunder Mozumdar was here, he was requested to make arrangements for sending to Madras a resident missionary. Immediately after his departure, Babu Sivansath Shastri visited Madras. His stay here, though fruitful to a certain measure, was unfortunately the cause of the difference of opinion between his new converts and the old members. The old members, who form the majority of the general body, say that the Somaj here should stand neutral, without being affiliated to any of the Somajes in Calcutta, and that the pulpit should be thrown open to all Brahmo missionaries. One of the managing members of the Somaj, being also an agent of the Sadharan Somaj, was secretly getting the covenant of that Somaj signed by some, not all, of the members. These people framed some rules, and without obtaining the sanction of the general body of members, here and in the Mofussil, convened a meeting in hot haste, and passed the rules without any formal notice whatever, which is opposed to all practice. Well, a swallow cannot make a summer. Their Executive Committee, being composed mostly of their own members, who are quite new to the Somaj and its principles, could not but help liking the Sadharan Somaj. They convened a general meeting, and asked if they would like to have Babu Sivansath Shastri coming down here alone or Babu Amrita Lal Bose with his family. It was



purely a personal and monetary question, and, of course, the majority wished to have Babu Sivanth Shastri, his prolonged stay here having made some impression upon the public mind. They wrote to the Brahmo Somaj of India, declining the services of Babu Amrita Lal Bose with thanks, but this was sent when it was too late. Babu Amrita Lal Bose came here, and when he was informed of all these circumstances, he said—"Let not my maintenance concern you, for that belongs to God. I come here to do His work, and I will do it." In the meantime the Committee, without obtaining the sanction of the general body of the members, had the kindness to send a letter to the following effect:—

"(1.) That the Somaj was not prepared to meet his expenses for any length of time more than a fortnight, and (2.) that the sympathy of the Southern India Brahmo Somaj was with the Sadharan Brahmo Somaj."

Here none of the statements is true, because the Babu and his family are maintained by a few members of the very same Somaj, and that the sympathy of the Somaj is not with the Sadharan Somaj. The following protest plainly shows the feelings of the members:—

"To the Secretary, Southern India Brahmo Somaj. Sir,—We the undersigned members of the Southern India Brahmo Somaj request that you will be pleased to convene a meeting within a week after the receipt of this letter to consider the following subjects:—

"1. That the Southern India Brahmo Somaj do stand neutral to all the Brahmo Somajes in existence, and that its pulpit should be thrown open to all Brahmo missionaries.

"2. That a letter be addressed to Babu Amrita Lal Bose expressing our regret that he should have been refused admission into the pulpit for delivering sermons and religious discourses.

"We subscribe, Sir, yours faithfully,  
STRENIYASUL NAIDU, (one of the two Trustees) and 17 others.

Most of these members are connected with the Somaj for the last fifteen years. So, Mr. Editor, the letter that was sent to Babu Amrita Lal Bose by the Executive Committee proceeded more from party spirit than anything else. This reminds me of the well-known story of the three tailors of Tooley Street petitioning Parliament as "we, inhabitants of England, &c."

To show the height of party spirit, I just give an example. The Secretary in his report of the Somaj, sent to Babu Protap Chunder Mookerjee, previous to Babu Sivanth Shastri's coming here, stated that "in April 1864, the Venerable Babu Keshub Chunder Sen paid a visit to Madras, and delivered a spirit-stirring address at the Patshopah's Hall to a large assembly. His lecture aroused the audience from their spiritual slumber, and set them to work in right earnest" (*vide Sunday Mirror*, dated 6th February 1881). In the report published after the advent of Babu Sivanth, this important para. was suppressed and a passing allusion made of his advent in a very questionable way, namely, that he had visited Madras and "helped" the members "towards the diffusion of Brahmoism here!" How grateful we are to him who has brought the Somaj into existence!

Yours, &c.,

TRUTH.

Madras, the 8th September 1881.

### Literary, Scientific, &c.

DR. TAYLOR is not dead after all, so say the American journals. He has not even been away from the United States, and is preparing for a ninety days' fast.

THE Great Duke of Wellington and Lord Winchester fought a duel in Battersea Park over fifty years ago, and a stone and inscriptions are to be erected on the identical spot in commemoration of the encounter.

CARRIER PIGEONS will probably prove of considerable use to the Indian army in the future. The military authorities propose to train pigeons in all large British cantonments, so that the birds may be available as messengers in cases of emergency, where the telegraph has been destroyed.

A COFFEE contest is one of the amusements of the Brussels Kermesse, amongst other curious and rough specimens of Flemish rejoicing in the older quarters of the town. The lucky woman who can drink the largest number of

cups of coffee, and can swallow the beverage hottest, will be awarded a new dress.

Two interesting collections of letters are now carefully stowed away in the Paris National Library—not to see the light for years to come. One is the secret correspondence of Napoleon III. and Madame Carnot, which is to be published under the direction of M. Rouan in 1885, the other that of Alfred de Musset and George Sand, sealed up in an iron casket until 1910 A.D.

AN English paper says that Professor F. W. Newman has just been elected "Anziano Accademico" of the Royal Imperial and National Academy, known as "La Scuola Italiana," or Pythagorean Academy. We are informed that the Rev. Charles Voysey, B.A., has lately received the same honor, and that the only other Englishman, thus elected by the Academy at Rome, are Mr. Gladstone and Prince Leopold, Baron Professor Mingoli, the Founder of the Academy, is also Founder of the Theistic Church in Rome.

A VERITABLE goose with the golden eggs lately passed through the German Post Office. The bird was a stuffed one, and not being claimed was put up for sale. As the official conducting the sale held up the goose for inspection, and, in order to show it to more advantage, unfixed its wings, he was surprised to find concealed behind the left wing a small package, containing £175 in bills of 500 and 100 marks. Oddly enough, neither the sender nor the consignee of the bird can be found.

M. GAMBETTA'S CASE with which the enraged orator endeavored to enforce silence upon his turbulent Belleville hearers has been bought as a precious relic by an Englishman, so the Paris *Figaro* tells us. But the delighted purchaser has been sadly deceived in his treasure. The cans was not M. Gambetta's after all, but was merely borrowed from a neighbor when the noise became overpowering, and was so utilized for such force as to be repaired. The stick was past mending, however, and the shopkeeper offered to keep it and sell it to the first Englishman he met. And so he did next morning for a heavy consideration.

PRINTERS have lost a warm friend in the late Dean of Westminster. Not only did his voluminous writings and sermons find much employment for the press, but Dr. Stauley always took a special interest in printers and their art. He presided at the preliminary meeting of the promoters of the Caxton Celebration, and was one of the first to join the committee of the Caxton Memorial Fund. He encouraged parties of compositors to make visits to Westminster Abbey, often acting as a cicerone himself, and generally inviting them to tea in the Jerusalem Chamber afterwards. One grievance, indeed, the printers had against him: he wrote a most illegible hand; and he himself was the first to acknowledge his indebtedness to the compositors who so patiently deciphered his manuscript.

LION-HUNTING under very easy circumstances was recently described by a contemporary, and now M. Bombonnel, the originator of the project, has sent over an attractive prospectus of his intended wild beast preserve in Algeria. Sport of the most exciting character, as this ingenious Gaul proposes it, is to be combined with the comfort of a luxurious European resort. A tract of picturesque country conveniently situated near a railway is to be converted into an enclosure abounding with lions and panthers, which will be attracted by the bait of broken down old goats, horses, mules, &c. Round the enclosure will be constructed snug hiding places for the benefit of ladies anxious to see the hunt, and yet to be protected from cold and danger, while hardy sportsmen willing to brave night air and wild beast's claws will be accommodated with open ambulances. Quantities of smaller game, from wild boars and byenias to quails and partridges, will also be available, good dogs being kept as well as practised native hunters, and all being under the personal direction of the projector himself. As to creature comforts there will be a splendid pavilion, with sleeping, sitting, and a billiard-rooms, and the best of cooking and wine, while for all these attractions only £20 is to be charged for a stay of two months. This subscription is available for five years, the hunting season lasting from November to April.

Calcutta.

### A LECTURE AT THE ALBERT HALL.

[FROM A CORRESPONDENT.]

AT a meeting of about 200 persons, mostly young men, held in the Albert Hall, at 5 1/2 p.m., on the 9th September, 1881, the Rev. Mr. Macdonald in the chair, Babu Kam Chunder Bose, M.A., delivered, in his usual lucid and methodical manner, a lecture on the "Doctrine of Human Depravity." His views were so liberal and so different from what we heard from others on previous occasions that we were agreeably surprised. There were, we dare say, very few who did not hear him with profit.

After quoting several passages from the Bible, the lecturer said that the Scripture portrait of the natural man is, indeed, very dark; he is described in the Bible as "desperately wicked," and is at enmity with God. But what does this gloominess of the picture show? It clearly proves that the picture was never drawn by man himself for his edification, he would not certainly have made himself so ugly—he would have shown himself better than what he really is. However dark the picture drawn in the Bible, it never, the lecturer distinctly said, tells us that there is nothing good left in man. As long as there is self-sacrificing paternal love or filial affection in this world, so long as there is no right for man to stand up and say that there is nothing good left in him. The charge of godlessness has, however, been distinctly laid at the doors of every man, and this sin is the source of all other sins, and, therefore, the blackest of all the sins that have ever vitiated mankind. The existence of sin in this world could be proved, the lecturer said, by its universality, its early manifestations and its controlling power. Wherever we go and whatever human institutions we examine, we find sin and corruption more or less in some shape or other. Children, who have been described as poetry in life, show manifestations of almost all the sins, such as anger, selfishness, godlessness, &c., as soon as they come to consciousness. If there are poetry sometimes, they are also very bad poets. The controlling power of sin is well known by those who have experiences in these matters. However earnestly you may wish, and however hard your struggles may be, you cannot get rid of sin, its hold you cannot remove. Look at the hermit who flies to the wilderness to escape the influence of sin; alas! even there he is not safe. The lecturer dwelt at some length on the nature of sin which involves a foul ingratitude to God; it makes man return evil for infinite good. It also involves a spirit of rebellion against the Most High. "My will" and not "Thy will" is done, is the motto of a sinner. Men are, the lecturer said, actually in open warfare with God; they try to overturn the principles of Divine administration and wish to annihilate God, if that were possible. If God were to appear in a destructible form, they would not hesitate to murder Him. They crucified Him when He came in human form in Christ.

The issues of this conflict, the lecturer pointed out, are very serious; they end with our own destruction. God is no God if He allows this state of things to continue for ever. If a ruffian were to enter your house and destroy your garden, your furniture, your pictures, your valuables, and then drawing out a dagger, plunge it into the hearts of your children, can you stand and see the scene of destruction as an unconcerned spectator? No, you cannot. You will stop the work of destruction with all the energy you possess. So God will never suffer His creation to be destroyed, and allow the destroyer escape unpunished. The lecturer then resumed his seat amidst cheers, and an exhortation to his audience, and with a promise of a lecture on "The Means of Escape from Sin" to be delivered next Friday. [We regret the Lecturer was prevented by illness from redeeming his promise on Friday last.—Ed. S. M.]

The President then rose amidst cheers, and spoke of the doctrine of sin from the Aryan point of view as inculcated in the Rig Veda, which, he said, makes frequent reference to sins, and contains prayers to God for getting rid of them. The sins frequently mentioned in the Rig Veda, are selfishness, illiberality, worldliness, sins against chastity, and godlessness.



## Selections.

### HOW TO PROSELYTIZE.

#### New Dispensation.

It is neither piety nor civility to be always parading before your neighbour's nose your proselytizing mission, and pestering everybody you come across with importunate requests that he should adopt your Brahmoism, or Christianity, or Mahomedanism or Buddhism or whatever other *ism* it might be. Preaching has its time and place. Try to win souls more by indirect personal influence, and seasonable arguments and persuasion, than by outtrusive overtures, overbearing onslaughts, or pestering importunities before unwilling victims. Let your life say, and not your lips, "I come to my faith." Better that your character should win, than that your words should force people into your faith.

### THE MARRIAGE PARABLE.

#### (New Dispensation.)

WHEN the venerable sage, Veda, came down from the Himalaya to marry the beautiful Purna in Brindaban, there was a warm controversy among the guests, as to whom, in all Hindu marriages. The learned Pandits on both sides took up the vexed question whether Jesus was entitled to a place of honor among the distinguished guests. Some were for giving him the highest place in the assembly, and recognising him as the most genuine *kulin* among Yogi Brahmins, while others, forming by far the most overwhelming majority, held that Jesus being a *Yao* and a member of the "unclean" race, should not be allowed to defile the sacred assembly by his presence. The problem seemed difficult, and there was an abundance of quotations from scripture and tradition and also references to genealogy and chronology and ethnology, and there was no end of wranglings and quibblings. Certain important arguments were adduced in the course of the debate, which at last served to bring it to a close. These were the venerable Rishi-like appearance of Jesus, his serene temper, his exalted *advaita yoga*, his "going to the mountains to pray," his life in the desert; these were said to prove conclusively that Christ was a Deshwarshi and a *Yavana*. "Sadhoo, Sadhu!" shouted the whole assembly, and all parties by unanimous consent voted Jesus to the highest seat among the *Dehajas*, and thus a great and disputed question was finally and authoritatively settled, and all Hindustan bowed before Rishi Khrista, the Brahmaputra, or Son of God.

### BACON AND SHAKESPEARE ON VIVISECTION.

[TO THE EDITOR OF THE "SPECTATOR."]

SIR,—I do not remember to have seen any reference to either of the above writers in the course of the vivisection controversy. If, as a matter of fact, what they have said on the matter is not generally known, it will, perhaps, not be without interest to your readers, if I draw their attention to the passages in which each of the two great "masters of those who know" uttered his thoughts on what was then beginning to be a question of the day. That both were contemporaries with Harvey, whose praises have been lately sung by Professor Owen, as the great "father of Vivisection," and in whose footsteps the studious youth of England are exhorted earnestly to tread, and that they may probably, therefore, have known something of his methods of study, gives, if I mistake not, a special significance to their utterances. It will be seen that, in citing them, I supply each side in the controversy with the authority of a great name. I leave it to others to estimate the relative value of that authority.

My first quotation is from the "Advancement of Learning" (ll. 11.). Bacon speaks almost as the forerunner of Huxley, on the advantages of the methods of observation and experiment over mere book-knowledge:—"Certain it is, that unto the deep, fruitful, and operative study of many sciences, especially Natural Philosophy and Physic, books be not the only instrumentals. . . . We see, likewise, that some places instituted for physic have annexed the commodity of gardens for staples of all sorts, and do likewise command the use of dead bodies for anatomies." So far, of course, he probably speaks only of the recognised practice

of the College of Physicians and the Barber Chirurgeons' Hall, as they were under James I., certainly of what was done in universities like those of Padua and Bologna. There were, however, cravings in Bacon's mind for something more. He noted, after his fashion, the many "deficiencies" of Medicine as a science, and here was one of them. And so, further on in the "Advancement" (ll. x. 4), we meet with a singularly suggested passage:—

"As for the passages and pores, it is true which was anciently noted, that the more subtle of them appear not in anatomies, because they are shut and latent in dead bodies, though they be open and manifest in life; which being supposed, though the inhumanity of *anatomia vivorum* was by Celsus justly reproved" [human vivisection, then, had been practised in the Augustan age], "yet in regard of the great use of this observation, the inquiry needed not by him so slightly to have been relinquished altogether, or referred to the casual practices of surgery, but *would have been well directed upon the dissection of beasts alive*, which, notwithstanding the dissimilitude of their parts, may sufficiently satisfy this inquiry."

Dates are not without their interest here. The "Advancement of Learning" was published in A.D. 1605. Two years before that date Harvey, who had studied and graduated at Padua, had settled in London, and was entered as a candidate at the College of Physicians. I have no access, as I write, to Spedding's "Life of Bacon," and do not know whether there is any actual evidence of intercourse between the two men, but it lies in the nature of things that a man in Bacon's position, and with his inquisitive turn of mind, would be likely to hear of Harvey's arrival, and to seek him out, and learn from him what were the foreign methods of scientific study. Internal evidence points to the inference that he had made Harvey's acquaintance between the dates of the two passages I have quoted.

But there was another mind working, and with very different feelings, the introduction of the new method. Shakespeare may have read the "Advancement," or have heard, in his visits to London, or when, in 1603, he was at the Earl of Pembroke's seat near Salisbury, and performed before James I., of the new practices which were beginning to gain ground among men of science about the Court. And he was not long before he let men know what he thought of them. A scene is introduced in *Cymbeline* (placed by Shakespearean experts at various dates between A.D. 1605 and 1610) which cannot have had any other purpose. It comes as Act I., scene 6. The Queen has told her Doctor, Cornelius, to prepare certain poisons, and these he brings. But he says, as he gives them,—

"My conscience bids me ask wherefore you have Commanded me these most poisonous compounds,

Which are the movers of a languishing end, And though slow, deadly."

The Queen answers in a tone of injured innocence, and describes her love of experimental philosophy almost in the very words of Bacon. She has gone so far, may I not say, how far it would have had any other purpose. It comes as Act I., scene 6. The Queen has told her Doctor, Cornelius, to prepare certain poisons, and these he brings. But he says, as he gives them,—

"I wonder, Doctor, Thou ask'st me such a question. Have I not been Thy pupil long? Hast thou not learn'd me how To make perfumes? dost thou preserve? yea, so, That our great king himself doth woo thee with his courtship? Having thus far proceeded (Unless thou think me devilish), is't not meet That I did amplify my judgment in Other conclusions? I will try the forces Of these thy compounds on such creatures as We count not worth the hanging (but none human),

To try the vigour of them, and apply Allayments to their act: and by them gather Their several virtues and effects."

The plea seemed plausible enough. We have often heard its echoes. But Cornelius, as we are led to think, the poet-prophet of humanity, speaking through Cornelius—is not satisfied with this. He dare not utter all his thoughts, but one word of warning he is compelled to speak,—

"Your Highness

Shall from this practice but make hard your heart."

Later on, however, when he is alone, he speaks what he really thinks,—

"I do know her spirit, And will not trust one of her malice with A drug of such damned nature. Those she has Will stupidity and dull the sense awhile:

Which first, perchance, she'll prove on cats and dogs,

And will not trust one of her malice with A drug of such damned nature. Those she has Will stupidity and dull the sense awhile:

Which first, perchance, she'll prove on cats and dogs,

And will not trust one of her malice with A drug of such damned nature. Those she has Will stupidity and dull the sense awhile:

Which first, perchance, she'll prove on cats and dogs,

Then afterward up higher."

Historically, the death of Sir Thomas Overbury, a few years later (1613), possibly also that of the Prince of Wales (1612), furnished a striking illustration of the justice of this forecast as to the tendency of the practices of which Shakespeare spoke. I am concerned now, however, with the more general truth of the law to which he points, with his profound insight into the working of man's nature as determining their influence on character:—

"Shall from this practice but make hard your heart."

Yes; that was the danger then, and that is the danger now. "These impressions," to express the same law in Butler's language ("Analogy," Part I., ch. 8), "by being repeated grow weaker." The first thrill of horror at the sight of animal suffering is soon conquered, and treated as a mere track of nerve, to which the mere humanitarian may attach importance, but which the scientific explorer soon learns to disregard. If that callousness is balanced by a wide and continuous activity in doing good, by self-denying labors for the relief of human suffering, it may, as Butler points out, exercise no deteriorating influence on the character. But in the absence of that compensating influence—and it will not be denied that the division of labor in modern science tends to place the vivisectionist experimentalist outside it, and to leave him to his own work—the risk becomes a very serious one. The evidence taken before the Commission on Vivisection shows, as you have often pointed out, that even men of high scientific reputation, Majendie, Bernard, and others, have not escaped it. It is wise to follow Professor Owen's counsels, as given in his speech at Leicester, and to invite the young, with unformed characters to enter on this method of investigation as part of their educational discipline not for the purpose of making new discoveries for themselves, but in order to verify by their own observation the discoveries which have been thus made by others?

Then afterward, up higher." Is that, too, a danger, so remote as to be of no account in the question? Such things have been, we know, in the past. The passage in Celsus (*De Re Medica*, l. 5) to which Bacon refers, shows that the *anatomia vivorum* was not uncommon in the early days of the Roman Empire. We have all heard the story of the man of science standing by the bed-side of a proper patient, and saying to his clinical pupil, "*Fiat experimentum in corpore vivo*," and of his being met with the unlooked-for and unwelcome answer from the sufferer, "*Haud tam vile corpus est, pro quo Christus haud designatus est mori*." It is, I suppose, a question how far that answer would have seemed more than one of the *delirantium somnia* to many of the living experimentalists, how far it would have had any power to stay the operator's hands. And we may venture, I think, to ask on what ground, from the stand-point which many of them occupy, it should have stayed his hand. If man be only "the cunningest of Nature's clocks," why should not the wheels and springs of that clock be taken to pieces, and the mechanism of its working be ascertained in the same way as her less cunning workmanship? If the human organism has no other origination and no other future than that of the ape, why should it not be subjected to like processes of inquiry? As yet there are the restraints of law, custom, popular feeling, of influences under which the experimentalists have grown up, and by which their character has been fashioned, even though they may reject and scorn them. But allow for the working of the laws of heredity and development, on which the experimentalists themselves lay so much stress, and three or four generations may alter the condition of things. We have to picture to ourselves a race of men who have inherited the callousness which is now acquired by practice, and who are to be to new degrees of hardness, to whom the restraining influence of Christianity, theism, altruism, the worship of humanity, will be alike among the delusive dreams of the past. Why should the Klein or Schiff of the future see more in a human infant than in a puppy? Why should he be more moved to say, "Oh, my poor baby, the pity of it!" by such an infant's misdeeds, than the scientific vivisectionist is moved now by the wistful, half-human appeal for sympathy which he sees, or might see, in the face of a monkey or a dog? He might, perhaps, find its cries unpleasant and disturbing, but the logical outcome of the principles on which he had been trained, if our Medicine were to be as it is now, would lead him to administer *curari*, and "*con molto amore e pazienza*" to proceed to operate.—I am, Sir, &c.,

E. H. PLUMPER.

Bickley Vicarage, Kent, August 15th.



## DEAN STANLEY'S CATHOLICITY.

BY CANON FARRAR, D. D.

(Concluded from last "Sunday Mirror.")

Then once more his catholicity, his breadth his large-heartedness, in one word his Christianity, manifested in faith and love, made him also a link between those various sects and religious parties which, if left to the vulgar violence of their common partisans, would soon tear each other to pieces, and turn the Church of God into a chaos of jarring antagonisms. In America, in Scotland, in England, Presbyterians, Independents, Baptists, Methodists, Episcopalians, all honored, all loved him, because he regarded it as the best work of his life to find in the great primary truths of Christianity, the remedy for intolerance, and the principles which bind all Christians into one. The Beatitudes, the Sermon on the Mount, the Lord's Prayer, the Apostles' Creed, the Two Great Commandments—these supplied him with the broad basis of charity and union; and he looked with a mixture of dismay and scorn on vermiculate questions of system, and petty exaltations of non-essentials, which do but sever and deprecinate the peace of Christians. Hence in sects, parties, Churches, as in individuals, he looked always for the good and not for the evil. To him error in the intellect was as nothing, compared with rancour in the heart. He understood the word "heresy," in the New Testament sense, in which it means, not divergent opinion, but that party factionism which lies crouched like a wild beast for the opportunity to rend and to attack. His wish was to judge all men and all institutions at their best. In the Greek Church he saw the calm and gravity in the Roman the love of art and the cultivation of saintliness; in the Calvinistic the stern intensity of conviction; in the Lutheran the burning love of truth. His perfect cordiality to Nonconformists arose from no plasticity or indifference, for few men loved more passionately the Established Church, but it arose from his habit of seeing each sect glorified and illumined in the persons of its worthiest children. He saw the Quakers in the light of William Penn and Elizabeth Fry; the Baptist shine in the lives of John Bunyan and Henry Havelock; the Independents in Isaac Watts; the High Churchmen in the virtues of Andrewes and of Kable; the Evangelicals in the philanthropy of Wilberforce and the tender muse of William Cowper. He delighted in that painted window, the gift of an American citizen, where the priestly Herbert and the puritanical Cowper shine side by side. He delighted in the monument which shows the serious and noble faces of Charles and John Wesley. He delighted in the advice of Archbishop Potter, for which John Wesley always blessed God, not to spend strength in combating about the disputable, but in opposing open vice and promoting essential holiness. He delighted in the hymn of Charles Wesley:—

Wear of all this wordy strife,

These notions, forms, and modes, and names,  
To Thee, the Way, the Truth, the Life,  
Whose love my simple heart inflames,  
Divinely taught at last, I fly  
With Thee and Thine to live and die.

That we are not the whole Church but a part of it—that it is our duty to help and supplement, not to slander and supersede each other;—that

the aspects of truth are various, not single;—that God is no respecter of persons, but, in every nation he that feareth God and worketh righteousness is accepted of Him;—these were the convictions on which rested his noble charity. He loved to repeat the answer sent to the Pope by the Eastern Patriarchs in one of their many controversies—"Let us love one another, in order that we may be able with one accord to worship God." Like Archbishop Telford, he left to others to preach up the petty, passing insolent controversies of the time, while he preached up the blessed and certain truths of eternity; nor would he for the sake of winning the paltry victories of to-day, imperil or compromise the eternal interests of to-morrow. He would have said with the old Scotch Methodist, "I have heard whisperings of the still small voice, telling me that the footfalls of faith and their wranglings will ne'er be heard in the Lord's kingdom." Like the grand old Patriarch he left to others the well "Eek" of controversy, and the well "Sitnah" of recrimination, to drink in peace of the well Reboboth—the well of Breadth and Room—"Lord it is done as Thou hast commanded, and yet there is room."

4. Lastly, and in few words, he was not only a link between different classes, and nationalities, and sects, and Churches but also, to a larger extent than men will at once recognise, between the clergy and the best culture of the laity. Multitudes who have but small respect for the clergy in general, yet loved and venerated him—they knew how utterly exempt he was from arrogance or bitterness. They knew how fully he recognised that it is not the clergy, but only the clergy and the laity together, that constitute, or that speak the true voice of the Church. He was a power to draw to Christ even those powerful but wavering intellects who turn with contempt from ignorant assumptions and illiterate anathemas, who are unspeakably repelled by stupid prejudice or professional fanaticism. Such men were half won back to the Church when they saw a man of wide culture and of keen intellect, at the same time a sincere Christian and a faithful Churchman. They looked up to one who did not show them a Church without charity, a Calvary without Redemption, and a Crucifixion without Christ; but who displayed the elementary graces of which others talked, and who had learnt more than most of us do that new commandment uttered not on Sinai, but in Galilee, that eleventh Commandment, not of Moses but of Christ, "Love one another." If ever any impression is to be made on the widening scepticism and agnosticism of the day, it can only be by those who have learned that what God loves is mercy and not sacrifice; that where the Spirit of the Lord is there is liberty; that "truth is always green."

Ah, my brethren, he is gone! It is well for him!

*Holloway's Pills and Ointment.*—Glad Tidings. Some constitutions have a tendency to rheumatism, and are throughout the year borne down by its protracted tortures. Let such sufferers bathe the affected parts with warm brine, and afterwards rub in this soothing Ointment. They will find it the best means of lessening their agony, and of assisting by Holloway's Pills, the surest way of overcoming their disease. More need not be said than to request a few day's trial of this safe and soothing treatment, by which the disease will ultimately be completely swept away. Pains that would make a giant shudder are assuaged without difficulty by Holloway's easy and inexpensive remedies, which comfort by moderating the throbbing vessels and calming the excited nerves.

It is well with him! He might have said, with the spirit of Balder, in the poem—

I am long since weary of your storm  
Of conflict, and find, Hormd, in your life,  
Something too much of war and broils which  
make  
Life one perpetual fight.

It is well for him; but Oh, it is not so well with us! Among all these echoes, so dismal and so dreary, where shall we once more hear a Voice? Among all this noise and narrowness, who shall teach us again that Christianity is as a sea, majestic enough to receive into its capacious bosom "the lakes of far antiquity, and the rushing torrents of impetuous action, and the dissolving foam of ethereal speculation?" Amid all this rancour, and wrangling, and bitterness, and war of the greater and lesser greeds upon the waste of life, who shall show us again, not in idle talk, but in living action, the sweetness of charity, large-heartedness of comprehension? The good and the great are passing away from us. I close these evening services, as I began them, with a funeral sermon. The mountains melt into the distance; the cedars fall; we are being gradually left among the thistles and the molehills. So we are tempted to complain; and perhaps we shall have to sigh often enough—

... Thou should'st be living at this hour!  
England hath need of thee. She is a fen  
Of stagnant waters. Altar, sword, and pen,  
Fire-side, the heroic wealth of hall and bower,  
Have forfeited their ancient English dower  
Of inward happiness. We are selfish men.  
Oh, raise us up; return to us again,  
And give us manners, virtue, freedom, power.

But, even while we thus mourn, a voice seems to come to us, "Do not despair! Soldiers of the good cause—the cause of the future; foes to narrowness and to intolerance; friends of progress, and of humanity, and of hope; ye who believe in the eternal love of God; ye who reverence the infinite sacredness of man; ye who see God's love in the Cross of Christ, and man's sacredness in the Incarnation; ye who hail the divine brotherhood of nations, and the unity of the one flock amid its many folds; ye who know that in catholicity, and comprehensiveness, and charity, and open-mindedness, and the unfeigned love of man for man, lies the sole hope of the Church and of the world—close up your thinned ranks! While, like Havelock, you are ever 'trusting in God and doing your duty,' no great harm can happen to you. If you suffer you suffer in a noble cause; and when the signal comes in turn to you, the high permission which you shall so gladly welcome—then, however poor or obscure you may be, fall out of the ranks, for it is permitted you—bow your head, bless God, and die. For you may be certain then that whatever man say of you for you as for a true soldier of your Captain, Christ, even if all the trumpets sound not upon the other side, you cannot miss the infinitude of rapture, drowning all the disappointment of earth's injustice in the diapason of its mighty blissfulness, which shall lie in the few words of Christ's approval—"Servant of God well done."

**Darlington's Pain-Curer** has been found to be a certain cure for Pains in the Backs, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Headache, Toothache, Neuralgia, Colic, Rheumatism, Paralysis, Pains in Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Piles, Ring Worms, Pimples, Freckles, & Eruptions on the skin.



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D. W. CAMPBELL,

Acting Agent,

Calcutta, 17th Sept. 1881.

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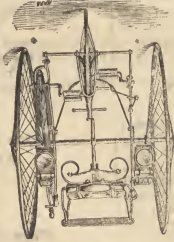


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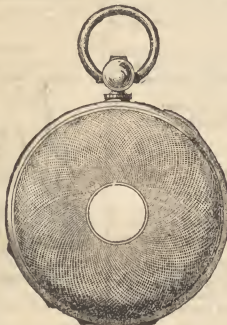
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### NATIONAL BANK OF INDIA, LIMITED.

The Bank's present rates of interest are:  
On Twelve Months' Deposits 5%  
" Six Months' Deposits 4%  
Special rates are allowed on Deposits for short periods.  
On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

a-52

J. CAMPBELL,  
Manager.

### REDUCTION OF PRICE.

From this date until further notice the price of

### COOK AND CO'S

#### Crushed Food for Horses

Will be Rs. 2½ per md. Exclusive of bags.

#### Crushed Food for Cattle,

Rs. 1/10 per md, Exclusive of bags. Chaff

Rs. 1/8 per md.

1st April 1881.

a-9

### C. LAZARUS & CO.,

**AGENTS, SINGER MANUFACTURING COMPANY,  
2, DALHOUSIE SQUARE,  
CALCUTTA.**

SINGER'S LOCK-STITCH Sewing Machines.	Gold Medal. Paris Exhibition 1878.
SINGER'S LOCK-STITCH Sewing Machines.	356,432 Machines, Sold in 1878.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Hand Machine without cover, Rs. 65.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Hand Machine with polished cover and lock, Rs. 80.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table, Rs. 85.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table, with Hand Accessory, Rs. 95.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine in polished Table, with polished cover, Rs. 95.
SINGER'S LOCK-STITCH Sewing Machines.	New Family Treadle Machine on polished Table with do. cover and Hand Accessory, Rs. 105.
SINGER'S LOCK-STITCH Sewing Machines.	The Medium Machine on polished Table, Rs. 100.
SINGER'S LOCK-STITCH Sewing Machines.	The Medium Machine, For Milliners & Dressmakers, Tailors and Shoemakers, with cover, Rs. 115.
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### DR. A. C. KHASTGIR.

189, BOW BAZAR STREET, CALCUTTA.

### (Of 25 years' Medical Experience.)

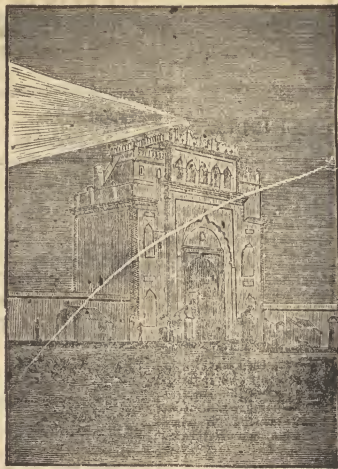
- (1.) Promptly Cures recent and acute Fevers.
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- (8.) His cholera medicine never yet known to fail, if exclusively and timely used.

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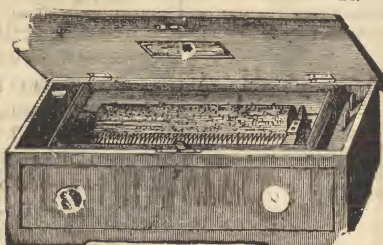


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### Box, No. 1, playing 8 Bengalee Tunes.

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| 1.  | Ragini Saranga     | ... Tala Madhyamana |
| 2.  | Ragini Lum-Jihibit | ... Tala Madhyamana |
| 3.  | Ragini Yogina      | ... Tala Thunri     |
| 4.  | Ragini Bibhasha    | ... Ta a Madhyamana |
| 5.  | Ragini Bibhasha    | ... Tala Pat-tal    |
| 6.  | Ragini Chhayanata  | ... Tala Madhyamana |
| 7.  | Ragini Kedara      | ... Tala Madhyamana |
| 8.  | Raga Nata-Naryana  | ... Tala Madhyamana |

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- |     |                     |                     |
|-----|---------------------|---------------------|
| No. |                     |                     |
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| 2.  | Ragini Hamira       | ... Tala Madhyamana |
| 3.  | Ragini Khambaja     | ... Tala Madhyamana |
| 4.  | Ragini Behaga       | ... Tala Madhyamana |
| 5.  | Ragini Chhayanata   | ... Tala Madhyamana |
| 6.  | Ragini Kedara       | ... Tala Madhyamana |
| 7.  | Ragini Iman-Kalyana | ... Tala Madhyamana |
| 8.  | Ragini Bhpali       | ... Tala Madhyamana |

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### Box No 3, playing 8 Bengalee Tunes.

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|-----|----------------------|---------------------|
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| 2.  | Ragini Ganra Saranga | ... Tala Madhyamana |
| 3.  | Ragini Bibhasha      | ... Tala Madhyamana |
| 4.  | Ragini Iman          | ... Tala Madhyamana |
| 5.  | Ragini Sobini        | ... Tala Thunri     |
| 6.  | Ragini Megha         | ... Tala Madhyamana |
| 7.  | Ragini Jhibiti       | ... Tala Thunri     |
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- |     |                      |                       |
|-----|----------------------|-----------------------|
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| 3.  | Ragini Surata        | ... Tala Madhyamana   |
| 4.  | Ragini Bhpali        | ... Tala Druta-trital |
| 5.  | Ragini Bibhasha      | ... Tala Surphaktal   |
| 6.  | Ragini Saranga       | ... Tala Ekatala      |
| 7.  | Ragini Behaga        | ... Tala Madhyamana   |
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- |     |                        |                       |
|-----|------------------------|-----------------------|
| No. |                        |                       |
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| 2.  | Ragini Purabi          | ... Tala Madhyamana   |
| 3.  | Ragini Jangala-Saranga | ... Tala Madhyamana   |
| 4.  | Ragini Iman-Puriya     | ... Tala Madhyamana   |
| 5.  | Ragini Behaga          | ... Tala Chautala     |
| 6.  | Ragini Saranga         | ... Tala Ekatala      |
| 7.  | Ragini Yogina          | ... Tala Madhyamana   |
| 8.  | Ragini Malasri         | ... Tala Druta-trital |

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- |     |                  |                        |
|-----|------------------|------------------------|
| No. |                  |                        |
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| 2.  | Ragini Bibhasha  | ... Tala Chautala      |
| 3.  | Ragini Behaga    | ... Tala Chautala      |
| 4.  | Ragini Behaga    | ... Tala Madhyamana    |
| 5.  | Ragini Bibhasha  | ... Tala Madhyamana    |
| 6.  | Ragini Hamira    | ... Tala Madhyamana    |
| 7.  | Ragini Maligaura | ... Tala Chautala      |
| 8.  | Ragini Karnati   | ... Tala Madhyamana    |

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40 varieties of fresh vegetable seeds with several varieties of cabbages, Ole kapee, Phool kapee, Beet root, Turnip and Radish, Carrot, Lettuce, Peas, Beans, &c., &c., in imported packets, with brief instructions for sowing, &c., on each paper of seed at Rs. 6 per packet.

40 do. of do. do. sub-divided and prepared here into packets with all the above seeds but without instruction for sowing at Rs. 5 per packet.

50 do. do. do. ... " 7 "

60 do. do. do. ... " 8 "

30 do. of choice and selected flower seeds received in 30 glass stoppered phials at Rs. 5 per packet.

20 do. do. do. at Rs. 3 per packet.

12 do. only double flower seeds such as double Portulacass, Petunias, —clanthus Dampieri, Germanaster, Héartacass, Pinks, —Poppies, &c., &c., at Rs. 3 per packet.

Early and late large headed Cauliflower at Re. 1 per tola.

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NETTO G. CHATTERJEE,

Proprietor, Pikeparah Nursery, Calcutta.



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WONDER OF MODERN TIMES!

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Long experience has proved these famous remedies to be most effectual in curing either the dangerous maladies or the slighter complaints which are more particularly incidental to the life of a man or to those living in the bush.

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**MIRRORS & GIRANDOLES**

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*Provision for Old Age combined with a Provision for the Widow and Orphan.*

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A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

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at age 35, " "	about TWENTY-ONE RUPEES a month;
at age 40, " "	about TWENTY-THREE RUPEES a month;
at age 45, " "	about FORTY-ONE RUPEES a month;

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THE  
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FOR

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### PAIN-CURER.

**WARRANTED** to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diphtheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

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Pains of every description have been cured by the use of Darlington's Pain-Curer, when all other medicines have been tried without effect.

\* \* The words Pain-Curer and No More Pains!!! are our trade marks.

Per bottle Re. 1, Large size Re. 2, packing As. 8  
**DARLINGTON & CO.**

49, Dhurrumtollah Street, Calcutta.

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**CAUTION TO THE PUBLIC.** Beware of imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

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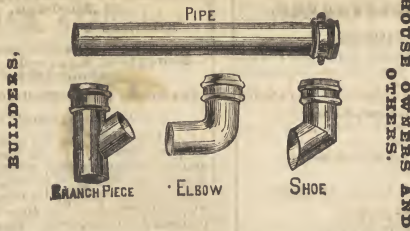
Mr. E. C. Kemp, Editor and Proprietor of the Bengal Times, writes from Dacca:—"I have lately witnessed a speedy and complete cure of a swelled foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

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Length of Pipes, 6 feet, price	...	...	Rs. 3 0 each.
Shoes for throwing the water from the wall	...	...	" 1 4 "
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Printed and published for the Proprietor by W. C. Scott, at the Sun Press, at No. 2, British Indian Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.

VOL. XXI.

CALCUTTA, SUNDAY, SEPTEMBER 25, 1881.

NO. 211

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## Editorial Notes.

WE hear that the Madagascar Government, having heard of the evils of the opium traffic in China and elsewhere, have prohibited the growth of the poppy in their new code of laws just published. The prohibitory clause runs thus:—"The planting of the poppy is forbidden in the land of Madagascar, and whosoever shall plant the same shall be fined one hundred dollars; and in case of failure to pay, the guilty shall for every sixpence unpaid spend a day in long irons or chains." Smoking hemp is also prohibited by law. Here is a lesson to our Government. We commend the above to the careful attention of Major Baring.

THE young Czar's present residence, the Palace of Peterhoff, though pleasantly situated beside the sea and surrounded by a splendid park, is hardly a cheerful place. A gloomy atmosphere, it is said, hangs about it. The luckless Princess Tarakanova, so runs the local tradition, had her last interview at Peterhoff with her pitiless rival, Catherine, before her consignment to the dungeon from which she never emerged. At Peterhoff, also died Alexandra, the eldest daughter of the late Czar, around whose fate some mystery is said to hang. Every night the spirits of the two princesses are said to walk, and sometimes they weep. The weeping of the ghostly visitants is said to be the sure prognostic of coming death. On the evening of the fatal Sunday when the Czar was slain more than twenty persons declare they saw the princesses weeping.

HERE is a pretty story of animals. On Monday afternoon the child of Mr. Thomas Swinburne, head gamekeeper on the Thirk estate, was saved through the instinct of dogs. About noon the keeper and his wife went to attend Thirk market leaving the child two years of age in charge of his daughter. His daughter had been busy in household matters, and the child got to a pond about 80 yards away from home. Miss Swinburne was first apprised of the absence of the child by the retriever coming into the house and barking. She followed the dog, which led her to the pond, where she found the little terrier holding the child up by the arm, with its head above

the water. The retriever is supposed to have recovered the child from deep water, and left it in a shallow place while he went to give warning of what had occurred.

A MUTUAL Autopsy Society exists in Paris whose members pledge themselves to leave their bodies to the Anthropological Laboratory for dissection, a statement of the result of the post mortem being drawn up at a very low price for the members of the deceased's family. The Society has prospered for two years, and now, the *Parisian* tells us, appeal for further members, who, "after having been useful during their life, are fired by the noble ambition of being useful after death." The advantage to science is especially urged, because, whereas generally the dissection subjects are unknown to the operators, in the present case the examiners, knowing the character and personality of the deceased, would be able to study properly the relations between the body and the brain. Members of his Society would certainly look on cremation as a waste of valuable material.

SERIOUS riots took place the other day at Molten between the Hindus and the Mussulmans. The feelings of the two communities had been very much embittered of late, and the authorities certainly had received timely warnings of a collision. The main cause of the affray was the beef question. We doubt whether the point will ever be settled under the British Government, and it is certain that these riots will occur as long as the main grievance remains unremoved. Under the circumstances, will it not be wise on the part of Government to accede to the prayer of the Hindus? No one has the right to offend the religious feelings of another, and if a concession which does not entail much sacrifice can conciliate an important community, why, that concession ought to be made we think. The Hindus have good reasons to say that foreign domination alone has made them the victims of an outrage which, under a Government of their own, is not possible. They may point to the Native States where, we believe, cow-killing is not allowed. We fully sympathise with those who wish that the practice may be entirely put a stop to in this country.

We are glad to learn that a memorial to the Lieutenant-Governor is in course of signature through the town, praying that His Honor might direct the closing of liquor shops on Sundays. We venture to hope that the representation will have the desired effect. Calcutta presents a disgraceful aspect on a Sunday, and the disgrace to which we allude does not fall so much upon those that drink as upon the Government that allows it to con-

tinue. There is one special reason why drinking should be prohibited on Sundays. The population of Calcutta is a composite one, and it invariably happens that much of the outrage that takes place on Sundays is endured by the poor Native passengers that come in contact with drunken sailors. Not even the Police is sufficient to check the disorder or prevent the brawls consequent upon their drunken freaks. This state of things has continued from the advent of the British to this country, and the impression produced upon the Native mind by this scandalous exhibition of character is so unfortunate that it has caused the failure of perhaps one-half the missionary and other efforts made to civilize and educate the people of this country. Europeans are dreaded, they are flattered, but they are never liked, and the cause is that fatal drink.

A TERRIBLE calamity has befallen the Maharajah of Durbhanga. One of the front gates of his house was struck by lightning, and the result was the death of five pigeons, one cat and one large fish. Loud is the wailing heard on all sides in the Maharajah's house at Durbhanga. What could the omen mean, and what business had the lightning to select him for the object of its displeasure? Pandita have been set to work; the Maharajah himself is racking his brains to find out the cause of Heaven's wrath. It is profitable work, indeed, to the Brahmins who in their heart of hearts may be secretly wishing for a constant renewal of the calamity. But the prince himself is crestfallen, and his position is to be pitied. It is probably a logical outcome of the sitting of that audacious adjutant or vulture, we forget which, upon one of the roofs of his house. Probably an astrologer will detect something in the heavens, which something caused the vulture to sit, which again caused the lightning to descend. The chain of causes may be extended to any length, and for aught we know the chain of effects may be extended also. If the Maharajah be extravagantly disposed, as we have no reasons in the world to believe that he is, he may give away lace upon lace to the Brahmins to propitiate the gods; and if he be particularly stingy, the expenses may suddenly stop short of a few hundreds. The latter, of course, is the common sense view. But the question is—has the Rajah any common sense? We sincerely hope the story as given above is false.

It is said that Buddhism, as preached by its founder, was a moral system, and not a religion, and the only ground for this assertion is that the Buddhists did not recognise a Creator. That may be so. But to argue from this that Buddhism was not a religion, displays an inability to appreciate facts. In the first place, it is clear to us



that this system was unlike anything that we hear of in these days. It does not strike us that Buddhism resembles Comtism, for though the former declined to entertain such a term as God, yet we find an equivalent almost in every great mythical or ideal conception created by it to introduce order into the universe or produce an impression upon the weak, quailed heart. We hear of Buddha, Adi Buddha and such characters as Avalokiteshwar, &c. Certainly, though godless, Buddhism gave the world equivalents fit, according to its ideas, to govern the world. In the second place, the elaborate system of supernaturalism distinguishes it prominently from modern sceptical systems. Not Hinduism itself is equal to Buddhism in the extent to which miracles are worked to prove the superhuman origin of Buddha. In the third place, the sanctions of morality are of the usually transcendental kind, that is to say, they are not borrowed from utility or evolution or anything belonging to this earth. Whenever the precepts were given, they were sustained by an unusual authority, such a one as neither Comte, nor Mill, nor Spencer ever assumed. It appears to us to be a mistake, therefore, to consider Buddhism to be a mere system of morality which had not the basis of religion.

THE death of the good and great President Garfield has cast a gloom upon this country also. His memory is cherished with deep respect and veneration by the educated Natives of India, and that is by far the best proof we may adduce to show the sterling qualities of that brave man. For our part the feeling created in our mind is exactly what we experienced when we heard of the assassination of Lord Mayo or Justice Norman. Within the short period that Mr. Garfield held the reins of Government, he made his character felt through the length and breadth of the civilized world, and the pathetic tales of suffering served the more to make him loved and honored. A man of sterling ability, of straightforward and honest views, of a simplicity Roman in character, President Garfield was the very type of whatever was highest and noblest in human character. Never did the world pass days and nights of such anxious suspense as during the period when Mr. Garfield was preparing for and bravely confronting the dangers of death. How anxiously were the bulletins read! How high was the hope when they bespoke a favorable turn, and how deep the despair when they prepared us for the fatal end! It seems as if a worthy brother has been removed from every household! Not a country in Europe which has not received the shock, not a sovereign house that has not spontaneously recognised in his death the loss of a royal brother. Yes, he was royal in every sense of the word—royal in rank, royal in ability, royal in virtues. We praise Queen Victoria that she has, without precedent and violating time-honored custom, allowed her court to go in mourning. That is an act worthy of the great Queen of a great nation. All the sympathy is now to be given to the virtuous wife, whose trials and sufferings must have been immense. Fortunate the country that could produce such a hero!

PROFESSOR MAX MÜLLER, in a letter written to a friend in India, thus speaks of our recent ceremonies:—"At the present moment many of Keshub Chunder Sen's old friends in England, and some particularly of his most generous and liberal-

minded friends, are in despair about some of the outward religious ceremonies which he has sanctioned. His asceticism, his shaving his hair, his carrying a flag and singing in the streets, his pilgrimages, all are considered quite shocking. To tell you the truth, I am not fond of such things; but every religion is a compromise, and must always be a compromise between men and children, and there is no religion in which men like you and me, who care for better things, have not often to say that they are not fond of 'such things,' yet have to bear with them. There is no real harm in shaving one's hair. A man must either shave his hair or let it grow, and who shall say which of the two is best. Buddha was called a shaveling, because in order to abolish all outward signs of caste or rank, he cut off his hair. But there is an old Sanskrit verse which says: 'Whether a man wear matted hair, or a topknot, or shave his hair, if he knows the seventy-five truths he will be saved.' As to leading an ascetic life, what harm is there in that? India is the very country for leading an ascetic life, and a man does not there banish himself from society by it, as he would in Europe. Pilgrimages, singing in the open air and carrying flags seem all so natural to those who know the true Indian life—not the life of Calcutta or Bombay, that I cannot see why people in England should be so shocked by what they call Keshub Chunder Sen's vagaries. Because he carries a flag, which was the recognised custom among ancient religious leaders, he is accused of worshipping a flag. I am sure he does not pay half the worship to his flag which every English soldier does to his, which often becomes to him a real fetish; and yet a soldier when he dies for his flag is honored by the very people who now cry out against Keshub Chunder Sen because he honors his flag as a symbol of his cause. If Keshub Chunder Sen insisted on other people doing exactly as he does, the case would be different. But he does not, and whether you and I and others may feel about the importance of 'such things,' there never has been and there never will be a religion 'without a flag.' I wish it were not so, for you probably wish it were not so; but man cannot live on oxygen, he requires bread."

#### HINDUISM AND THE NEW DISPENSATION.

IF we are asked to describe Hinduism, we shall say that it is a vast mass of spiritual truths embodied in the most material, sometimes the most grossly material, of forms. The great thinkers that evolved them subjectively clothed them with material images, and lo! the vulgar herd, unable to understand the substance are contented with the mere outward material. And so it happens that at the present day the whole country is the abode of mere forms. People worship them, adore them, and wherever a grain of faith is still found, carry their devotions to a ridiculous extreme. We do not believe it is difficult to disperse these superstitions; in fact, one strong wind is sufficient to scatter them like chaff in the air. The strong gale of Buddhism that blew over India more than two thousand years

ago was sufficient to blow away Hinduism also. It happens, however, that the atmosphere of India is fitful and not liable to constant or lasting disturbances of any kind. As soon as a storm has blown, things come back to their normal condition, and the reign of duineness begins again. It is thus that Buddhism disappeared, and Hinduism reappeared under a new and fresh guise. We shall not say that this reaction was much to be regretted; for Theism appeared with a double force on the soil of India, and the struggle has ever since been going on between the worship of many gods and that of one God. It is our emphatic belief that the Theism of the New Dispensation will be the accepted religion of India, and that the best preparation for it has been the inculcation and acceptance of *bhakti* ever since the destruction of Buddhism. The New Dispensation comes to reveal the splendid treasure house of truth that underlies the showy fabric of Hindu idolatry. It gives us the key, indeed, to the pantheon of India, with which it is possible to unravel the mysteries of the only God, whose attributes are shown in fragments in the numerous idols that are worshipped at the present day. What is Durga but the representation of the Mother of the universe arrayed in power and strength, and bringing in her train riches, skill, wisdom and virtue? An inimitable poet has here represented our God in metaphors. Under the killing influence of materialistic Theism, millions of our countrymen have taken to worshipping the dead image, killing in the process the very soul which this worship meant to save. How long, we ask, will this death go on! How long will men remain blind to metaphors, the beauty of which is apparent to the devotee's artistic eye? How long will the worship of matter be allowed to kill the soul within? Educated men, men with common sense, should be the last to tolerate the nonsense that has, strangely enough, hoodwinked the eyes of our countrymen. It is clear to us that if God be worshipped at this season of the year as the supreme Mother of the universe, the essential principles of Hinduism will not be offended thereby. In fact, the spirit of true religion will tell our countrymen that they are acting properly. We know of no agency more powerful to restore God to the country than the New Dispensation. Let us then be up and doing. Let us by practice show that the Mother whom our countrymen ignorantly worship is the sublime Goddess of Theism, the only Goddess of the New Dispensation.

#### DOGMA AND LIFE.

WHENEVER we denounce dogmas it is the fashion with our opponents to turn back



and ask, are there no dogmas in Brahmoism? The answer to this is simple enough. Every doctrine, even the doctrine of the Godhead, is a dogma so long it is unaccompanied by life. The Brahmos refuse to accept a dogma; what they lay their stress upon is the spirit and not the letter. And this explains a great deal of the differences that lie between the ways of propagating our faith and those of propagating other faiths. If a Brahmo Missionary were to go to a Hindu, and say, "Accept the doctrine of the inspiration, and if you believe in it you are a Theist," he would be guilty of the same dogmatism and literalism which we charge the missionaries of other religions with encouraging. Take such a doctrine as the sonship of God, for instance. We have heard Christian missionaries dwell upon this dogma with renewed emphasis every time. It happens that men are sometimes convinced by the learned arguments brought to bear upon the elucidation of the doctrine, and they accept it and become Christians. But for aught we know, the mere acceptance of it produces no visible influence upon the character, and the men in question may be leading their former lives with only a slightly perceptible increase in the depth or breadth of their views. There is always such a stress laid upon historic evidence or the dry details of scholarship that the process of conversion often ends with the intellect, leaving very little to influence the character. When proselytism is carried on in this fashion, we shall say that it is nothing but the preaching of dogmas, and that we Brahmos have nothing to do with it. Theism accepts the sonship of God in its entirety, and yet the mode in which it accepts it is radically different. What is dogma in the one case, ceases altogether to be such when applied to us. When a Theist avows his belief in the sonship, he proclaims already something that has become part and parcel of his constitution. To him the dogma appears as a spirit; it enters as fire into his organism. As soon as he imbibes it, his former nature disappears and dies; his system is galvanised into a new existence; he is born again. Remove from him this fire, and he ceases to be natural; he becomes an atheist. It is not an opinion that he holds; it is a portion of his life blood. Such a thing, call it by whatever name you like, is certainly not a dogma. A dogma gives no life; it kills. It is not inspiring, because it is a mere formula which has only to be got by rote. We, therefore, say we have nothing to do with dogmas. What we want, what India wants, is life, something that gives life. In other words, whenever an opinion enters into the constitution, and becomes a life principle, it remains no longer a dogma. The Theists of

the New Dispensation believe in the doctrine of Trinity—they accept the Father, the Son and the Holy Spirit. But is it a mere dogma which they accept? No, they believe and they realise the enlivening influence of the Holy Spirit. In fact, God and the son both work upon them as the spirit. Christ is not a mere historical entity to them. He is not so much history, so much biography, so much metaphysics, or so much theology. When he enters into the life of a Brahmo, he enters as a living principle, a burning idea, a consuming fire, that changes the entire life, and creates everything anew. He is swallowed, he is digested, and he is converted into life blood. The disciple sees Christ, hears him, feels him everywhere and in every good and ennobling sentiment; he becomes Christ-like; nay he becomes Christ. The mere acceptance of a doctrine is nothing to us. If Christ is unable to save us, of what use is a doctrine to us? So then it follows that for the conversion of a sinner a dogma is useless. The preachers of religion should preach life, should pray for the working of the spirit, and no doctrine is to be accepted which does not come to us as a ball of fire carrying heaven and salvation into the sinner's heart.

#### ANOTHER LETTER FROM THE PRADHAN ACHARYA.

THE following letter appears in the *Tatwadobhini Patrika*:—

To the Beloved Srijukta Babu Raj Narain Bose,

With greetings of love,—I wrote in reply to Protap Babu's letter only this, that the love which I still bear to Srijukta Keshub Babu has not faded. When long ago I returned from Simla to Calcutta and met Keshub Babu, his sincerity, humility, uprightness, and spirituality very much attracted my mind. As I gave him my love and attachment, so he gave me his *bhakti* in a similar measure. He saluted me as father. The bond thus effected by the thread of religion I have retained in my heart till this day. When fired by new zeal he used to rise to make speeches in the Brahmo Somaj, his figure assumed such beauty that my love easily found its way to him. Even now methinks I see the beauty of that bright eye. I cannot say my heart. I cannot say why this is, but when in my mind's eye I see that face, my love and affection run towards him. It is this about which in the fulness of my heart I wrote to Protap Babu.

Protap Babu wrote me a long letter from Simla on the 9th August wherein he reproached and asked me to pardon his former offences, and addressed me with an humble and full mention of all his former courtesies to me; and I too comforted my pen by speaking in ample praise of his virtues. In that reply I lovingly described my deep attachment to Keshub Babu. That rumours about this mystery should find place in the newspapers, and that I should be called upon to explain myself, I never so much as thought of. Protap Babu towards the conclusion of his letter had expressed a desire that there should be a reconciliation between myself and Keshub Babu.

"Only if I have any wish which I would express before you, it is this that you and he should be once more reconciled into that union of perfect confidence and love which formed such a blessed spectacle in the far old by-gone days in the infinite possibilities of Divine wisdom and power. Say father is that glorious fact impossible? What could you not do if you two wished it."

The obvious answer to this is that in matters religious there can no more be unity. Where, indeed, is the possibility of a reconciliation? When in his self-sufficiency he has risen so high, how can there be any? When sometimes he addresses the Ganga, or enthusiastically strolls through the streets singing of the love of Radha and Krishna, when he celebrates the *kama*, or again, accompanied by his disciples, bathes in the tank of his house, saying, "We are baptised in the Jordan by John the Baptist, and occasionally goes with his mortal coil to another world in pilgrimage to Moses, Jesus and Socrates; when such things happen, come to a reconciliation through these enigmas, come to a reconciliation with him? It is, therefore, that I mildly wrote:—"Brahmandam has risen so high that we cannot reach him and cannot clearly understand his views. Everything appears to be a shadowy riddle or enigma." But it is not merely that there can be no union with him; differently constantly spring up between us. "We, actuated by love for our country, find our wisdom filled by the words of the Rishis." He, fired by an extraordinary and catholic love, seeks to effect a reconciliation between the Theists of India with those of Arabia and Palestine." This extraordinary and catholic love, indeed, is the cause of all dislocations; it is this which produces so much sensation; it is this which produces so much discord among Brahmos. I, therefore, wrote:—"This is a difficult undertaking. The disputes and discussions which this has produced have no end. And the clamour that has been raised over it is increasing. That clamour has even reached me here in my solitary mountain abode. Sometimes I am obliged to express myself in opposition to these new ideas of Brahmandam (Keshub). But these new ideas do great pain to my heart. If had to do so causes great pain to my heart. If had to be able to defend his side and his views, how great would have been my joy it is impossible for me to express." This portion of my letter was not extracted in the *Mir*, and for this reason you did not seem to understand my views. It was not proper on the part of the Editor of the *Mirror* to suppress this portion.

I write so much in pursuance of the dictates of stern duty. It does not accord well with my nature to dwell so fully upon the merits and demerits of others. To me it is always a disagreeable task. May God save me!

Always your well-wisher

DEBENDRA NATH DEBARMAN.

Himalayas, Mussoorie, 25th Bhadra '82.

In reference to the above we are compelled to say a few words. This taking us to task for having suppressed or concealed a portion of the letter is unfounded, as our readers know, for we published the whole correspondence in a subsequent issue. The portion that at first appeared was given as we had received it from a friend. But that is a minor matter. The Maharshi's letter was evidently disagreeable to our good friend, Babu Rajnarain Bose, and it is positively distressing to find that in the *Tatwadobhini Patrika*, from which the above has been translated, the latter's *Kaifiat* is not given. It would be a luxury, indeed, if along with the sweet, graceful lines of the Maharshi's letter we had the privilege of reading the spiced invectives of the President of the Adi Brahmo Somaj. One thing is clear. The call for explanation has not brought back a retraction. The venerable Acharya's attachment to our leader remains unaltered, and that is, for all that Babu Raj Narain Bose might say to the contrary, a relief—a positive relief in these days of nasty commonplaces and vulgar abuse. As for the prospects of a reconciliation, we are sorry to hear there are none. But this avowal does not in the least shake our reverence for the gentleman who makes it. It is manly, honest, and straightforward. It certainly teaches a lesson to the younger school of Brahmos.



Need we point out what that lesson is? That one may differ, and yet cherish strong affection for another. We hold with our brother, Babu Protap Chunder Mozumdar, that the principles of the New Dispensation have not been well represented to the Pradhan Acharyat and this seems clear to us from the one or two great blunders that occur in the above letter. For instance, it is nothing but misrepresentation that is to account for the strange blunder that our leader goes through the streets singing the love of Radha and Krishna. We venture to hope that Babu Raj Narain Bose has not been the silent parent of this mischievously false report. As we have said, however, we are disposed to forget everything for the sake of the precious response which Bhai Protap Chunder has been the means of drawing out from the secluded retreats of Mussorie. The ring of that response is still heard through the length and breadth of Hindustan, and it has caused rejoicings wherever Brahma's name is cherished or chanted or worshipped.

### Brahmo Samaj.

BHAI Trailokya Nath Sanyal has arrived at Darjiling.

ACCORDING to the *Brahmo Gyan Botkini* of Bangalore, Bhai Amrita Lal Bose intends going to Bangalore during the next month.

WE have to acknowledge the receipt of Rs. 38 from Bombay friends being their contribution to the Ram Mohun Roy Memorial Fund.

TELEGRAPHIC intelligence has been received which informs us that Bhai Amrita Lal Bose is meeting with a cordial reception from our countrymen in Southern India, and that his work is so far a success.

IN Mahabharat, there is an excellent passage, which in liberality of spirit and catholicity of doctrine has never been surpassed, and which represents most faithfully the central idea of the New Dispensation. "That religion which is hostile to other religions, is not true religion; it is false religion. That religion which is hostile to no religion is the true religion." Is not the New Dispensation the only creed that is a friend to all creeds?—*New Dispensation*.

FATHER DEBENDRANATH lately wrote an epistle to our apostolic brother Protap Chunder, in which among other things, he spoke of his unabated love and affection for his son "Brahmanand," as the minister was always designated and addressed by him. Nothing could be sweeter than such an assurance. Secret attachment despite fifteen years' strife and contention! It was like pouring oil upon troubled waters. Therefore the welcome words of honey somehow passed into print; and they gladdened many a heart. But the chief disciple of the father, brother Raj Narain, was wroth, and lo! he sends forth an indignant protest. Such favoritism, he opines, is contrary to party principles. Why should the minister of a hostile church be preferred and honored, instead of being treated as an enemy? So he rebukes and scolds his old master. The latter naturally writes with vexation, and complains, why "Kaifi talab" — why demand explanation of my conduct? And, evidently to please him, he says some hard words "on the other side of the question" too, which are of course published. The father, however, persists in saying,

in the face of remonstrances and protests, that he still loves his son "Brahmanand," in spite of the latter's ingratitude, and says, "whenever that face I see in my heart, my affection and love run towards it, why I cannot tell." Indeed, none can tell the mysteries of true spiritual fellowship. This father and this son hath the Lord bound in sweet soul-union, and those whom God has joined can man put asunder?—*New Dispensation*.

### THE DACCA BRANCH OF THE BRAHMO SOMAJ OF INDIA.

[FROM OUR OWN CORRESPONDENT.]

THE Dacca Branch of the Brahmo Samaj of India has celebrated its first Anniversary with great *colat*. It occupied eight days, and it was altogether a grand affair. For a few days before the festival, some of the missionary brethren chanted the holy Name of the Lord from door to door early in the morning. In the evening of the first day, the 7th instant, there was *arati*, and short service. Divine service was conducted by Rev. Brother Grish Chunder Sen, who in his sermon explained what was spiritually meant by *arati*. He said it meant nothing less but rejoicing in the presence of God as the King of kings and the Lord of lords, and outward manifestation of the internal rejoicing was nothing but natural like all other outward manifestations of internal feelings, and holding lights in the hand at the time of *arati* lights of faith, love, wisdom, purity, and peace within, in which Divine countenance becomes visible to the worshippers.

On the second day, a public meeting of the Congregational Society was held, in which Bhai Ishan Chunder Sen read an interesting report of the spiritual exercises undertaken, and experiences gained, by the devotees during the past year. The meeting was closed with a prayer from the *vedi* and chanting of hymns.

On the third day, an avowed expedition under the auspices of the "Young Men's Theological Club" started in a small boat from the Patnatuly Ghat, where people crowded to see the spectacle, and when the party arrived at Nawab's Ghat, many European ladies and gentlemen assembled there and were curious to know what it was. The party then moved to Babur Bazaar Ghat, and moved in procession to the place of worship. After the arrival of the party at the place, a short report of the last year's doings of the Club was read; and the young men present were at first addressed by Babu Durga Dass Rai. He urged the absolute necessity of young men's taking interest in the cultivation of their moral feelings and the religious faculty. He then explained what it was to be truly religious, and strongly protested against religious cant. The local ministers closed the meeting by offering a prayer for the young men of East Bengal, and addressing them a few words. He observed that the religion of the young was naturally different from that of the aged, the religion of the former being more moral than spiritual. He illustrated it by referring to the noble examples of obedience to conscience and adherence to truth, which Theodore Parker and Washington respectively set in their younger days. Praying to God with sincere faith was pointed out to be the religious exercise of the young.

Afterwards at about 9 o'clock in the evening, there was *sankirtan* through Shikhar and Tati Bazaar streets. It was very enthusiastic and sweet. Men, women and children heard the hymns with great delight.

In the evening of the fourth day, the local minister delivered a lecture on "God's Kingdom and Family" in the Northbrook Hall. A good number of Native gentlemen and schoolboys were present and heard the lecture with rapt attention. The lecturer began by describing how the advent of a New Dispensation like the new moon chases away darkness and gladdens the hearts of men and women. It was then pointed out that the Divine purpose was to show here below God's kingdom and family, earthly kingdom and family, being nothing else but their shadows. Hence it was that the Brahmos, in order to prepare themselves for the kingdom and family above, considered it a serious duty to be loyal to the king and faithful to the earthly religion. The true basis of God's kingdom was said to be faith in and fear of the Living God as the King of kings and the Lord of lords, and the true basis of the heavenly family was love of God as father, mother, friend, master and even as husband of the human soul, and also love for

the prophets and saints who "are united with God by such personal relations."

The fifth day, being Sunday, was appointed for the whole day *utsab*. It was deeply spiritual.

In the afternoon there were short service, reading, communication of individual spiritual experiences, self-examination, realization of the prophets and saints in God, individual prayers with hymns at intervals, a short address, and enthusiastic *sankirtan*. In the evening there was service and a sermon, in which the highest ideal of Brahmo life, i.e., the attainment of Divine purity and peace (which stages were said to be the real *Baikutadham* and *Sribrindaban* of a Brahmo) was vividly placed before the mind's eye.

On the morning of the sixth day there was Divine service which proved very sweet, and prepared the minds of the worshippers for the *Nagar Sankirtan*, which took place at about 5 o'clock in the evening. A new *Nagar Kirtan*, replete with vivid description of *Hari Lila*, both within and without, was composed by Bhai Durga Nath Rai. When the procession having passed through the main street of the town, reached the *Sadr Ghat*, the minister addressed the people assembled there. The eloquent address was taken up with the utterances of natural objects such as the river Buriganga, the trees, the air, and the grass. The river by its rise and fall pointed out the Ocean of God's Love to be the real origin of true life in man; by its service to the world pointed out the true mission of human life here below; by its flowing and ebbing tides pointed out that a true human being should either be full of Divine love or run after it. The trees taught men how to be patient under great provocation, and the grass taught them how to kiss the feet of enemies and give them comfort. The pure air taught men how to receive the holy spirit from above, and be saved from all diseases of the soul. This address being over, the party in procession went over to the L. B. Theatre Hall, where the Secretary delivered a address on "The Mission of the Branch Brahmo Samaj of India" in East Bengal. At the outset he observed that when men had lost all true ideas of the Godhead, the ego, and the relation between the two, it pleased God to raise the Brahmo Church in India with the mission to propagate right ideas on the points above alluded to, and when the Brahmo themselves began to worship their own logical idea about God as God himself, and to consider the proud self as the real ego, it pleased Providence to give birth to His New Dispensation in the Brahmo Samaj of India in the fulness of time; and in order that His New Dispensation might shed its Heavenly light through the length and breadth of East Bengal, the same Providence established a Branch of His Church in Dacca, and raised a band of workers to carry on the work as humble instruments in the Hand of the Lord. The lecture, as expected, was argumentative, but at times it proved very enthusiastic. The lecture being over, the *sankirtan* party began chanting the name of Hari with undiminished zeal, and passed through the main street again in procession, and came back to the missionary lodging house, where a heartfelt prayer was offered to God, and the party separated by bowing down before each other.

On the seventh day, there was a special *Utsab*, held in a private house for the Brahmo ladies. The service was very sweet, and in the sermon the ideal womanhood, i.e., the image of the Divine Mother, was revealed. In the afternoon, Rev. Brother Grish Chunder Sen first read and explained the noble life of *Ashlyya Bye*, and afterwards Bhai Durga Narain Rai recited as *Kathakatha* the incidents in the life of the female devotee *Rubha*. Both of these proved very interesting. Then a prayer was offered from the *vedi*.

In the afternoon of the eighth day, there was a happy boat excursion attended with singing of hymns, short service, and with an exhortation to the believers to keep together even as they kept together in the green boat under the banner of the New Dispensation, in order that they might safely move forward towards Home against the opposing current of worldliness.

Brahmo brethren from Janglabari in Mymensingh and two young men from Vikranapora came to enjoy the *utsab*. Two young men were also initiated on the *utsab* day.

The Branch Brahmo Samaj is still without a Mandir of its own. Great thanks are due to Babus Kishori Lal Rai Chowdry and Jasad Lal Rai Chowdry who kindly lent their spacious Hall, known as Juggunnath Babu's Habeli in Babur Bazaar, for the *utsab*.



Correspondence.

[We do not hold ourselves in any way responsible for the opinions of any correspondents.—Ed. S. M.]

CHAITANYA AND CHRIST VIEWED IN THE LIGHT OF THE NEW DISPENSATION.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—There were in the world a good many religious organizations both before and after the Christian Dispensation, each aspiring in its own way to perfection. There were the Adamic, the Noatic, the Mosiac, and after all the Christian Dispensation, which in its turn has made room for the New Dispensation—a system far more perfect than Christianity itself, and which being "an important step towards the reformation of society on a new basis, political, social as well as religious," would, at no distant period, prove to be the only source of heavenly inspiration, where the Channings and Parkers and Fenelons have drunk so long. Century after century will roll down the channel of time, but this New Dispensation, which is founded upon the rock of firm faith and true purity, is unalterable amidst all the surges of dogmatic theology. In it there is not sham and mystery, nothing that is dim and hazy to confound the simplicity and faithfulness of the devoted few; but here is all light. It is the focus, where the scattered rays of all other religious dispensations are brought to a point to make it clearer and brighter, in an age when men are in constant expectation of direct inspiration from God. It is here that we can see Chaitanya, the prophet of Bengal, and Jesus Christ, the meek and lowly spirit of Christendom, in their true and natural light, as they appear to us.

In the Christianity of the Church we see in Christ a revengeful god, who is ever angry with those who are not formal believers in himself, who is never appeased but by unnatural mutilations and pains-taking sufferings from long fasts.

In the Vaisnavism of the present day we see our sweetest Goutama, the sweetest personage who could shake mountains by his boundless faith, which drew tears from the Satanic Jajal and Madhai—that beloved child of God that shone like a star of transcendent beauty in the sky of Nuddea—we see that Goutama not in his native garb of a devotee begging from door to door for a handful of—what? riches?—no; of love, not for himself, but for his dear Lord, the life and light of his soul. A child so fresh from the hands of the creator, has been polluted, though not irrecoverably, through the misguidance of the devoted few, who rear the child with the seeming tenderness of a mother's love. This poor Eastern Bhakta, son of, perhaps, the humblest parents of Nuddea, who was reckoned a fanatic with his townsmen, who was reckoned a lunatic, a madman, or counted as one possessed of a devil by grave respectable folks about Nuddea—he stirred men's mind, heart, and soul, and produced a revolution in human affairs, which is even now causing an all other revolutions.

Who was Jesus? Was that slender form that stalked in the streets of Jerusalem, called Jesus No. The spirit that breathed in the soul of the Galilean peasant, who was put to death as a rebel and blasphemous at the instance of the high priest and other sacerdotal functionaries, was called Jesus the Christ. He still acts, lives, and puts in motion our mind, heart, and soul ever against our will, and we cannot stand where we stood before, though we close our eyes never so stiffly.

Viewed in this light Jesus and Chaitanya were the same, without the slightest difference in essential characteristics. They were two drops out of the Eternal Ocean of Love. But why this separation, this chasm between Chaitanya and Christ which the present state of knowledge cannot bridge? It is only the angular difference of the reflection of the rays of Heavenly inspiration which fill their breasts with a glow.

Yours &c.

K. D. RAKHIT.

Chaudernagore, the 21st September 1881.

Provincial.

MADRAS.

[FROM OUR OWN CORRESPONDENT.]

The 17th September 1881.

In continuation of my last letter, I beg to send you the following notice, a recourse to which was unfortunately found to be a necessity to bring matters to their normal state, the notice was also advertised in the *Madras Mail* of the 16th instant. More particulars will be sent in due course:—

"The Secretary of the Southern India Brahmo Samaj having, in the name of the Executive Committee, refused to convene a general meeting at our requisition, under Rule XX of the Samaj, we, the undersigned Members of the Samaj, take upon ourselves to call in a general meeting of its members on Sunday, the 25th instant, at 3 p. m. at the residence of M. R. M. Vasudevan Naidu, No. 17, Parish Venkateshalla Iyer's (Mafusa Khan Devilli) Street, Black Town, Madras, for the consideration of the following propositions:—

"1. That a vote of want of confidence in the Executive Committee be recorded, and the necessary steps taken to re-constitute the Executive Committee.

"2. That the Samaj do stand neutral to all the Theistic Churches in existence.

"3. That a letter of humble apology be sent to Babu Amrita Lal Bose for the treatment he has received from the Executive Committee.

"All local and Mofussil members are earnestly requested to attend.

"K. Sreenivasulu Naidu, one of the two Trustees of the Samaj, M. Surovulu Naidu, M. Vasudevan Naidu, R. Rajaratnam Mudaliyar, G. Guruswami Pillai, Subbia Chetti, P. E. Herschli Chetti, T. Subbairer, A. Sivagannan, A. Sivagannan for his father, Penanganani Mudaliar, A. N. Vasudevam, M. Sivagannan, V. K. Srinivasulu Naidu, A. Krishnaswami Sastri, C. P. Rigava Chetty, Jagannada Pillai, C. Jeru Chetti.

[FROM THE SAME.]

ALLOW me to give a brief account of the doings of Babu Amrita Lal Bose after his arrival here. He delivered his first lecture at Sydpate, one of the suburbs of the city, on "Heaven's Light our Guide."

Mr. Rama Chandra Iyer, B.A., B.L., of the unenvied service, presided. His second lecture was delivered at the Teravat Eswarum Pethal Reading Room before a large gathering of educated men, young and old, on "Life and Death." Short reports of these lectures have appeared in the *Madras Mail*. The reports were not full. The third lecture on "The Aspirations of Modern India and the Means of Attaining them" was delivered at the Panchasapah of Hall before a very large gathering. Mr. C. Rangaswami Sastri, local Fund Assistant of the Government Secretariat, was proposed to the chair by Rajah Raghunath Rao Devanji Bahadur, and seconded by Mr. Venkatasamajulu Naidu, a Zemindar, Messrs. Chennel Rao Srinivasa Raghava Charlu, Krishnaswami Naidu, Rev. Mr. Jensen, Mr. Pareira, the Editor of the *Standard*, and many other respectable gentlemen were present. A short notice of this lecture appeared in the *Standard* of the 29th ultimo, and an abstract in the *Mail*. His fourth lecture on "What we are doing in Bengal" was delivered on the 10th at the same hall, when Mr. Chennel Rao, Revenue Board, Sudderdist, presided. The lecturer, after briefly narrating his mission, which was a religious and not a political one, exhorted his audience to pay their special attention to religion. He gave a full description of the rise and progress of young Bengalism. He gave account of the "Band of Warriors" fighting worldliness under the banner of the New Dispensation, since the commencement of the society of the Good Will Fraternity. An account of the Indian Reform Association, forming, as it were, the *karma kanda* of this body, was given, with a proposal to educate Madras to form a similar Association here. On Sundays we have sermons treating of the New Dispensation. Thanks to Mr. W. S. Kristnaswami Naidu for placing the services of a proficient in Veda for the edification of the congregation. On Thursdays we have conversational meetings like your Sangat Sabha. Yesterday, the 17th instant, he delivered an excellent lecture on "The Guardians of our Society" to a very large gathering at the

same Hall. Mr. Kristnaswami Charlu, Curator of Government Books, who was proposed by Mr. Chennel Rao and seconded by Mr. Kristnaswami Naidu, presided. The *elite* of Madras was present. The lecturer brought home most vividly the great injustice we do to the "Guardian Angels" of our houses. A report of the lecture will be duly communicated to you. The President very warmly complimented the lecturer for his able and instructive lecture.

Literary, Scientific, &c.

"THE better I know men the more I admire dogs," is the remark of a French cynic.

Few children possess such royal god-mothers as does the girl-baby recently born to Sir Evelyn Wood, the English General of South Africa. Queen Victoria is one and the ex-Empress of France the other. The child is named "Victoria Eugenie."

A NEW theory regarding Hamlet has been advanced by Mr. Edward P. Vining, of Omrogha, and it will shortly be made public in a little monograph to be published by the Lippincotts. According to Mr. Vining, the melancholy Dane was a woman, who had been disfigured and brought up as a man for state purposes.

MISS PARSELL is still helping her brother in his political works. Speaking at Glasgow lately she appealed to the electors to "work each as ten men to deprive a power that wretched, hypocritical, blood-thirsty miscreant, William Gladstone, who had slaughtered her country women to suit his own vanity."

A LONG swim across the Bosphorus has been accomplished by Lord Clandebdyne, eldest son of Lord Dufferin, who crossed from Therapia to Beikos in a little over an hour. The distance is considerably greater than the passage from Sestos to Abydos—swam by Leander and Lord Byron.

A SMALL "Sea Messenger," thrown overboard by the Duke of Edinburgh on July 26, during the late cruise of the Reserve Squadron, was picked up on the 18th ultimo by some Danish fishermen not far from Hancholmen, after being twenty-five days in the water, and sailing 420 miles. The messenger is a hermetically-closed iron vessel, intended to convey documents from ships in distress, or in imminent danger of sinking. In this case, it was utilised as an experiment with a view to its wider adoption.

THE tiny *City of Bath*, which lately crossed the Atlantic with a crew of two men, has gone from Falmouth to Havre before starting on her return passage. She is only 14 ft. long, with a beam of 5 ft.—being thus 1½ feet less in both length and breadth than the *Little Western*, which made a similar voyage early this year, and has reached America after a stormy homeward journey of seventy-five days and is in a very shaly condition. Soon after leaving America she took sprung a leak, and had to put in Newfoundland for repairs, while a few days later she capsized in a gale, her crew being thrown overboard, and she was speedily righted, but the chart and sextant were lost, and all the provision spoiled.

NACIARA, seen by Electric Light, must certainly be a splendid but curious spectacle to judge by the description in the *New York Herald*. A new system of illumination has lately been adopted, and the sixteen electric lights, each of 20,000 candle-power, are stated to produce a fine effect, combined with the lamps already in place of Prospect Park, and assisted by a full moon and clear atmosphere. The lights reach with striking brilliancy to Table Rock-Point, and three-fourths of the way across the lake, and the "deep green water, tinged with the white foam as it comes tumbling over the horse-shoe, shooting up great volumes of struggling spray



with ten thousand candle-power lights reflecting upon it, is a scene far too good to be described."

PRINCE BISMARCK is very anxious to grow thinner. Every year when taking the waters at Kissingen he is carefully weighed, and the record of his condition, for the past seven summers, as shown by the Bismark scale, may be seen in a small Kiosk on the upper Salina promenade. On the walls hang two portraits of the Chancellor, one depicting him in early youth, with a remarkably small waist, the other representing him in the robustness of later years. The Prince was heaviest in 1879, and the last year had lost 10 lbs., but the latest report is not yet visible, the result of the season's "Kur" being invariably kept secret until sometime after his departure. When the Prince lately left Kissingen, a mass of admirers met at the railway to bid him good-bye. His luggage duly arrived, but after long waiting, the disgusted crowd found that he himself had quietly gone on to the next station to avoid their greetings.

THERE have been cases recorded tending to show that some plants evaporate moisture so rapidly that it condenses and falls from the trees in the profuse drops. These accounts have been found to be more than travellers' tales. The "rain tree" of Peru (*Pithecellobium saman*) going on a desert, yet sends down drops from its leaves sufficient to run in a small stream down the trunk and water its roots. It is yet a question whether in these cases it is a condensation from the atmosphere or an exudation from the structure of the plant. As tending to throw some light on this subject, a fact has recently been communicated through an observation of Mr. Isaac C. Martindale, showing that, under some conditions moisture exudes and drops from the petals of *Yucca gloriosa*. This is another desert plant, and seems to point to an economy of moisture in plants of this class. In the case of this Yucca the moisture was only sufficient to give a smoky appearance to the carious surface of the leaves; but under other conditions it might be more profusely exuded.

## Calcutta.

### ALBERT COLLEGE.

THE annual distribution of prizes to the meritorious pupils of the Albert College took place on Thursday last at the Albert Hall. Dr. J. M. Coates, Principal, Medical College, was in the chair. A large number of gentlemen interested in the cause of education graced the occasion with their presence. The proceedings began with a song. The following report was then read by the Rector:—

#### ANNUAL REPORT—ALBERT COLLEGE, 1880-81.

The School is now in the tenth year of its existence. The Committee is thankful to observe that during the period embraced in this report, the institution maintained a career of uniform success and prosperity.

#### THE NUMBER ON THE ROLLS.

The total number of pupils in March 1881, was 667.

#### DEPARTMENTS.

Of the 667 pupils in March last, 480 attended the English, and 187 the Vernacular Department of the School.

#### SCHOOLING FEES.

In January of the present year it was thought proper to raise the schooling fees of the first four classes of the English Department from Rs. 2 to Rs. 3, and of the Second Class of the Vernacular Department from Rs. 1 to Rs. 2 per mensem for each boy. This was necessitated by the large increase in the number of pupils, the consequent division of classes into sections, and the further addition to the instructive staff of the School. The change was not felt much, and the number on the rolls remained as large as ever.

#### AFFILIATION TO THE UNIVERSITY.

At the beginning of the year an application was made to the Syndicate of the Calcutta University praying for the affiliation of the School up to the standard of the First Examination in Arts. This request was kindly complied with, and the sanction of the Governor-General in Council was graciously communicated to the authorities shortly after. The School was thus raised to the status of a College. The Com-

mittee tenders its best thanks to the Hon'ble Maharajah Jotindra Mohan Tagore, C. S. I., Mr. Govin Chunder Dutt, and Mr. C. H. Tawney for the generous assistance rendered by them in getting the College affiliated. The continued interest taken by Mr. Tawney in the institution is a source of great encouragement to the managers, and it is right to record here their sense of gratefulness to him.

#### THE OPENING OF THE COLLEGE DEPARTMENT.

Satisfactory arrangements were made for the teaching of the First Year students, who joined the College since its affiliation. The Committee deems itself fortunate in having secured the services of Bahu Nagendra Nath Ghose, M. A., and Bahu Joy Krishna Sen, M. A., two distinguished ex-students of the Presidency College, whose appointment has greatly strengthened the instructive staff at the same time that it has secured the efficiency of the higher class teaching of the institution.

#### CHANGES IN THE SCHOOL DEPARTMENT.

The School sustained a deep loss by the resignation of Bahu Hara Gopal Sarkar, one of the most efficient and painstaking of the teachers—one connected with the institution almost since its birth. Both his colleagues and his pupils were deeply affected by his departure from amongst them after being associated with them for nearly nine years. The Committee records its obligation to the valuable services done by him during that period. The organization of the instructive staff received some development in the course of the year. The College, it will be remembered, has certain special objects in view in addition to the general education required for the purposes of the University examinations. These are (1) the moral instruction, (2) the communication of the simple and elementary truths of science, and (3) the teaching of music. Up to this moment, there was no separate organisation for the purpose of carrying them out. At the beginning of the year, the work in connection with them was entrusted to particular hands, and a definite plan was adopted to give the work a unity and continuity which did not hitherto belong to it. Moral instructions are imparted by four teachers, and one of them has just collected his lectures, and published them in a handy and convenient shape. A Discipline Master has been appointed, whose special duty is to manage the institution according to a settled plan of strict supervision and control. One of the teachers has been appointed to teach Music in accordance with the scientific method prescribed by the Bengal Music School, while another teaches Drawing and gives lessons on things to the pupils of the Vernacular Department. In connection with this last it may be stated as one particular duty attached to the post, that the teachers of elementary science are to take his boys to visit the Zoological Gardens to illustrate the lessons given in the class.

#### MUSIC CLASS.

This class was attended by some thirty regular students during the year. The pupils of the class had to pass a regular examination, which was kindly undertaken by Bahu Balkantha Nath Ray, the accomplished Honorary Secretary of the Philharmonic Academy. The results, as communicated by him, seem to be on the whole good, and it is hoped that under a more efficient supervision, they will be better next year. The thanks of the Committee are due to this gentleman but for whose generous co-operation this branch of the work could not have borne the excellent fruits alluded to.

#### BAND OF HOPE.

The annual meeting of the Band of Hope took place in January last at the residence of the President. The procession consisted of about a hundred young men, and they went through the streets singing a temperance song, carrying flags in their hands, and attended all the way by an English brass band. At Lily Cottage, where they were invited, a large number of respectable gentlemen were present to receive them. The proceedings were characterised by a cordiality which showed that both the youthful heroes and those they honoured them with their company enjoyed the occasion. Speeches were made by the Revs. K. S. Macdonald, E. F. Browne, C. H. A. Dall, Babu Protap Chunder Mozumdar and Mr. Navalal Sakhrim Adnan. Sweetmeats were then distributed to the young men, after which a stirring address was delivered by the President. There was an address on an ugly form of drunkenness represented as holding a bottle in one hand and a glass in the other, and the President counselled his hearers not to go away without wreaking all their spite and vengeance upon this

terrible monster. The exhortation had the desired effect. The figure was dragged down, carried to an exposed spot on the ground, and there set fire to in the midst of repeated applause and acclamations on the part of the excited group.

#### ENTRANCE EXAMINATION.

Sixteen candidates were sent up for the Entrance Examination last year. Of these 5 passed in the First Division, 9 in the second, and 2 in the third. In other words, all passed. One of the best, Bahu Chandra Bose, has been awarded the Rajah Surendro Mohan Tagore scholarship of Rs. 5 per mensem, tenable for two years. Nine out of the sixteen have joined the College Department, and are pursuing their studies with a view to appear at the First Examination in Arts.

#### ACKNOWLEDGMENT.

The Committee has again to express its thanks to Rajah Surendro Mohan Tagore for his continual sympathy with the objects of the institution. A good many of our songs have been set to the finest music by him, and the Music Class owes its existence entirely to him. The scholarship given in his name is a sure token of the interest he feels in the work of the College.

#### FINANCES.

It remains only to speak of the finances of the institution. The total receipts up to March 1881 amounted to Rs. 12,019-12-3. The disbursements to Rs. 12,018-11-5, the balance in hand being Rs. 1,401-1-3. The financial condition of the College, it may be said, has been placed upon a satisfactory footing, and the institution has always entirely supported itself.

Seven boys then went through a short dramatic performance in Bengali. The play was simple enough. In the first scene, Nirmal and Chuni swear eternal friendship by all that is holy and lasting, and the latter, to show that he never means to forget his friend, gives him a picture, which is to serve as a memento in times of peril. In the second and third scenes, Naraia, a very wicked boy, who evidently overheard the conversation in the first scene, develops a scheme for betraying Nirmal, and enters into a conspiracy with Kedar, the object of which is to accuse Nirmal of theft. In the fourth, Nirmal enters into a soliloquy and prays that he might be saved from the perils that surround him. The last scene is the class room where the teacher sits as judge, and as the clever examination gets Kedar to betray his friend Naraia. Both of these are punished, and the play ended with a scene of reconciliation between Nirmal and Chuni. At the end of the performance, four boys sang a song to the following effect:— "How happy are we (two). Like streamlets that, issuing from the same source, separate and after a long course, meet in the ocean, we have found ourselves together again. Let us embrace each other, and say, 'We shall be devoted servants of truth for ever!' The performance was very cleverly done and elicited repeated cheers from the audience. Dr. Coates then distributed the prizes to more than sixty boys. Prizes for proficiency in music were given to the two who had passed a satisfactory examination in that branch; seven prizes were also reserved for those that had taken part in the dramatic performance, their merits being adjudged on the spot by the gentlemen present. After the distribution, the following consecration hymn from "Life Chords," set to Bengali music, was sung:—

Take my life, and let it be  
Consecrated, Lord, to Thee.  
Take my hands, and let them move  
At the impulse of Thy love.  
Take my voice, and let me sing  
Always, only, for Thy King.  
Take my lips, and let them be  
Filled with messages for Thee.  
Take my will, and make it Thine.  
It shall be no longer mine.  
Take my heart, it is Thine own.  
It shall be Thy royal throne.  
Take my love, my Lord, I pour  
At thy feet my treasure-trove.  
Take myself, and I will be  
Ever, only, all for Thee.

The learned Chairman then rose to make a few remarks on what he had seen and heard. He congratulated the teachers on the evident success of their work. Certainly their work was a dry and exhausting one, and it was liable to be forgotten, just as it was extremely easy to eat good dinners and forget the cook. But the men who put ideas into young heads, and enable us to give place to the rising generation, rendered, perhaps, wiser, abler and more useful than their predecessors,







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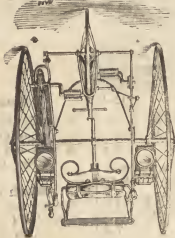
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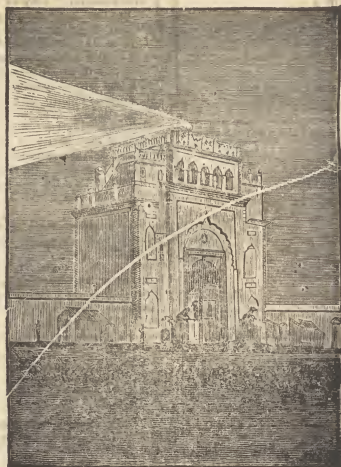
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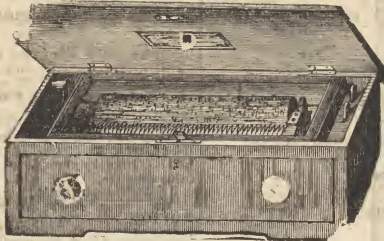


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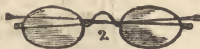
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Steel Do. Wire gauze side protectors neutral tints (in case)	...	Rs. 6-8
Gold Do. cup shade glasses neutral tints	...	Rs. 10-0 & 12-0

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No. 1, Calcutta.

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**JEWELLERS & SILVERSMITHS IN ORDINARY TO H. R. THE  
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**B**EG to draw attention to their splendid stock of silver articles for the use of the Native Nobility and Gentry. Entirely new and original designs have just been added, and inspection is respectfully solicited. *Hookahs, Pandans, Golapassces, &c.*, made to order, of the very best workmanship and finish. Rates of workmanship, where silver is supplied with order, are from eight annas to one rupee eight annas per tola according to style and pattern. Intending purchasers are requested to communicate early to enable their orders to be executed in plenty of time before the Doorga Poojahs.

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**Jewellers in Ordinary to H. R. the Viceroy and H. R. H.  
the Prince of Wales,**

**CALCUTTA, BOMBAY, AND SIMLA.**

[ESTABLISHED 1881.]

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**MANUFACTURING CHEMISTS, WHOLE-  
SALE AND RETAIL DRUGGISTS,  
AND GENERAL AGENTS.**

**PATENT MEDICINES.****Cantharidina**

OR

**The only specific for Baldness.**  
**C**URE Guaranteed. This is the most powerful and potent of all the medicines for Baldness. Per bottle Rs. 1. Packing As. 8.

**SPECIFIC FOR HYDROCELE.**

Prepared from Native herbs, and free from Mercury or other injurious drugs. *Cure Guaranteed.* Generally cures long standing cases within three months.

Price per pot Rs. 2. Packing As. 8.

Beware of another worthless preparation.

**TINCTURA MELIA AZADIRECTAE**

(Tinc. of Neem.)

This preparation is new in the medical world, and is the surest and safest specific for Malarious and Periodical fevers, Spleen, and Liver affections, Swelled Limbs, General Debility, Indigestion, &c.

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This preparation is also new in the Medical world, and is the only specific yet discovered for the cure of Leprosy, other obstinate skin diseases, and Malignant Sores and ulcers.

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FOR

Diseases arising from immoral habits, prepared from the prescriptions of an European Surgeon of great experience. Advice gratis by letter.

Price per each specific Rs. 2. Packing As. 8.

The above medicines are prepared only at our laboratory.

None other is genuine without our unbroken seal on the top.

PAWLITT & Co. beg to state that they have just received fresh invoice of Medicines, Medical, Surgical and Chemical Appliances per S.S. *Comorta*, and they expect soon a further supply per S.S. *Euphrates*.

Chemical appliances according to the text of Stockhart from ... 16 to 50  
Pocket cases " ... 16 to 50  
G. S. Catheters, Syringes, ... Dissecting and Midwifery instruments, Forceps and Speculum, of all varieties and suited to all purposes, Needles, Bistouries, Lancets, Probes, Directors, Stethoscopes, Caustic holders, Syringes, Trocars.

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Inspection Solicited.

Price List on application.

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Made to order in any size at a day's notice.

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**MIRRORS & GIRANDOLES**

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*Provision for Old Age combined with a Provision for the Widow and Orphan.*

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A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that should he die beforehand, a provision will be secured for his relatives. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 65; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

*The Same Provision, if commenced*

at age 25,	would cost	about FIFTEEN RUPEES a month;
at age 30,	" "	about EIGHTEEN RUPEES a month;
at age 35,	" "	about TWENTY-ONE RUPEES a month;
at age 40,	" "	about TWENTY-THREE RUPEES a month;
at age 45,	" "	about TWENTY-FIVE RUPEES a month;

*The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half yearly, quarterly, or monthly, at slightly increased rates.*

There is an obvious advantage in effecting investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

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ESTABLISHED 1846.  
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35-36, Colloca Street,  
CALCUTTA.

FRESH CONSIGNMENTS TO HAND.

**Turner's Effervescent (Eucalyptic Saline and Febrifuge, Eucalyptus Globulus.**

**THE TREE OF HEALTH**  
A agreeable, cooling, refreshing, and invigorating Saline, beneficial in Headache, Bilious and Stomach, Constipation, Eruptions, and Irritation of the Skin, Errors in Diet arising from indulgence in Food or Alcoholic Beverages.  
Price per bottle Rs. 2. Packing As. 4.

**Whitmore's Stomachic and Liver Pills.**—A certain cure of Indigestion, Acidity, Bilious Liver, and all stomach complaints.  
Price per phial Rs. 1. Packing As. 4.

**Baudon's Restorative Tonic Wine.**—Prescribed with great success in consumption and wasting diseases, &c., and is recommended as a substitute for Cod-Liver Oil in Pulmonary and other complaints. It is extensively used as a tonic and restorative in Phthisis, Strumous Disease, and after severe surgical operations.  
Price per bottle Rs. 3-5. Packing As. 8.

**Nestle's Milk Food.**—The perfect food for infants. Is prepared from the pure milk of Alpine feed cows, the finest wheaten flour and sugar, combined in exact proportions to imitate closely the natural food for infants. It is thoroughly reduced to a fine powder perfectly soluble in water and requires only the simple addition of water to prepare it for use.  
Price per tin Rs. 1-4. Packing As. 2.

**PROPRIETARY MEDICINES.**

G. C. DUTT & CO.'S  
**Concentrated Compound Essence**  
OR FLUID EXTRACT OF  
**SARSAPARILLA.**

This Preparation is decidedly preferable to any other form in which Sarsaparilla can be administered, on account of its portability and superior efficacy. It contains the whole active and medicinal properties of the root, in the highest state of concentration, combined with the ingredients of the Compound Decoction directed by the College of Surgeons. The beneficial effects of this medicine as an Alternative and Restorative—its great usefulness in all disorders of the Skin, Indigestion, general Debility, and after a too free administration of Mercury, have been universally admitted and established, by the sanction and recommendation of the most eminent practitioners of the present day.

**DOSE**—A dessert-spoonful to be taken three times a day, in water, milk, or any simple fluid.  
Price per bottle Rs. 2-0-0. Packing As. 4.

G. C. DUTT & CO.'S  
**CAMPFORIZED**  
**Antiseptic**  
**DENTIFRICE**

**HIGHLY RECOMMENDED FOR**  
**Its Cleansing and Preservative**  
**Properties.**  
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**Concentrated Essence of Jamaica**  
**Ginger.**

Strongly recommended in Constipation, Flatulence, and painful affection of the stomach and bowels.  
Price per phial Rs. 2. Packing As. 4.

G. C. DUTT & CO.'S  
**FOMADE**

**FOR**  
**Baldness, a sure remedy**

**DIRECTIONS.**

A little to be rubbed twice over the Bald part every alternate day until the Hair comes out.

Price per phial As. 8. Packing As. 4.

Price List supplied to Mofussil Dispensaries and the Medical Profession and Trade generally on application.

**GOBIND CHUNDER DUTT & CO.,**  
**CHEMISTS AND DRUGGISTS.**

N.B.—Every payment of Premium carries its Proportional value.

which cannot lapse, and for which a Promissory Note is granted.



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JEWELLERS, AND SILVERSMITHS,  
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30, OLD COURT HOUSE STREET, CALCUTTA.**

## NEW REVISED PRICE LIST OF WATCHES.

**COOKE & KELVEY'S MACHINE-MADE WATCHES FOR INDIA.  
GUARANTEED ENTIRELY LONDON MADE & FINISH.**

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COOKE & KELVEY'S stock of these beautiful watches is the largest and most carefully selected in India.

Gold Hunting Watches, in substantial, beautifully engraved cases, gold dial, jewelled movements, thoroughly timed and tested, fitted in morocco case.

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Ditto, in Gold Crystal-Faced cases.

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Nett Cash Rs. 50.

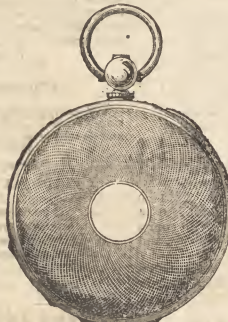
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Nett Cash Rs. 50.

GUARANTEED FOR TWO YEARS.



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### OF LONDON MANUFACTURE

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Messrs. Cooke & Kelvey wish it to be understood that they guarantee their Watches to be entirely London-made, and not manufactured in Liverpool, Birmingham, or Coventry, with regard to the relative merits of Watches manufactured at these various centres, the London-made lever watch is far superior to any other.

**Gold Albert and Guard Chains**  
Seals, Keys, Chams.

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**COOKE AND KELVEY,**  
30, OLD COURT HOUSE STREET, CALCUTTA.

### NATIONAL BANK OF INDIA, LIMITED

The Bank's present rates of interest are:  
On Twelve Months' Deposits 5%  
Six Months' Deposits 4%  
Special rates are allowed on Deposits for short periods.

On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

J. CAMPBELL,  
Manager.

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### REDUCTION OF PRICE.

From this date until further notice the price of

### COOK AND CO'S

### Crushed Food for Horses

Will be Rs. 2/2 per md. Exclusive of bags.

### Crushed Food for Cattle,

Rs. 1/10 per md. Exclusive of bags. Chaff

Rs. 1/8 per md.  
1st April 1881.

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### JUST PUBLISHED

### THE CALCUTTA MAGAZINE

FOR  
SEPTEMBER.

BRIMMING OVER WITH GOOD READING.

### CONTENTS.

At the Railway Station. Courtng. Mushroom firms of India. Nature's Gentlemen. Some Words for Women. The Post's Corners. Children and Lovers. The Student's Resolve. The two Glasses. Correspondence. Miss May Adams. Literary Notices. A Practical Suggestion. The Indian Retrospect. Lovely flowers and luscious fruits. Alas for true Love. The Search for Gold. The Groaning Tree. Wonderful Lights in Nature.	Fanny and I. A Yankee Sermon. Woodman, Spare that Tree. A Feminine Ambassador. How a boy caught a tiger. Abbotsford. The Fashions. A brief Truce. Self-Confidence. A Divorce Case. The Progress of a Mofussil Magistrate. The Family Friend. A Good Mother. Love after Marriage. Firmness of Character. Gems of Thought. Wit and Humour.
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Price Re. 1. Outstation residents may send a rupee's worth of half anna postage stamps in their letters to

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49, Dhurrumtollah Street, Calcutta.

### NO MORE PAINS!!!

### DARLINGTON'S

### PAIN-CURER.

**W**ARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diphtheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swelling Old Sores, Ulcers, Erysipelas, Ringworm, Pimples and Eruptions on the Skin.

Many of the best Physicians of the day prescribe Darlington's Pain-Curer, in the very worst forms of these ailments, with success.

Pains of every description have been cured by the use of Darlington's Pain-Curer, when all other medicines have been tried without effect.

\* \* \* The words Pain-Curer and No More Pains!!! are our trade marks.

Per bottle Re. 1, Large size Rs. 2, packing As. 8  
**DARLINGTON & CO.**  
49, Dhurrumtollah Street, Calcutta.

Beware of a base, worthless, fraudulent, native imitation of Darlington's celebrated Pain-Curer.

**BE CAREFUL TO THE PUBLIC.** Beware of imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

The Lady Superior of St. Joseph's Convent, Ban, does, writes:—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORE SUPERIORESS F de la Croix."

His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 and again for 12 more large bottles of Darlington's Pain-Curer through Major Percy Gough, his Private Secretary.

Mr. E. C. Kemp, Editor and Proprietor of the Bengal Times, writes from Dacca:—"I have lately witnessed a speedy and complete cure of a swelled foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

From Bangalore we have the following. "DARLINGTON'S PAIN-CURER has been found efficacious in a variety of complaints to which flesh is heir."—Bangalore Examiner.



**Hooghly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 27th September 1881, from 2 p. m., to 5 p. m.

J. S. JEBB,

Offg. Secretary to the Bridge Commissioners.

**INDIA GENERAL STEAM NAVIGATION COMPANY, "L.D."**

SCHOENE, KILBURN & Co.—Managing Agents.

**ASSAM LINE NOTICE.**

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debrooghur downward every Saturday.



THE Str. *Dhurbri* will leave Calcutta for Assam, on Friday, the 23rd instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 22nd.



THE Str. *Rajnehal* will leave Goalundo for Assam on Sunday, the 25th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 23rd.

Passengers should leave for Goalundo by Train of Saturday, the 24th.

**CACHAR LINE NOTICE.****REGULAR WEEKLY SERVICE.**

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.



THE Str. *Madras* will leave Calcutta for Cachar on Tuesday, the 27th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 26th.

For further information regarding rates of freight or passage money, apply to  
4, FAIRLIE PLACE, J. GILLMAN, Calcutta, 21st Sept., 1881. Offg. Secretary.

**RIVERS STEAM NAVIGATION CO., "LIMITED." ASSAM LINE.**

The Steamers of this Company will run weekly from Calcutta and Goalundo to Assam and back.



THE Steamer *Oudh* will leave Calcutta for Assam on Friday, the 23rd instant.



THE Str. *Scinde* will leave Goalundo for Assam on Friday 23rd instant, and Doobri on Wednesday 28th September.

Cargo should be sent to the Company's Godowns Juggurnauthat and Passengers via Kootheah should leave by train on the night of Thursday, the 16th September.

For freight or passage, apply to

MACNEILL & CO.,

1, Lyons Range.

a-2

**THE ONLY COMPLETE WORK**

ON

**THE INDIAN PEERAGE.**

Entitled the Modern History of the Indian Chiefs, Rajahs, Zemindars, &c.

**PART I.** The Native States (comprising Geographical, Statistical, Historical, and Political Accounts of every Native State in India; with Appendices containing brief accounts of the Political Pensioners.) Demy, 8vo. Cloth, 217 Pages, Rs. 5; post-free Rs. 5-6.

**Part II.** The Native Aristocracy and Gentry (comprising Authentic History of several Ancient Families, Noblemen, and Eminent men of Bengal, Behar, Orissa, N. W. Provinces and Oudh, Punjab, Rajputana, Central India, Central Provinces, Assam, Bombay, Hyderabad, Maisur, and Madras; with Appendices containing short notices of upwards of 300 Chiefs, Nobles, &c., on whom Salutes, Orders of Baronetcy and Knighthood, Titles and Honorary Distinctions have been conferred by the British Government from its early settlement down to the present time.) Demy, 8 vo., 611 Pages, Rs. 8. Post free Rs. 8-12.

Both parts complete Rs. 10. Post free Rs. 11-2. Please apply to Messrs. Thacker Spink & Co., W. Newman & Co., or the Compiler, No. 254, Upper Chitpore Road, Calcutta.

**Notice.**

ALL private communications for the Proprietor of the *Indian Mirror* and the *Sunday Mirror* should be directed to No. 24, Mott's Lane, Dhurumtollah Street.

**Bank of Bengal.**

Calcutta, 19th September 1881.

**DOORGA POOJAH HOLIDAYS.**

WITH reference to the notice of 5th instant, intimating that the Bank will be open till 1 p. m. for the transaction of urgent business on the 28th and 29th instants, and 4th, 5th and 6th proximo, notice is hereby given that the following days will be observed as close holidays.

Friday, September 30th, to Monday, October 3rd, both days inclusive.

Friday, October 7th.

Saturday, October 8th.

The Public Debt Office and Government Savings' Bank will be closed from the 28th September to 8th October, both days inclusive.

By order of the Directors,

(Sd.) R. HARDIE,

Secretary & Treasurer.

718



"Free from mercury and safe."

Per phial.

Rs. As.

**"Tonic drops."** Cures fever, spleen, liver, ulcers, headache and debility, &c., it is a sovereign remedy in curing complicated diseases of women. It purifies blood and acts as tonic on the human frame ... .. 1 0

**"Mixture."** It is the most active and inoffensive remedy in curing the diseases of both sexes, where gonorrhoea and cuba have failed ... .. 1 0

**"Solution."** For injection ... .. 0 8

**"Tinctura Anti Dysenterica"** cures diseases of the bowels attended with pain and discharge of blood ... .. 1 0

Packing charges extra for each parcel ... 0 4

Directions for using our medicines, with copies of testimonials, are wrapped round the phials, and are sent post free on application.

TERMS CASH. Half anna postage stamps are received with one anna extra per rupee to cover discount.

K. M. BHUTTACHARJEE & CO.,

Druggists & General Merchants, Benares.

**BARU** Srinath Bhattacharji, M.B. (late Private Physician to His late Highness Maharajah Ram Singh Bahadur of Jeypore, O. C. S. I., I. C., C. I. E.)

No. 59, Mirzapore Street, Champatola.

His professional services are available at all hours of day and night.

**Infallible Specific**

**FOR** Cholice Pain, Acidity, Vomiting, Burnings of the Heart, and other diseases of the Stomach. To be had at Kobraj Haradhone Kantavaran, No. 161, Ahiritollah Street. Price per packet Re. 1. Postage annas 4.

[ESTABLISHED 1873.]

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Will be glad to undertake agencies for the sale of PATENT MEDICINES of all kinds, and of SCHOOL BOOKS of every description and in all the recognised languages (of the Calcutta University) within the Oudh Educational Circle, and also for the sale of Books in general in the Province.

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NONE but genuine Native Medicines under P. C. Kobraj's superintendence are always available and at cheap rates. Medical Advice gratis, and Medicines distributed free to the helpless and indigent at any hour from 7 a.m. to 9 a.m. An experienced Kobraj may always be consulted.

KOONJORA KANTI TOYLA.

The most renowned Hair Oil! A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair, while adding beauty thereof. It also retards the hair from turning prematurely grey.

Price Re. 1 per phial.

Packing and Postage &c., Ans. 8.

DASHANNA SUNGSKURNA CHURNA.

OR

The best dentifrice.

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums, and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Ans. 8 per box.

Packing and Postage Ans. 8.

DUDDROOGHUNNA BATIKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 8 per box.

Packing and Postage Ans. 8.

INDRALUPTA HURRA TOYLA

OR

The best hair preserver.

It is a sure remedy for Baldness.

Price Re. 1 per phial.

Postage and Packing &c., Ans. 8.

MUTTY LAUL GOPTA,

Manager.

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(IN ADVANCE.)

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		Rs.	As.	P.
For One Month	..	...	2	8 0
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N. B.—The above includes subscription to the Sunday Edition.

(Single Copy Two Annas.)

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For One Month	...	...	3	6 0
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For Twelve Months (via Southampton)	48	6	0
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(Both for Town and Mails.)

For One Month	..	..	1	0	0
" Three Months	..	..	2	3	0
" Six Months	..	..	5	0	0
" Twelve Months	..	..	10	0	0

(Single Copy Four Annas.)

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" (via Brindisi)	14	10	0

ADVERTISEMENTS RATES.

For casual Advertisements 2 annas per line. No Advertisement charged for less than Rupee.

For special contract rates apply to the Manager. N. B.—All remittances should be made payable to Babu Narendronath Sen, Proprietor.

Printed and published for the Proprietor by W. C. ROSE, at the Sun Press, at No. 2, British Indian Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE.

VOL. XXI.

CALCUTTA, SUNDAY, OCTOBER 2, 1881.

NO. 217

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## Editorial Notes.

THE "butchers' bill" of the last Afghan war shows the loss of 99 officers and 1,524 men, besides 111 officers and 1,252 wounded, while the South African war show 172 officers and 3,028 men killed, and 162 officers and 2,016 men wounded.

WE observe a movement has been set on foot in England to raise any amount that may be necessary for preventing Mr. Bradlaugh from gaining admittance into Parliament. At a meeting held in the Temple the following resolution was passed:—"That a committee be formed for the purpose of raising a fund to defray the expenses, legal or otherwise, necessary to resist any encroachments of Atheism or infidelity." Mr. Bradlaugh will be a stumbling block on the path of the Ministry for sometime to come.

WE read that the Maharajah of Bulmampore has given £100, the Maharajah of Jodhpore Rs. 5,000, and Maharajah Jotendro Mohun Tagore Rs. 500 in aid of the Northbrook Indian Society proposed to be established in London. We have no doubt that Lord Northbrook's call will be warmly responded to in India. The Committee should invite the enlightened leaders of the various Indian communities to express their opinions as to the management of the institution. It is right that it should be in possession of what we feel regarding its necessity.

RESPECTING to the immense increase of population in India as revealed in the last census, the *Graphic* suggests that a systematic emigration should be organised. "If we wait a few years, Northern Australia will infallibly be colonised by Chinese. Why not colonise it with our own fellow-citizens? There is room in intra-tropical Australia for a hundred millions of these patient toilers, and a climate very much like that of their native land." The Hindu is so desperately fond of his home, that nothing but absolute compulsion will drive him to exile.

IT is not generally known that Cardinal Newman early in life had some thoughts of devoting himself to a journalistic career. When he was a young man at Oxford, in any thing but affluent circumstances, he made

such an impression upon the directors of the *Times* by some letters on education which he contributed to that journal under the nom de plume of "Catholics" that he was offered an engagement on their staff at a very handsome salary. £1,800 per annum is the figure that report says was mentioned. "Shall I be free," asked the young man, to whom this tempting offer was made, "to say what I think?" The reply may be imagined, and Newman declined the proposal.

NOW that General Garfield is dead, people begin to ask—what about the millions of prayers that ascended to heaven for his life? One of the religious journals sometime ago went so far as to "challenge Professor Tyndall and others to note that the prayer test had been fairly met and a manifest miracle wrought by the President's recovery in answer to prayer." We do not know what the writer will now do to maintain his views. This trifling with God's eternal wisdom has always seemed to us to be an indirect appeal to people to become sceptical. The life or death of a person is within the special jurisdiction of heaven, and prayers for life sound to us very like a call to the All-knowing God to reconsider His decisions. We may safely pray for spiritual benefits for our salvation, but for physical things the best prayer, according to our humble opinion, is, "Lord, Thy will be done."

THE *Bombay Guardian* has the following paragraph:—

Babu Chunder Sen is very much admired by the Bengalis for his oratory, his boldness, his originality, &c., but he has not many followers. Since he began to have revelations, and to introduce God in a special column of the *Mirror* bearing his testimony to the Babu and his followers as the elect of God, the regenerators of India and the hope of the world, many of the more sensible Brahmins have withdrawn from him. He is now receiving some comforts from Christians in Calcutta who persuade themselves that the line he is pursuing is very near the narrow path that leads to life and will eventually be lost to it. If he is ever won to Christ, we do not believe that it will be by listening him in his present course. To the truth as it is in Christ he prefers something else, a system of his own in which Christ and Budh and Mahomet and Socrates and Chaitanya and the God-mother combine to wear a crown for—the New Dispensation.

WE reproduce the above for the benefit of those whom it may concern.

WITH reference to cow-killing the *Statesman* observes:—"The Hindus may very properly ask that the offensive proceeding, which is sacrilegious in their eyes, should not be obtruded on their observation, but it seems absurd to expect a beef-eating Government to stop cow-killing." Nevertheless, we think it would be a statesmanlike move if cow-

killing were prohibited. Our contemporary justly observes that British domination has been very careful of the religious susceptibilities of the Hindus. It is for that very reason that we counsel the step. No foreigner can accurately gauge the depth of agony which cow-killing creates in the Hindu mind, and the British authorities have never probably thought of the effects which such a concession would have upon the Natives. We do not exaggerate, we know we are not making ourselves ridiculous when we say that if Government could be brought to prohibit cow-killing in India, it would by that single measure render its hold upon the Native mind more secure and abiding than it could by any other process known to statesmanship. It

M. PAUL BERT is a stout French atheist, and M. Gambetta recently presided at a lecture given by him, in which M. Bert displayed his hostility to religion in no uncertain mood. "Religious teaching," he said, "is the school of imbecility, of fanaticism, of anti-patriotism, and of immorality." Speaking of secular and religious instruction, he said:—"Secular instruction gives a man confidence in himself, because it teaches him social and humanitarian progress; while religious instruction causes him to distrust himself because it gives him no weapon except prayer. Secular instruction urges him on towards knowledge and progress, while religious instruction plunges him into inertness and superstition." Men, according to him, have pleaded in favor of religious education as being necessary to morality. To that he answers—"It has never been moral." Religions, he said, have no right to speak about morality. "They rest upon false bases, upon unjustifiable hypotheses, upon erroneous conceptions of the nature of man, of his part in society and the physical world." How cool and daring!

THE *Pioneer* makes an excellent suggestion with regard to the training of Native princes which we hope will be carried out. It is much the same principle which we have long been urging on the attention of Government, but hitherto with no success. We shall discuss the subject in another issue; in the meantime let us quote our contemporary:—

The British Government, occupying the place of parent by the agency of a resident, can protect a ward from any evil arising from the ambition of regents, and could, with the aid of a first-rate Native tutor, control the boy's surroundings and watch his actions. But the actual bringing up—the hourly association, the creation of good habits and models of thought, the inculcation of self-restraint, the instruction in ordinary book knowledge and in the science of the world and of men—can only be done by a countryman and co-religionist, a tutor whose moral atmosphere



the pupil can partake without thereby being cut off from his people. Of course first-class Natives of this stamp are difficult to obtain, men who while thoroughly Orientals, shall yet have some Western culture and breadth of view, and shall be gentlemen in thought and feeling. That they are to be obtained is not, however, to be doubted; and we trust that the next educational experiment on Native Chiefs will be made with such men. Some change is certainly requisite, for we cannot afford to be further discredited by failures.

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We have received a copy of "B. A. Examination Papers on Deductive Logic" by Babu K. R. Bose, Professor of Logic and Mental Philosophy in the Metropolitan Institution. The work contains "appropriate answers and expository suggestions and an Appendix containing hints for testing the examples of Argument inserted in the Text Book." We have examined the book carefully, and we are satisfied that the author does not intend to cram students. He assists them, on the contrary, to understand the text and thus judge for themselves. We frequently find students who, whether they understand a passage or not, take care to get it by heart. That is what we should call cramming, and it is a practice which ought to be discouraged. Babu K. R. Bose is evidently a master of the subject he treats of. He has brought a large amount of information and special knowledge to bear upon the work, and the careful way in which he discusses points, always in good English, shows that he has not shirked his duty. The answers are generally long, which proves that he does not intend them to be committed to memory. We have gone through the book and refreshed our memory not a little, and we may safely say that it will be found to be extremely useful to those for whom it is intended.

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SINCE the identification of a well-known Roman Catholic story with the well-known incidents in the life of Buddha, it is not difficult to believe that many Indian fables have been similarly naturalised in other parts of the civilized world. The following fine parable in the Mahabharat, for instance, has been accepted as a Persian fable. It has been put into verse by Frederic Ruckert, and is found "with slight variations in the great mystical poet of Persia, Deschelaeddin, in Barlaam and Josaphat, 12, and elsewhere." The story runs thus:—We may compare the human species to a man who, flying from a furious elephant, has fallen into a well. He catches hold of two branches which cover its mouth, and his feet rest upon something which forms a projection in the same well: it is four serpents that erect their heads out of their dens. He perceives at the bottom a dragon which with jaws opened is waiting only for the moment of his fall to devour him. He looks towards the two branches from which he is suspended, and he sees at their roots two rats, one black and the other white, which are continually gnawing them. Another object is soon presented to his view: it is a hive full of bees. He puts himself to eat of their honey, and the pleasure which he finds makes him forget the serpents upon which rest his feet, the rats which are gnawing the branches, and the danger with which he is menaced every instant of being the prey of the dragon which waits for the moment of his fall. His heedlessness and his illusion cease only with his existence. The well is the world full of miseries and dangers; the four serpents are the four humours which form our body, but which, when their equilibrium is broken, become so much mortal poison; the two rats, the one black and the other white,

are the day and the night whose succession consumes the duration of our life; the dragon is the inevitable end which awaits us; and lastly the honey represents the pleasures of the senses whose treacherous sweetness seduces us and dissuades us from pursuing the right path.

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SIR JOHN LUBBOCK in his address to the British Association at York, said:—"It is not going too far to say that the true test of the civilization of a nation must be measured by its progress in science." Upon which the *Spectator* asks—Is this true? "Can we honestly say, with a proper feeling for the meaning of words, that the difference between the Athenian 'civilisation' and our own is measurable in terms of the difference between the Athenian's scientific knowledge and ours? On the contrary, we should say that Christianity, in doing away with slavery and giving us a higher ideal of the ethics of the inner nature of man, has given us almost our only great advantage in true civilisation over the Greeks; that all these remarkable and, we quite admit, most stimulating and vivifying departments of curious knowledge have not succeeded in making appreciably better citizens of the great mass of our people—which is surely the true object of 'civilisation,' in the best meaning of the word." This is a true, though, we confess, a humiliating picture of the age. We say humiliating, because what can be more so than the fact that science has not raised men's conception of God and led them to a more intimate communion with divine majesty? The Hindu scriptures say that the Vedas, grammar, astronomy &c., are inferior sciences, and that that is the only superior science which leads us to a knowledge of God. In this sense modern science has unaccountably failed. We call it inferior because it has not taught men things about God. Certainly there is nothing in it which has this tendency of making men atheistic. On the contrary, to an ardent Theist there is nothing that reveals the Creator so much. To us science is a revelation as much as history, manifesting to us God the Father, as the latter does to us God the Son, and both being conveyed to our inner consciousness by the action of the Holy Spirit. He who proscribes science therefore does treason to truth. Alas! it is not in this spirit that it is often represented to us. Civilization has misconstrued science, and what ordinarily goes by the name of science has misconstrued civilization.

#### WHAT ARE THESE FORMS?

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THERE are some in our church who seem to think that the forms recently introduced

into our body are not essential to its existence, and that they are intended rather to strike the imagination of the illiterate herd to whom symbols are of greater worth than the substance. Those who are of this opinion appear to be laboring under a very great mistake, and it is right that every effort should be made to dispel it from the mind. In the first place, it is a mistake to suppose that these forms are rendered regular portions of our ceremonies or services, and that a man who joins our church should, as a matter of course, be formally baptised, or celebrate the *hom*, or raise the flag, or shave his head. In the second place, it is a mistake to suppose that our minister has, like Buddha, become a shaveling, to quote the epithet used by Professor Max Muller in a letter we extracted in our last issue. And lastly it is a mistake to suppose that these forms are introduced for the acceptance of the vulgar herd to whom spiritual ideas are as a matter of course unintelligible and incomprehensible. As we have said, they are not a regular portion of our services and ceremonies, and are not meant for the easy acceptance of those who do not understand them. As a matter of fact, the common people do not understand the complex and mysterious workings of the mind which lead to the results exemplified in the outward symbols which we recognise as *hom* or baptism; and 'Theism is not the religion to encourage the dangerous formalism which has killed so many religions. For, not till a man has passed through the mental processes alluded to, will he feel himself in a position to avail himself of those external methods by which he will seek to add emphasis to a long expected consummation in his deeper, spiritual nature. The fact is that *hom* or baptism is not for those who have not yet burnt away the sins of their minds or not yet felt the fact of a new birth. It is when the soul after deep struggles kills a sin that it is led to celebrate or signalise its triumph by the fire ceremony. In the same way, when the soul is delivered from sin, it craves for the water of baptism to cool it, and nourish the new life that springs in the place of the old self. It is evident, then that these things are not for everyday or frequent use. Would that they were so; would that every one of us rejoiced in the ultimate destruction of sin and the birth of a new nature; would that each individual among us were in a position to celebrate the *hom* and baptism as tokens of his daily progress from sin to holiness. They are outward tokens of something that has taken place in the mind, and as such they are necessary to give emphasis or per-



manence to the results which have been obtained. It may be said, why give an external form to what has taken place internally? Why shave the head, for instance, when real asceticism has been already successfully cultivated in the soul? To answer this we should call in the examples of those that originated or made use of the forms in question. No one, we venture to say, has the least right to pass an opinion upon a matter which does not form a fact of his own consciousness. One may say he does not feel the least need of baptism, if he has felt the fact of a new birth. The question is—has he felt the new birth? If so, he would not have spoken in this strain; and if not, his arguments carry no authority with them. You might put the same question to Christ—Why were you baptised? Was it a mere form that he went through or did not both the outward form and the inward process proclaim the greatest triumph recorded in history—the triumph of God over sin, of the divine in man over the carnal or animal propensities of nature? It was a ceremony that announced the birth of the Son of God, and it was one which heaven and the needs of men alike compelled him to have recourse to. It was no deliberate attempt at formalism, no result of study or foresight, no outcome of a cool reconstructor of society. No, it was an impulse, the product of faith seeking its way out and anxious to explain itself. Jesus was baptised, because he could not help it. The same God whom he saw working within was working without, manifest in the waters in which he immersed himself. So to him the water itself gave life, for God was in water and he touched God and he felt the thrilling influence of His touch. It was not form, we say again. The profound idealism of his mind had diffused itself over external nature, and whether he felt his own sentiments or observed the phenomenon of nature, every thought, every object, every drop of water that he touched proclaimed to him a world instinct with new life, breathing new ideas, and inspiring a new love. The form disappeared; everything was real. The long preparation beforehand, the immersion, the benediction, everything connected with that solemn scene, was real. Jesus could never think it was a form or farce that he was going through, one for which he had no necessity whatever and which was meant to serve the purposes of the vulgar herd. No, no, just the contrary. Baptism was meant for him and for those who sought to tread in his footsteps, and not for those apathetic and heedless persons who wanted a form to satisfy their conscience. If you say you do not require baptism, we shall maintain either that you have not experienced the fact of a new birth or that you are one higher than Christ. Take again the case of shaving. We know that Sakya Muni had shaved his head before he went to preach. Now, what does this mean? It evidently argues the previous process of asceticism. Sakya had left his kingdom, wealth, and family far behind; but he was still struggling with his desires. And a long and painful struggle it was. He achieved his objects; he triumphed; and what did he do? He assuaged the ascetic's mode of life and—he shaved his head. Let those who have passed through the same experiences, who, alighting kingdom, home and family, have at last subdued their desires and resolved to be ascetics for ever—let those who have been in his position come forward and say whether such a process was not natural, necessary and even inevitable. It is

not a question whether every disciple of Buddha should do the same thing. As we have said, only those who kill desires should, as a preparation or ultimate token of triumph or both (for it is not easy to distinguish these in the mental processes that precede the adoption of the symbol) have recourse to the method resorted to by Sakya. A Buddhist may have shaved his head and yet remain as carnal as ever. Surely he should not have shaved his head. Nor is it necessary to repeat the process daily as long as one lives. It may be that it will be needed only once in life. The spirit dictates what or how often it will be; everything depends upon the actual struggle gone through. It is not for universal adoption; it is not meant to be compulsory, to be repeated daily or at stated periods. These forms are meant for the individual soul, struggling for righteousness, and at each triumph wishing for more. Every Theist of the New Dispensation is bound to accept these as parts, important and essential parts, of the discipline enjoined by his faith. They are not of doubtful utility, to be accepted or rejected at pleasure. They are essential to his faith, they cling naturally to his spiritual nature; they are the natural and inevitable consequences of the progress which the soul makes towards a higher existence.

#### MATTER AND SPIRIT.—A DIALOGUE.

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FROST time immemorial a quarrel has been going on between Matter and Spirit. Each claims the full homage and allegiance of the other. Of late this dispute has been conducted with a bitterness which promises no good to the progress of human society, and it has become absolutely necessary that an umpire should be called to adjust their differences. Let us suppose that an arbitrator has been called, but before we think of presenting to our readers the final verdict which no doubt will appear in due course, it is proper that for the sake of equity and fairness we should represent both the sides of the controversy, and point out the salient points in the grounds chosen by each. We shall suppose that both matter and spirit have appeared before the judge, and the dispute that goes on between the two may be summarised in the dialogue which we publish below:—

M.—You will surely confess, Spirit, that the first thing created by God was matter, and that spirit was then added to it.

S.—Far from confessing that, I shall say that the Being who created matter was spirit, and hence that matter was merely a product of spirit.

M.—What you say is an enigma to me. I profess to be guided by science which tells me that the Spirit of which you speak is unknown and unknowable. Hence I contend that since you are unknown and unknowable, the only thing known and knowable is matter, that is, my own self.

S.—Again wrong there. It is not only true that Spirit has created Matter, but true also that if there were no Spirit in man, Matter itself would be unknown and unknowable. If men had only eyes and no mind, could they see you? Is it not true that when I am absorbed in the deepest contemplation, you may present your best things before me, and I shall not even notice your presence?

M.—You may depreciate me as much as you can. But the fact is proved that men can not live on mere air, that is to say,

on the spirit, and that it is matter with which they busy themselves from morn till dewy eve. I shall allow only this much that when they go to sleep it is then that your reign begins. Men enjoy you in dreams, and how fantastic and unreal dreams usually are!

S.—You joke, and I appreciate jokes. But then don't you see that what men enjoy is not matter, but matter as it is dressed and represented by the mind?

M.—You are determined to be malicious. You may depreciate me as much and as long as you can. But there is no gainsaying the fact that philosophy, science, poetry, politics, history and the best things under heaven deal only with matter, and where they deal with the spirit, I am sure they deal with nothing but dreams and unrealities.

S.—Since you state your proposition thus, let me deal with it a little seriously. I confess your loud self-assertion has put me in a jocular mood. But there are times for everything—even for jokes. So let me examine your proposition a little more closely. Will you kindly restate it?

M.—I will for your benefit; and to take up the subjects one by one, let me say that there would have been no poetry without matter. Take the best poets of nature, Wordsworth, for example, and you will see that they subsist upon matter. What is the Rig Veda but a deification of nature?

S.—I accept your challenge, and I tell you that even on your own ground you are wrong. You mention Wordsworth as if he could have breathed for a moment if there had been no spirit to lead him. Let me quote a passage:—

"She shall lean her ear  
In many a secret place,  
Where rivulets dance their wayward round,  
And beauty born of murmuring sound  
Shall pass into her face."

Now, if I had stated the fact in plain prose, like yourself, I should have stated that the rivulets flowed, that the sound was good to hear, and that the child of nature liked to enjoy these. But what a fund of spiritual meaning would have been lost to the mind! The very idea of the rivulets dancing their wayward round—is it not beautiful? Where, however, is the beauty if not in the personality ascribed by the poet? An inanimate stream is suggestive of nothing; but put a mind into it, and it seems to breathe like any animate rational being. It is not improbable that the beauty born of such things has the power of passing into the face of any one who contemplates them. Here is another:—

"A sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean, and the living air,  
And the blue sky, and in the mind of man;  
A motion and a spirit, that impels  
All thinking things, all objects of all thoughts  
And rolls through all things."

The poet certainly sees something immmanent—a spirit, a motion, an impulse in everything in nature, without which his faith is an empty nothing, and in the presence of which the world assumes a look full of meaning. Take another striking passage. The poet describes London:—

"Ne'er saw I, never felt, a calm so deep!  
The river glideth at its own sweet will;  
Dear God! the very houses seem asleep;  
And all that mighty heart is lying still!"

Paraphrase the above, please, in your own matter-of-fact prose, and see how dull the whole passage will appear. "The river flows quietly and the men are asleep"—is not that



in substance what you will come to? It is therefore that I say that even where matter looks at its best, it is by the aid of the spirit. To make it lovely you must add a mind to it.

M.—Yes, but see an entire nation, the Hindus, worship nothing but matter.

S.—For the same reason that I have just adverted to. Our forefathers, blessed with imagination and burning with inspiration, converted nature into a vast storehouse of poetry. When they contemplated the sun, they thought of it as a mighty spirit, enabling, nourishing, sustaining and purifying the world. For the same reason they put in a presiding deity wherever their fervent imagination realised stupendous energies or beneficent tendencies. Imagination can put life even under the ribs of death, and what wonder that the very same imagination that created the poetry of the Rig Veda created the Hindu pantheon, representing therein the best, tenderest and most amiable feelings of the human nature?

M.—How is it then that you are heard so wildly to declaim against idol worship? If matter is good when mind is put into it, why is it that you condemn idolators—those for instance, who worship Durga at the present season?

S.—The reason is clear. Inanimate matter looks amiable or wild when the spirit with a corresponding aspect is attributed to it. It follows, therefore, that when we see an idol, we admire the mind that has made it look so lovely; the mind intoxicated with the beauty of sweet God loves to represent it in a material shape. The poet should, therefore, admire the divine attributes that he seeks to represent, and not the clay that is like yourself, only dead matter. India was great so long as she detected the mind in matter; but no sooner did she cease to do that than idolatry, sensualism, and corruption set in.

M.—You insult me, Sir, and I declare I will have my revenge. You are not only insolent, but absurd. Philosophers are unanimous in the opinion that the mind depends a great deal upon matter. If I refused to eat, could you go on for an instant?

S.—Ha! Ha! You are funny. Do you say *you eat*? Have I not already told you that it is the mind that wills to eat and then the mouth eats. You eat! I would rather believe that it is my snuff-box that takes the snuff, and not I.

M.—You amuse me. Supposing that the body got aill and I acted a dead weight upon you, would not your mind be ill at ease?

S.—I admit. But look here. For four or five months the mortal body which I inhabit was afflicted with a painful disease. So excruciating was the agony that my eyes refused to sleep. For whole nights my body sat erect, and could not recline itself upon a pillow. The flesh was weak, and the spirit in despair. What was to be done? I heard a whisper in my ears—it was a word of reproach. "Why do you consent to remain the slave of your body?"—it seemed to say. In the mean time load calls of duty were heard from afar. The best feelings of the heart were roused, and a new strength seemed to possess me instantly. Religion itself added consolation to a soul already deep sunk in despair. Conscience spoke aloud, and my better nature was moved. I pondered, I prayed, and I was resolved to work and do my duty. And instantly my dull spirits were enlivened, my intellect regained its powers, my activity was restored. My disease left me not, but I cared little for it. And soon I forgot the trouble, the anguish, and the torture. Philosophy taught me to master disease, and I soon became content-

ed. And wonder of wonders, my disease is leaving me too. The spirit has thus triumphed over matter. Talk not then of humbling me, thou dead, dull, vile lump.

It seemed the contention of the two did not cease, and both agreed to refer the matter to the arbitration of the New Dispensation.

### Brahmo Somaj.

The second number of the *Bishwas* is before us. The articles are all of the well-written. The invocation to the spirit of Carlyle seems to us to be especially good. We are glad to be assured that he *Bishwas* has already got a large number of subscribers.

IN REFERENCE to the article on the "Son of God," which appeared in the *New Dispensation*, the *Indian Christian Herald* says:—"We welcome the answer, firstly, on account of the recognition therein embodied of Jesus Christ as the Son of God and, secondly, on account of the unqualified assent underlying it to two important propositions:—(1) That the testimony respecting Himself which Scripture attributes to Christ was really borne by Him. (2) That the testimony of Christ respecting Himself is true."

THE accounts received from Madras are of a cheering character. Bhaji Amrita Lal Bose's lectures at the Patchenpa's Hall are drawing hundreds of the educated people of that town. The subject of the last lecture was "The Defender of Faith." We are assured by our correspondent that the truths of the New Dispensation are being very favorably received by our countrymen in Southern India. On the 17th of the last month he delivered a lecture on the "Guardians of our Society," and the closing remarks of the Chairman, Mr. Kristnana Chariar Averal, show how his utterances were received. We publish the speech here below:—

"Gentlemen, I am sure I speak the sentiments of all present when I say that this large assembly, the largest seen here in this Hall for some time, has been delighted with what it has heard this evening, and feels much obliged to Babu Amrita Lal Bose for his able and earnest address on 'Our Society.' He has awakened us all to the duty we owe to our wives, sisters, and daughters, and to the practical utility of an endeavour to educate and improve the position of Hindu women, with due regard to their mission, their worth and their work in life. Happy are the millions made by the learned Babu to the noble examples of women's devotion from our own history, viz., our Sita and Mandodari, Damayanti and Savitri of past ages, who are to the day regarded by every Hindu woman as models for her imitation. I hope that the lecture will rouse many thoughtful persons both in and out of this Hall, to some personal, practical efforts on behalf of the great question of the better education of the Hindu daughters; I am sure that Babu Amrita Lal Bose will feel himself best thanked if he appeal to you this evening leads to some suitable action. It was a remark of a modern statesman—the late Lord Palmerston I think—that in the social edifice, men were like bricks, and women like the cement that bound the bricks together. Need I say what care and attention should be devoted by us to the proper preparation of the cement which is so necessary for maintaining the fabric of Hindu society in its integrity? Coming back to the lecture, there is one point—to which I may allude with pleasure. It is too much the fashion now of the young men of the present day to listen to those who run down the religion and literature of our forefathers, our nation, our character and national virtues, and further to sneer at our great Puranas and Epic Poems as altogether fabulous and vicious, and to set down the sacred songs of the Bhagavata as mere love songs unworthy of notice. Every conservative gentleman must have derived the most lively satisfaction from the telling words of the learned Babu pointing out the great mistake made by those that only look at things on the surface, and from his eloquent appeal to them to look deeper into the real meaning and true value of the things they so hastily condemn, and not to treat the grave questions of religion and duty with levity or with a patronising eye. An Arnold has admired and welcomed the song of Radha in praise of Krishna as 'the song of songs,' not only on account of its beautiful

diction, but also because of the circumstance that under the parable of human love and the mystery and the music of the stanzas there lurks a deep spiritual meaning, a divine soul of truth and wisdom which thoughtful readers have not failed to seize and admire, especially in Radha's devotional utterances and finally in Krishna's union with her in a high and spiritualized happiness. Perhaps some of you might not concur with the lecturer's remarks on the theory of the *creation*, the *Sakti worship*, or the religion of *Chaitanya*, but my own feeling is that such allusions are passing allusions made by the Babu on general grounds and not introduced in a controversial spirit. On the other hand, he has favored us with his honest convictions on more than one topic of vital interest to us upon which it is well for us to think and ponder. I do not wish to detain the meeting any longer, but before we separate, I should propose a vote of thanks to the worthy Babu for the eloquent, practical and earnest address delivered by him this evening, and I am sure you will pass the vote unanimously, for the like of it we have not heard here for many a day. (Cheers.)"

The substance of the lecture we hope to publish hereafter.

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed., S. M.]

### A GREETING.

TO THE EDITOR OF THE "SUNDAY MIRROR."

BROTHER.—How are you, and the Brahmos, since we parted with the kiss of brotherhood and the *kafakali* hug; resolved to have no creed but the Fatherhood of God and its legitimate deductions; such as that the children of our Father must needs be brothers.—and to go to Him in company with our brother Jesus, the Prince of prophets, with all our powers of love, faith, study and practical ability.—thus saving not only the soul by *bhakti* (loving trust) but the heart by *Priti*, the mind by *Gyan*, and the will by that Bala which reforms abuses and lets the oppressed go free. I left Calcutta, April 22nd, and reached Venice on the 22nd of May: and was in Boston, Mass., four days after the 22nd of June. This 64 days' trip from India to America took but 40 days' travel, as it gave me a week in Milan, in Paris and in London; 3 weeks of delightful rest with sympathising friends; all after the *God's Church* and movement, the Brahmo Somaj, and send your cheer.—Tell friends to address as below for six months.

Yours and theirs.

C. H. A. DALL.

BOSTON, UNITED STATES.

No. 7, Tremont Place, the 21st August 1881.

MR. BOSE AND THE CHIEF MINISTER.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR.—A great writer has said, "there is but one step from the sublime to the ridiculous." I was reminded of this on reading a letter from the venerable Debendra Nath Tagore to Babu Raj Narain Bose, which appeared in the *Tatavabodhini Patrika* to hand. It seems to be a commentary on a previous letter which Mr. Tagore had written to Protap Chunder Mazumdar, and in which he spoke high words of praise about that greatest riddle of the day, Keshub Chunder Sen. Coming as those compliments did from a high authority, a Rishi, the Pradhan Acharya of the Brahmo Somaj, and the "spiritual father" of Mr. Sen, they had undoubtedly the weight of personal experience and great sincerity, and for this reason they were hailed by the friends and admirers of Mr. Sen. Had the matter ended here, the enblimity or beauty of the thing would have been preserved. But as fate would have it, the ridiculous was soon to follow. For no sooner did the old Rishi relieve his mind by giving expression to his inmost and long-buried feelings for one whom he sincerely loved, and by whom he was equally revered, than the so-called President of the Adi Somaj rushed with an implicit protest which was carefully withheld from publication. This gentleman seemed to harbour in his mind the silly idea that Mr. Tagore's letter had too much of a patronising air to move the Brahmo public



in favor of Mr. Sen, and so he asked for an explanation. This was, indeed, disagreeable to the Reverend sire, for he says:—"I did not think that my private words should be made public, and that I should be required to give an explanation." Again he writes, "I write these few lines to you from a strict sense of duty; it is not for me to discuss the merits and demerits of others. It is very disagreeable to me. May God save me."

Mr. Bose should do well to take to heart the lesson Mr. Tagore has indirectly given him. I ask what need there was for Mr. Bose to cause this second letter to be written? It was simply an infiducion. What new thing has been brought to light by it? It was simply raking up old, worn-out things. Mr. Tagore's conservatism was well-known. How could one dream that he would compromise his views, when there was no occasion for doing so? He himself confessed in his former letter that he could not fully understand Keshub's ways; they are to him "shadowlike mysteries," and he did not at all mention in it the word "New Dispensation." It is very curious that in his second letter Mr. Tagore spoke in equally loving and feeling terms of Mr. Sen, but this time he had to criticise his views, and he was sorry for it. But as a critic Mr. Tagore fails. He simply takes exception to some of the popularly-decried acts of Chunder Sen, such as baptism, *how* ceremony, pilgrimage to saints, apostrophe to the Ganges, and lastly, his "singing the name of Radha Krishna in the streets," which is a pure fiction and a dream. I have no trust in these popular notions of Mr. Tagore, for they are mostly misrepresentations, which he had no opportunity of judging aright. But what he says about the Principle of Mr. Sen, and which is the fundamental doctrine of the "New Dispensation," viz, the "unification of the great teachers of India with those of Arabia and Palestine," ought to be taken as the result of his mature judgment. Now what is his opinion about this? He can not find fault with the doctrine itself; he openly confesses "that is a very difficult task," but not necessarily chimerical or wrong. He, Mr. Tagore, on patriotic grounds only adhered to the traditions and sayings of Indian Rishis, whereas Mr. Sen, animated with great liberality and extraordinary love of truth, held universal principles to make the whole world one—with one God and one religion.

Sir, comments on the above are superfluous.

Yours &c.,  
S.

The 24th September 1881.

### Provincial.

#### RUNGPORE.

[FROM OUR OWN CORRESPONDENT.]

The 19th September 1881.

How vastly is a truly pious man—a genuine man—liked and loved even by those whose religion and habits of thought are different from his! As noticed in the *Sunday Mirror*, Pandit Kali Sankar Kabiraj—that "village preacher" of Sadyapuskarni—has given up the service of the Kandi Zemindars as a family physician, in order that he might become an apostle of the New Dispensation. The heart of every man of the village, Hindu or Mahomedan, is sad. "Kabiraj Mahashaya," says Babu Ganga Dhar Roy Chowdhry, one of the Principal Zemindars of Kandi, "preach the

Brahmo religion in any place you like. But I have a request to make—keep your family in Sadyapuskarni. We shall then have an opportunity of seeing you occasionally." "But my house is already building in Rungpore," answers the Pandit. "Never mind," rejoins Gungadhar Babu, "we shall have a house made for you here." An old Hindu lady—no less a personage than the sister of Babu Chunder Mohan Roy Chowdhry, one of the two leading Zemindars of Kandi—Gunga Dhar is one—came to see the Pandit the other day in his own residence, and no sooner did she exclaim "Kali Sankar, you are leaving us," than she shed a flood of tears—such tears as trickle down the cheeks of a Hindu mother on the departure of her only son for a distant land. But no more of this.

There is now life in the Rungpore Somaj, for the weekly service is conducted by our aforesaid brother. As to his doings in the service of Him who has included him in the list of His servants, I must say that this is only the beginning of his career as a Brahmo missionary. Even if it were not so, who can submit a "statistical report," showing the number of correct ideas sowed, the magnitude of the moral influence exercised, and the number of souls saved by a man of spotless life, intensely devotional and living more in the higher regions of the soul than in the flesh? "But at any rate," says Carlyle, "it is not by what is called their effect on the world, by what we can judge of their effect there, that a man and his work are measured. Effect? Influence? Utility? Let a man do his work, the fruit of it is the care of Another than he. It will grow its own fruit." Yes, it will, and thank God, Pandit Kali Sankar Kabiraj's work has already borne fruit. His occasional visits to Phulbari on the Northern Bengal Railway, the head-quarters of a Munsiff in the Dinapore District, at first as a physician of the body and latterly of the soul, have so far influenced some of the local Native residents, that they established on Friday last, the 16th September (1st *Assin*) a Brahmo Somaj, according to "the principles of the New Dispensation. The inaugural service was held by Kabiraj Mahashaya. Some ten gentlemen have become members of the Somaj. "Father! Thy work be done in earth as in heaven."

Reader! Do you know what Pandit Kali Sankar Kabiraj's average monthly income as salary and fees was?—One hundred rupees. Who, it may be asked by the worldly-minded, will support him and family and children? The answer is—God. This is no word of the lip. We firmly believe in His merciful providence, for He is not the God of the Deists of the 18th century, but the living personal God of the New Dispensation, and as such He provides for "our daily bread" in much the same way as the head—*kartay*—of a Hindu family makes provision for those dear ones committed to his care. That Mother of *Varatara* and of the world, who brings food to the spider in the cobweb, will, in one of her inscrutable ways so work upon the minds of the public in general and of the Theistic public in particular, as to induce them to discharge their duties to the family and children of a high-souled man, who, with a noble disinterestedness worthy of a *Rishi* of a by-gone age and at the sacrifice of the comforts and pleasures of this world, has consecrated his life, as has been done by the other revered missionaries of the Brahmo Somaj of India, to the service of his Maker and of His Indian children.

### Literary, Scientific, &c.

SHORT-SIGHTEDNESS in Germany appears to be spreading to an alarming extent, particularly among school children. Such is the case in India too.

THE death is announced of Edward John Trelawny, the companion of Shelley and of Byron, at the advanced age of 89. He was born in the same year as Shelley, 1792. His intimacy with him began in January 1821, at Pisa, and it was he who identified the poet's body when it was cast ashore in the following August, and arranged for its cremation on the beach at Viareggio. In the following year he accompanied Byron to Greece, and remained there with him until his death in 1824.

WE reproduced in a late issue a letter from the *Spectator* in which Shakespeare's views on vivisection were given. The writer makes also a quotation from Johnson's notes on the passage from *Cymbeline*. It is his comment on the line, "Shall from this practice but make hard your heart." "There is in this passage nothing that much requires a note, yet I cannot forbear to push it forward into observation. The thought would probably have been more amplified, had our author lived to be shocked with such experiments as have been published in later times, by a race of men who have practised tortures without pity and related them without shame, and are yet suffered to erect their heads among human beings. 'Cape saxa manu, cape robora, pastor!'"

THE second part of Harivansa is as good as the first. We hope the translator will hurry on and bring his work to a close. The plot has only just begun, and the third number promises to be a "rich treat." The number before us contains the names of some of the foreign and non-aboriginal races that inhabited India or the frontiers. They are the Shakers, the Yavans, the Kambojas, the Paradars, the Pahnavaas, the Kolaspyras, the Mahises, the Darvas, the Cholas, the Karals, the Kashas, the Tukhars, the Chinias, the Madras, the Kinkindhis, the Kanatales, the Bangas, the Shalwas, and the Konkans. It is said of the King Sagar that he deprived some of these of their right to study the Vedas and utter the *mantras*. It was under his rule that the Shakas were compelled to halve their heads, and the Yavans and Kambojas to fully shave them. The Paradars, on the other hand, were to have full hair, while the Pahnavaas were to keep beards.

### Calcutta.

THE *Christian Herald* refers to the working of the Albert College of the Indian Reform Association:—"The College has, in addition to general education, the following special objects in view:—Moral instruction, communication of the simple and elementary truths of science, and teaching of Music. As a successful indigenous organization for the education of the youth of the country on a sound and comprehensive basis, we cannot too highly admire it."

Two holiday numbers of the *Sulabha Samachar* are out, one in yellow paper, and the other in red. The popularity of this paper may be imagined from the fact that some seven or eight thousand of those impressions are sold within a few days. In this respect, the revolution created in the public taste is somewhat remarkable. Shopkeepers and hackney carriage drivers are found among its diligent readers, and as for school-boys and clerks in offices, their fondness for it is equally noticeable. These *penny* numbers contain well-written articles on a variety of topics, and among these drunkenness is the most prominent. The stories are well chosen, and the style is as simple and amusing as may be expected from a penny paper.

### BAND OF HOPE.

A GENERAL meeting of the Band of Hope was held at the Albert Hall, 15, Colledge Square, on Tuesday, the 13th September, at 5-30 P. M., Babu



from his own fatal grasp. Wherever he went, to his vicious self was with him and in him. Then again it was not drink alone that enslaved the drunkard and held him in chains, but he was victimized by other evils too. A slave of Intemperance was generally a slave of almost all the worst passions of the heart, and they all knew that nothing so much swelled the records of the world's vices as this monster evil—drunkenness. He, the Chairman, earnestly entreated his youthful hearers, who were so zealous in the agitation of political questions and the promotion of political enfranchisement, to direct their attention and energy primarily to the extinction of this most deadly form of slavery, which was eating into the vitals of this nation. (Cheers.) He expressed his sincere regret at the enormous increase in the number of liquor shops which had lately taken place in Bengal owing to facilities afforded by the Excise Department. A solemn reckoning awaited the British Government in India for the manner in which a sober and abstemious people had been indirectly encouraged and tempted to drink spirituous liquors. Were not these numerous and multiplying liquor shops temptations cast before the people to hurl them into destruction? Even in the villages and hamlets where there was no demand whatever, the publican was trying to create a demand by supplying the deadly poison. Nothing could justify the establishment or multiplication of grog shops, where there was no demand. He congratulated the promoters of the Sunday Closing movement just initiated, and earnestly hoped that all classes would unite and by constant and constitutional agitation, both here and in England, strive to secure such legislative and executive reforms as would effectually arrest the growth of this great evil. (Cheers.)

### Selections.

#### THE WHEEL AS A SYMBOL IN RELIGION.

(Scribner's Monthly Illustrated Magazine.)

AMONG the many strange developments of religion or superstition which I have traced in my wanderings in many lands, none appears to me so curious as that singular phase of mechanical devotion commonly called a prayer-wheel, which actually brings machinery to bear in multiplying the reiteration of certain formulas of invocation or the recitation of sacred writings. It is, I believe, peculiar to those countries in which Buddha holds sway, in which he is worshipped as the Chakravarta Rajah, or King of the Wheel. It is not, however, found in all Buddhist countries, for during eighteen months' residence in Ceylon, where I carefully explored not only the principal temples now in use, but all the most ancient pre-Christian ruins, in the depths of the tropical forests, I failed to find any trace of its use.

It was not till we had travelled to the north of India, and had penetrated far into the mighty mountain-ranges of the Himalayas, approaching the borders of Chinese Tartary, that we observed men twirling little brass cylinders as they climbed the narrow precipitous tracks by which we wound along those dizzy heights. What these toys were, we could not at first make out, till it was ex-

plained to us that the cylinders not only had sacred words embossed on the outside, but that the same mystic sentence was written again and again, perhaps many thousands of times, on the strips of cloth or paper, which were wound around a spindle, the end of which formed the handle of the little machine. From the centre hangs a small lump of metal, which whirls round, and gives the necessary impetus, so that the little prayer-mill twirls with the slightest exertion, and goes on grinding any given number of meritorious acts of homage to Buddha, a tiny bell marking each revolution to remind the worshipper if he is unconsciously turning too fast. Of course his mind ought to be all the time absorbed in meditation on the infinite perfections of Buddha, but as too much must not be expected from a busy working-man, it suffices if he repeat the sentence aloud at the beginning and end of his devotions, and between whiles continue to twirl slowly. There is one who speaks of prayer as "the whole round world is every way

Bound by gold chains about the feet of God." But such material links as these gold, brass or copper cylinders are, indeed, strange ties to bind earth to heaven!

But these are only little wheels, for the use of individuals who may be able to afford such luxuries. The devotions of the whole village—nay the whole district—have to be provided for, and, therefore, prayer-mills must be prepared on a very large scale, to represent the worship of the whole people. Such an one we saw in the Lama temple at Rurang, where beneath the shadow of the eternal snows, the village, (resembling a cluster of Swiss chalets) stands perched on a crag overhanging the river Sutledge. We pitched our tiny white tents beneath the dark shade of grand *deodar*s (sacred cedars), and soon made friends with the old bonds (priests) who welcomed us cordially, and doubtless looked at us as curiously as we did at him—we being the first foreign women, with the exception of the wife of the Moravian missionary, who had found the way so far by this route.

Poor as was the little temple at Rurang, there was much gaudy drapery hung on every side, but it was neither clean nor fragrant. My companions treat a hasty retreat, but I stood my ground long enough to secure a sketch of what was to me an object of extreme interest, namely, a colossal prayer-wheel, resembling a very large barrel-organ, and turned by a great iron crank, which worked like a handle. It was a great cylinder, about twelve feet high and six or eight in diameter, painted in circular bands of gold and bright color, and on every band was inscribed the one oft recurring Buddhist ascription, which usurps the place of all prayer—the ascription of praise to the "Jewel on the lotus." The cylinder was said to contain the same sentence written many thousand times, and as it slowly revolved on its axis, a most musical bell marked each revolution, and the worshipper was held to have laid up much treasure of heavenly praise.

As each man entered, he made a lowly obeisance to the head Lama, who laid his hand on the bowed head and pronounced words of blessing. Then the would-be worshipper sat on the ground before the great wheel, and turned the crank for his own benefit and that of all dear to him. Should many arrive simultaneously, the priest himself worked the machine that all might share alike in this unspeakable benefit. It seemed really very

Kashub Chunder Sen presiding. The report of the previous meeting having been read and confirmed, about a dozen young men came forward and signed the pledge of the Band in response to the call of the President who then introduced the Rev. W. R. Blackett, M. A., to the meeting, and requested him to deliver his intended lecture on "Slavery and Freedom."

The Rev. W. R. Blackett, after apologising for appearing to speak on a subject to which he was not much accustomed, observed that there were different kinds of slavery. No one in the British dominions could be compelled to work in fetters or against his will. But the slavery of the mind was worse than that of the body, and many were slaves to evil passions, especially to drink. They became so, sometimes by seeking stimulants to keep them up to some great effort, in which they might be victorious, but at what a price! Or it might be that they were led on by the drinking customs of society. Those customs had been altered much for the better in England in recent years. But still some evils remained, such as the absurd custom of drinking healths, and among the lower classes the habit of taking a friendly drink together. But however the habit of drinking might be acquired, it was a veritable slavery. A thorough drunkard was like an old worn-out *tikagari* horse, forced to go on by the lash of appetite, though conscience and nature protested, even to a miserable end. But far short of being a drunkard a man might be a slave to drink. If he could not do without his glass, missed it if deprived of it, still he was a slave to an evil master, though he might or might not be driven to destruction.

As to the way of escape from slavery, he did not believe there was any other ground for real freedom but the Lord Jesus Christ, definitely accepted as Saviour and constantly trusted in for strength. But short of this, they might do something. They might refuse to put their necks under the yoke, by keeping far away from drink altogether. They might resist the introduction of English drinking customs—they had quite enough tyrannical social customs of their own. They might band themselves together to oppose the evil. He concluded with an appeal to the members of the Band of Hope to be more earnest in extending it, and to those who were not members to join it without delay.

The Chairman, in conveying the cordial thanks of the meeting to the Rev. lecturer for his instructive and interesting lecture, observed that he was very glad the lecturer had spoken of intemperance as slavery. It was nothing else. It was, as the world's history so clearly and painfully testified, the worst, the most galling and the most debasing form of slavery. Certainly spiritual slavery was infinitely more crushing than bodily slavery. If the body was enslaved, there was hope of emancipation. The poor and down-trodden slave might yet hope to see better days when fortune might smile upon him and knock off his fetters, and enable him to breathe the air of a free country. Besides it was outward tyranny, which never could touch the soul. But the slavery which changed a man to evil habits was most grinding, and completely robbed him of his reason and freedom, extinguished all that was manly and divine in him, and reduced him to the level of the very beasts of the wilderness. A slave of the senses had no chance of escape. He was his own tyrant, and there was no running away



hard work, yet we had no sooner arrived at Rarung than all our coolies, weary as they must have been with carrying us and our baggage over the steep mountain tracks, repaired to the temple, where we found them grinding a diligently as if in very truth their heart's desire was at stake. There was no prayer-wheel in the village where they lived, so they were making the most of their opportunities.

These wheels are believed to have been in use among the Buddhists for at least fourteen centuries, and originated in the idea of its being an act of merit to be continually reciting portions of the writings of Buddha. For the benefit of the unlearned, it came to be accounted sufficient to turn over the rolled manuscripts containing the precious precepts. This simple substitute was found to save so much trouble that the custom rapidly spread, and the action was further simplified by the invention of wheels, known as *tschu-chor*—great egg-shaped barrels full of prayers with a cord attached to the base of the barrel, which, on being pulled, set the cylinder twirling. These are set up in all public places in Thibet, so that the poor, who cannot afford little pocket-wheels of devotion, may not lose their chance of this heaping up merit. They stand at the doors of the principal dwelling-houses, so that every man entering may give them a spin for the good of the house; while in the monasteries there are many rows of small cylinders so arranged that the priest, or any passer-by, can set them all twirling at once by just drawing his hand along as he passes. Sometimes the cylinders are so placed as to be turned by wind or water power. The former are provided with wings on the windmill principle, while the latter are placed over streams, so that the running water shall turn them ceaselessly for the good of the village. A wooden bar passed through the cylinder is fastened to a horizontal wheel, having the ends turned diagonally to the water, just as in the curious little corn-mills still in use in remote corners of Scotland. These wheels rotate with the action of the water and so turn the cylinder which must invariably stand upright. Several of these are placed abreast across the stream, and a rough wooden shed is built over them to represent a temple.

At the Lama temple at Darjiling, the wind is made use of in offering ceaseless prayers for the dead. Long, narrow flags inscribed with the same sacred formula are fastened to all poles, from twenty to forty feet high, the flags not exceeding four feet in width. As these flutter in the breeze, they are supposed to be offering ceaseless adoration on behalf of the dead, whose names they bear. Within the temple stands a large wheel, similar to those of the Northern Himalayas, and the priests carry similar small hand-wheels.

Wherever we find these wheels, they are invariably placed so as to turn from right to left, following the course of the sun—that is to say, the right-hand must always be next to the pivot around which the object turns; to invert this order would not only involve illluck, but amount to a positive sin. This dread will be readily understood by any one who is versed in old Scottish lore, and remembers how the turn *widdershins* (that is to say in a course contrary to that of the sun, or, as the Latins called it, *sinistrorsum*, that is, with the left-hand toward the centre) was only made when invoking a curse on some particular object or person, and so fully believed in that malignant evil-doers were suppo-

ed invariably to begin their diabolic work by making so many turns from right to left instead of from left to right,

But, as a general rule, all worship begins, continues, and ends with one unvarying sentence, *Aum Mani Padmi Hung*. These words are raised in embossed letters outside the cylinder, besides being written perhaps thousands of times on the strips of paper inside. They are engraved all over sacred places, on the face of the rocks, on the walls of the temples; in one great monastery in Ladakh the wall is literally covered with these words of sacred mystic import, ascribing perpetual adoration to Buddha as the jewel on the lotus, in reference to his lotus throne—that is to say, the pattern symbolical of the lotus or water-lily with which his throne is always adorned.

The literal meaning of the sentence is as follows: *Aum* or *Om*, equivalent to the Hebrew *Jah*, the holiest and most glorious title of the Almighty; *Mani*, the Jewel, one of Buddha's titles; *Padmi*, the lotus; *Hong*, equivalent to Amen. This "sixteen-syllabled charm," as they call it, is the sovereign balm of every conceivable ill. Some Buddhists vary this magic sentence. The Fo-ists in China pin their faith to the words *Aum-mi-to-fuh* which is also a title of Buddha and which every devout Fo-ist desires to repeat at least three hundred thousand times in the course of his life. To this end, many of their priests shut themselves up in the temples for months together, with no other occupation than that of repeating these words over and over again, day and night. As the laity go about their daily business, the same words are for ever on their lips. The devout and the aged carry strings of beads, whereon they instinctively count their repetitions of the spell, and while they speak to you or to one another, on all manner of secular subjects, between each sentence comes a low murmur, *Aum-mi-to-fuh*! Then, as they pass away down the street, you see their lips moving, and you know that they are still whispering the unvarying ascription of praise to Buddha, *Aum-mi-to-fuh*! *Aum-mi-to-fuh*!

This title *Aum* or *Om* is not peculiar to the worshippers of Buddha. The Brahmins also esteem it so holy that they will not utter it aloud, while the Yains, laying the hand upon the mouth, whisper it in deepest reverence. We are told that the same word was used by the ancient Celts to express the holy and mystic name of God. It is somewhat singular that these two races, so widely separated by time and by distance, should not only have adored the Almighty under the same name, but also have symbolised their worship of Him by the use of figures representing the revolving sun, generally under the image of a wheel. And this is probably the key to the wheels, and various ceremonies still in use by the Buddhists and points to some remote age when these dead customs were all instinct with life, and were to the worshippers merely symbols of some grand reality, well-known to them all.

#### WALKING STICK GOSSIP.

(Chambers's Journal.)

To break off a branch for defensive purposes, as Crusoe did on finding himself on an unknown island, would be one of the first acts of primitive man. A rude support of this kind would soon be followed by the pilgrim's staff familiar to us in

pictures of the Patriarchs; and from these early staves down to the gold-headed cane of our modern dandy, what a variety of walking-sticks have been produced, according to the fancy and fashion of the time; when, in 1701, footmen attending gentlemen were forbidden to carry swords, those quarrelsome weapons were usually replaced by a porter's staff "with large silver handle," as it was then described. Thirty years later, gentlemen of fashion began to discard their swords; and to carry large oak-sticks with great heads and ugly faces carved thereon. Before very long, a competition arose between long and short walking-sticks. Some gentlemen liking them as long as leaping-poles, as a satirist of the day tells us; while others preferred a yard of varnished cane "scraped taper, bound at one end with wax thread, and tipped at the other with a neat turned ivory head as big as a silver penny."

Sword-canes and walking-stick guns neatly constructed to look like ordinary sticks are familiar contrivances; but that sticks and staves in the Tudor times were sometimes provided with the clumsy firearms of those days is more surprising. For instance, we are told that a walking-staff of Henry VIII. had three matchlock pistols in it, with coverings to keep the charges dry. With this staff, it is said, the king sometimes walked round the city, to see that the constables did their duty; and one night, as he was walking near the bridge-foot, the constable stopped him to know what he did with such a weapon at that time of night; upon which the king struck him; but the constable calling the watch to his assistance, His Majesty was apprehended, and confined till morning without fire or candle. When the keeper was informed of the rank of his prisoner, he sent for the constable, who came trembling, expecting nothing but death; instead of which, the king applauded him for honestly doing his duty, and made him a handsome present. More peaceably inclined folks had snuff-boxes, and sometimes watches, in the heads of their sticks. In a will drawn up in Latin, Archbishop Parker said: "I give to my Reverend brother Richard, Bishop of Ely, my stick of Indian cane, which hath a watch in the top of it." Some of these walking-stick watches may still be seen in collections of curiosities.

As all 'prentices were once expected to be skilled in the use of their "clubs," so to excel in the "nice conduct of a clouded cane" was one of the requisites of the dandies of past days. Some of the advanced youths of our own time carry wax matches and cigarettes in the hollow handles of their "crutch sticks;" just as ladies find it convenient to have miniature scent and vinaigrette bottles inserted in the handles of their parasols.

*Holloway's Pills and Ointment.*—Glad Tidings some constitutions have a tendency to rheumatism, and are throughout the year borne down by its protracted tortures. Let such sufferers bathe the affected parts with warm brine, and afterwards rub in this soothing Ointment. They will find it the best means of lessening their agony, and speed by Holloway's Pills, the surest way of overcoming their disease. More need not be said than to request a few day's trial of this safe and soothing treatment, by which the disease will ultimately be completely swept away. Pains that would make a giant shudder are assuaged without difficulty by Holloway's easy and inexpensive remedies, which comfort by moderating the throbbing gressels and calming the excited nerves.



Very ingenious fishing-rods are made with hollow pieces to slide, telescopic fashion, one into the other; so that when all the pieces are in the bottom one, and a cap screwed over the end to act as a ferrule, the whole contrivance becomes an ordinary-looking walking-stick. One of the latest inventions in connection with our subject is the patent walking-stick telescope, the only noticeable feature of which when carrying it is the beauty of the wood. Under the handle of the stick is imbedded a small and very correct compass, neatly covered by a folding shield, in the center of which is a small concave eye-glass. Each purchaser is supplied with a small concave eye-glass weighing only one and-a-half ounces. This object-glass easily carried in the waistcoat pocket, can be used as a microscope, reading-glass, or cigar-lighter in sunny weather, and when fixed on the sticks forms a long-range telescope. It is easily slid upon the smooth portion of the stick, so as to alter the focus to any sight.

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When Sir Walter Scott, fording the Ettrick in company with his friend Mr. Skene, slipped on a stone and went headlong into a pool, emerging with no worse than a drenching and the loss of his stick, which floated down the river, the finder of that drifting waif would have little idea of the valuable memento of the "Great unknown" thus accidentally acquired. In short, whether used to hail busses, turn aside children's hoops, or drive away too intrusive dogs, the walking stick is a blind man's guide and a universal friend, for which no man could show a higher regard than did the justice of Norfolk when he directed in his will to be buried in a full suit and bag-wig, and with his trusty cane in his right hand.

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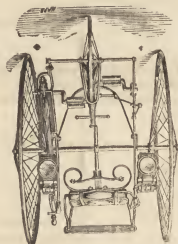
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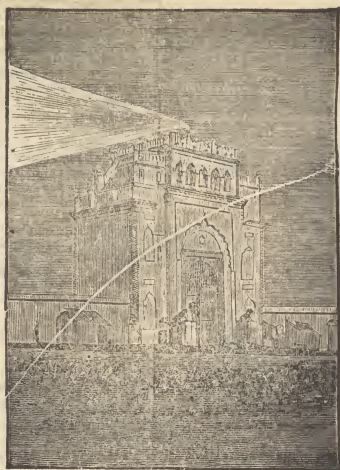
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FAMILY APERIENT PILLS (mild, prompt and safe),	1 4
FAMILY ANTIBILIOUS PILLS (stronger than above),	1 4
FAMILY CARMINATIVE (Invaluable for Children),	2 0
FAMILY HAIR TONIC (unrivalled for promoting growth of the Hair),	2 0
FAMILY EMBRUICATION (for Sprains, Chronic Rheumatism, &c.),	1 8

The above are most strongly recommended to parents, guardians and others residing in Districts where medical aid is not available. Thousands of cases have been cured by their judicious use: A printed pamphlet giving full instructions is wrapped round each bottle.

Prepared only by MESSRS. E. J. LAZARUS & CO., at the Medical Hall, Benares, from DR. LAZARUS's original receipts and sold by all Medicine Vendors.

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#### BLACK AND MURRAY'S ENGLISH Rs. 55 WATCHES.

MACHINE-MADE, with lever escapements for accuracy, durability, and cheapness equal all others. Manufactured in two sizes, and in either hunting or guards' cases. The movements are warranted to be entirely of British manufacture, and Not American or Geneva productions fitted in English cases.

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Of Watches, Clocks, Musical boxes, Bird boxes, and of all kinds of Scientific and Electrical Instruments receive prompt attention. B. & M.'s experience as practical manufacturers of over 50 years standing in England and India, warrants them in offering special advantages in this important Branch.

**BLACK AND MURRAY,**  
6-1, HASTINGS STREET, CALCUTTA: a-3

NATIVE Princes, Chiefs, Noblemen and Gentlemen, wishing political and other petitions and papers to be drawn up, are respectfully solicited to address themselves in writing to X, care of the Printer,

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COMFORTABLY ARRANGED HOUSES

With good Compounds in and about

Chowringhee.

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FRAGRANT! & FASCINATING!!

PAUL & CO.'S

INDIAN AROMATIC TOOTH POWDER,

To be had of Paul & Co.,

DRUGGISTS,

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It is an Aromatic Dentifrice, cleanses the Teeth, preserves their Enamel, strengthens the Gums, removes Bad Odour from the mouth, and prevents and cures all the Diseases the Dental structure is liable to. Price Rs. 1-8 per 1/2 lb. bottle.

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MESSRS. PAUL & CO.,  
Calcutta.

GENTLEMEN,

I have great pleasure in stating from the sample sent to me of your Indian Tooth Powder that I consider it to be in every respect a splendid Aromatic "Teeth cleanser and Gum preserver." I am yours truly

(Sd.) GEO. HORATIO JONES.

Surgeon Dental, F.R.M.S. &c. An excellent Tooth Powder \* \* \* This preparation \* \* \* has been found not only to strengthen the gums and teeth, but also to remove any offensiveness in the breath. It is well deserving of public patronage, as it is both efficacious and cheap. It is already largely in favor with many people of rank and distinction. Once used it cannot be dispensed with, etc.—Indian Mirror, 1st October 1880.

Trevandrum, 21st Sept. 1880.

MESSRS. PAUL & CO.,  
Druggists &c.

GENTLEMEN,

The bottles of Tooth Powder I have been getting down from you from time to time are indeed for several of my friends who find this powder to be a very harmless and agreeable dentifrice. \* \* \* \* \*

Yours faithfully,

N. RANGA ROW,  
Palace, Trevandrum.  
Ranikhet, 3rd July 1881.

MESSRS. PAUL & CO., DRUGGISTS, CALCUTTA.  
Dear Sirs,—You will be glad to hear that I like the Tooth Powder which I had from you lately; it is very cleansing, and I find it most agreeable preparation to use. I consider it good value for the money.

Yours faithfully,

(Sd.) JAMES LEADBEATER,  
Clerk, D. P. W.

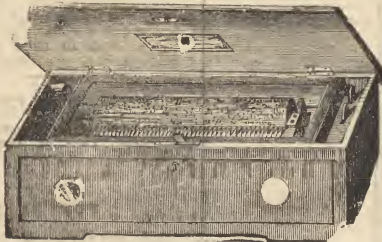


# HAROLD & CO.,

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## MUSICAL BOXES.

PLAYING  
BENGALIE AND HINDUSTANEE TUNES.



### Box, No. 1, playing 8 Bengalee Tunes.

- |     |                    |                     |
|-----|--------------------|---------------------|
| No. |                    |                     |
| 1.  | Ragini Saranga     | ... Tala Madhyamana |
| 2.  | Ragini Lam-Jihjhit | ... Tala Madhyamana |
| 3.  | Ragini Yogina      | ... Tala Thunri     |
| 4.  | Ragini Bibhasha    | ... Tala Madhyamana |
| 5.  | Ragini Bibhasha    | ... Tala Pat-tal    |
| 6.  | Ragini Chhayanata  | ... Tala Madhyamana |
| 7.  | Ragini Kedara      | ... Tala Madhyamana |
| 8.  | Raga Nata-Narayana | ... Tala Madhyamana |

Cash Price, Rs. 100.

### Box, No. 2, playing 8 Bengalee Tunes.

- |     |                     |                     |
|-----|---------------------|---------------------|
| No. |                     |                     |
| 1.  | Ragini Syama        | ... Tala Pat-tal    |
| 2.  | Ragini Hamira       | ... Tala Madhyamana |
| 3.  | Ragini Khambaja     | ... Tala Madhyamana |
| 4.  | Ragini Behaga       | ... Tala Madhyamana |
| 5.  | Ragini Chhayanata   | ... Tala Madhyamana |
| 6.  | Ragini Kedara       | ... Tala Madhyamana |
| 7.  | Ragini Iman-Kalyana | ... Tala Madhyamana |
| 8.  | Ragini Bhnpli       | ... Tala Madhyamana |

Cash Price, Rs. 100.

### Box No 3, playing 8 Bengalee Tunes.

- |     |                      |                     |
|-----|----------------------|---------------------|
| No. |                      |                     |
| 1.  | Ragini Gaura Saranga | ... Tala Madhyamana |
| 2.  | Ragini Gaura Saranga | ... Tala Madhyamana |
| 3.  | Ragini Bibhasha      | ... Tala Madhyamana |
| 4.  | Ragini Iman          | ... Tala Madhyamana |
| 5.  | Ragini Schini        | ... Tala Thunri     |
| 6.  | Ragini Megha         | ... Tala Madhyamana |
| 7.  | Ragini Jihjiti       | ... Tala Thunri     |
| 8.  | Ragini Iman-Kalyana  | ... Tala Madhyamana |

Cash Price, Rs. 100.

### Box No. 4, playing 8 Bengalee Tunes.

- |     |                      |                       |
|-----|----------------------|-----------------------|
| No. |                      |                       |
| 1.  | Ragini Bhupali       | ... Tala Madhyamana   |
| 2.  | Ragini Aruna-Mallara | ... Tala Druta-trital |
| 3.  | Ragini Surata        | ... Tala Madhyamana   |
| 4.  | Ragini Bhupali       | ... Tala Druta-trital |
| 5.  | Ragini Bibhasha      | ... Tala Surphaktal   |
| 6.  | Ragini Saranga       | ... Tala Ekatala      |
| 7.  | Ragini Behaga        | ... Tala Madhyamana   |
| 8.  | Ragini Iman-Kalyana  | ... Tala Druta-trital |

Cash Price, Rs. 100.

### Box No. 5, playing 8 Bengalee Tunes.

- |     |                        |                       |
|-----|------------------------|-----------------------|
| No. |                        |                       |
| 1.  | Ragini Saranga         | ... Tala Ekatala      |
| 2.  | Ragini Purabi          | ... Tala Madhyamana   |
| 3.  | Ragini Jangala-Saranga | ... Tala Madhyamana   |
| 4.  | Ragini Iman-Puriya     | ... Tala Madhyamana   |
| 5.  | Ragini Behaga          | ... Tala Chautala     |
| 6.  | Ragini Saranga         | ... Tala Ekatala      |
| 7.  | Ragini Yogina          | ... Tala Madhyamana   |
| 8.  | Ragini Malaari         | ... Tala Druta-trital |

Cash Price Rs. 100.

### Box No. 6, playing 8 Bengalee Tunes.

- |     |                  |                       |
|-----|------------------|-----------------------|
| No. |                  |                       |
| 1.  | Ragini Surata    | ... Tala Druta trital |
| 2.  | Ragini Bibhasha  | ... Tala Chautala     |
| 3.  | Ragini Behaga    | ... Tala Chautala     |
| 4.  | Ragini Behaga    | ... Tala Madhyamana   |
| 5.  | Ragini Bibhasha  | ... Tala Madhyamana   |
| 6.  | Ragini Hamira    | ... Tala Madhyamana   |
| 7.  | Ragini Maligaura | ... Tala Chautala     |
| 8.  | Ragini Karnati   | ... Tala Madhyamana   |

Cash Price, Rs. 100.

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The Security of the Association is now generally adopted for European and Native Officers under Government and Public Companies.

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Premiums periodically reduced.

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OR,

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7 Wellesley Place, CALCUTTA.

Agent, for BENGAL.

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### DR. B. M. SIRCAR'S ABROMA AUGUSTUM.

SPECIFIC FOR DYSENTERY

OR

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A SINGLE administration during menses generally cures the disease, and brings on conception.

For particulars apply to Dr. Bhoobna Mohun Sircar, No. 77, Mooktaran Babu's Street, Chorbagan, Calcutta.

Price Rs. 3-8. Packing and Postage As, 8.

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Commercial and Fancy Stationery. Fancy Articles in great variety kept in stock.

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Executed by skilled artists.

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Both Assam and Kangra Valley Teas.

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Cocacanda.

List on application.

H. C. GANGOOLY & CO.,

19, 20 & 24, Mangoe Lane, Calcutta.

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### PIKEPARAH NURSERY.

Seeds! Seeds!! Seeds!!!

THE Steamer "City of Edinburgh" has brought in the Nursery's usual consignment of American vegetable and flower seeds which are sold here at the following reduced prices. All orders should accompany remittances.

40 varieties of fresh vegetable seeds with several varieties of cabbages. Ole kapee, Phool kapee, Beet root, Turnip and Radish, Carrot, Lettuce, Peas, Beans, &c., &c., in imported packets, with brief instructions for sowing, &c., on each paper of seed at Rs. 6 per packet.

40 do. of do. do. sub-divided and prepared here into packets with all the above seeds but without instruction for sowing at Rs. 5 per packet.

50 do. do. do. " 7 "

60 do. do. do. " 8 "

30 do. of choice and selected flower seeds received in 30 glass stoppered phials at Rs. 5 per packet.

20 do. do. do. at Rs. 3 per packet.

12 do. only double flower seeds such as double Portulacac, Petunias, —clanthus Dampieri, Germanaster, Heartease, Pinks, —Poppies, &c., &c., at Rs. 3 per packet.

Early and late large headed Cauliflower at Re. 1 per tola.

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Potatoe seed—a novelty—at Rs. 3 per tola.

8 sorts of peas and beans at Rs. 2 per packet.

Plants such as Roses of excellent varieties, mangoes of nearly 50 varieties—Crotons, Shrubs, Creepers, &c., &c., are always obtainable here at the lowest prices. Early applications for them or their price lists should be made to me.

Instructions for sowing and planting plants and seeds with every facility can be obtained from the Nursery, entitled the "Krihi Tattwa" issued in monthly parts in Bengali language. The yearly subscription is Rs. 3-6 for the parts from last Maug to Pous next. We have finished off the first and the second volumes. For the opinions of the Press and the public, see our price list for plants for 1881 and 1882.

Price lists of seeds is furnished free of charge, as well as the catalogue of plants.

NETTO G. CHATTERJEA,

Proprietor, Pikeparah Nursery, Calcutta.



THE GREATEST

WONDER OF MODERN TIMES!

**HOLLOWAY'S PILLS**

Long experience has proved these famous remedies to be most efficient in curing either the dangerous malaises or the slightest complaints which are more particularly incidental to the life of a miner, or to those living in the bush.

Occasional doses of these Pills will guard the system against those evils which so often beset the human race, viz.—coughs, colds, and all disorders of the liver and stomach—the frequent forerunners of fever, dysentery, diarrhoea, and cholera.

**HOLLOWAY'S OINTMENT**

Is the most effectual remedy for old sores, wounds, ulcers, rheumatism, and all skin diseases; in fact, when used according to the printed directions, it never fails to cure ails, deep and superficial ailments.

The Pills and Ointment are Manufactured only at

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And are sold by all Vendors of Medicines throughout a Civilized World; with directions for use in almost every language.

Beware of counterfeits that may emanate from the United States. Purchasers should look to the Label on the Pots and Boxes. If the address is not 533, Oxford Street, London, they are spurious.

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# F. W. BAKER & CO.,

**SILK MERCERS AND FURNISHING UPHOLSTERERS,**

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We have just received a most extensive supply of all furnishing requisites, and all orders entrusted to us will be most carefully executed.

**SPECIAL TERMS FOR LARGE CONSUMERS.**

**VELVET PILE, TAPESTRY & BRUSSELS CARPETS**

IN ALL THE NEWEST DESIGNS

Made to order in any size at a day's notice.

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IN BLUE, CRIMSON, GREEN AND MAROON,

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**STRIPED PURADH REPS**

IN ALL THE LEADING COLORS, INTERMIXED WITH GOLD.

**Tapestry Reps, Billiard-cloths, Curtains, Brass Upholstery, Hassocks, Oil-cloth, &c., &c., &c., &c.**

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*Provision for Old Age combined with a Provision for the Widow and Orphan.*

## EXAMPLE.

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

### The Same Provision, if commenced

at age 25, would cost	about FIFTEEN RUPEES a month;
at age 30, " "	about EIGHTEEN RUPEES a month;
at age 35, " "	about TWENTY-ONE RUPEES a month;
at age 40, " "	about TWENTY-THREE RUPEES a month;
at age 45, " "	about FORTY-ONE RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

There is an obvious advantage in effecting Investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

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Head Office: Elphinstone Circle, Bombay,

Manager and Actuary:

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F. A. COHEN,

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N.B.—Every payment of Premium carries its Proportionate value,

which cannot lapse, and for which a Promissory Note is granted.

ESTABLISHED 1846.  
**THE DRUGGISTS' HALL,**  
35-36, College Street,  
CALCUTTA.

FRESH CONSIGNMENTS TO HAND.  
**Turner's Effervescent (Eucalyptic Saline and Febrifuge, Eucalyptus Globulus.**

**THE TREE OF HEALTH**  
A agreeable, cooling, refreshing, and invigorating Saline, beneficial in Headache, Bilious and Sea Sickness, Fever and derangements of the Liver and Stomach, Constipation, Eruptions, and Irritation of the Skin, Errors in Diet arising from indulgence in Food or Alcoholic Beverages.  
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Price per phial Re. 1. Packing As. 4.

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**Nestle's Milk Food.**—The perfect food for infants. Is prepared from the pure milk of Alpine fed cows, the finest wheaten flour and sugar, combined in exact proportions to imitate closely the natural food for infants. It is thoroughly reduced to a fine powder perfectly soluble in water and requires only the simple addition of water to prepare it for use.  
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**PROPRIETARY MEDICINES.**  
G. C. DUTT & CO'S  
**Concentrated Compound Essence**  
OR FLUID EXTRACT OF  
**SARSAPARILLA.**

This Preparation is decidedly preferable to any other form in which Sarsaparilla can be administered, on account of its portability and superior efficacy. It contains the whole active and medicinal properties of the root, in the highest state of concentration, combined with the ingredients of the Compound Decoction directed by the College of Surgeons. The beneficial effects of this medicine as an Alternative and Restorative—its great usefulness in all disorders of the Skin, Indigestion, general Debility, and after a too free administration of Mercury, have been universally admitted and established, by the sanction and recommendation of the most eminent practitioners of the present day.

DOSE—A dessert-spoonful to be taken three times a day, in water, milk, or any simple fluid.  
Price per bottle Rs. 2-0, Packing As. 4.

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**CAMPBORATED**  
**Antiseptic**  
**DENTIFRICE**  
HIGHLY ESTEEMED FOR  
Its Cleansing and Preservative  
Properties.

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**Concentrated Essence of Jamaica**  
**Ginger.**

Strongly recommended in Gout, Indigestion, Flatulence, and painful affection of the stomach and bowels.

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FOR  
**Baldness, a sure remedy**

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A little to be rubbed twice over the Bald part every alternate day until the Hair comes out.

Price per phial As. 8. Packing As. 4.

Price List supplied to Mofassil Dispensaries and the Medical Profession and Trade generally on application.

**GOBIND CHUNDER DUTT & CO.,**  
CHEMISTS AND DRUGGISTS.



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TO HIS EXCELLENCY THE VICEROY & GOVERNOR-GENERAL OF INDIA,  
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**NEW REVISED PRICE LIST OF WATCHES.**

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GUARANTEED ENTIRELY LONDON MADE & FINISH.**

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Gold Hunting Watches, in substantial, beautifully engraved cases, gold dial, jewelled movements, thoroughly timed and tested, fitted in morocco case.

Rs. 100 to 150 Cash.

DITTO, in Gold Crystal-Faced cases.

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LONDON-MADE SILVER HUNTING WATCHES, in substantial double-bottomed engine turned cases, sunk seconds, enamelled dial, lever escapement, full cased, jewelled, maintaining power, &c.

## Silver Hunting Case.

Nett Cash Rs. 50.

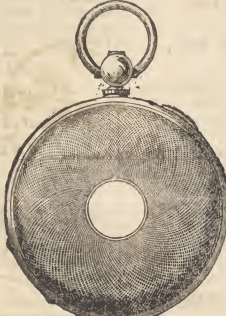
## Silver Half-Hunting Case.

Nett Cash Rs. 60.

## Silver Crystal-Faced Case.

Nett Cash Rs. 50.

GUARANTEED FOR TWO YEARS.



## Gold Hunting Case.

Nett Cash Rs. 150.

## Gold Half-Hunting Case.

Nett Cash Rs. 100.

## Gold Crystal-Faced Case.

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GUARANTEED FOR TWO YEARS.

MARBLE CLOCKS

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NIGHT LAMP CLOCKS

CAMP CLOCKS

ROUND BRASS CLOCKS

GILT CLOCKS

## OF LONDON MANUFACTURE

Nett Cash Rs. 50.



Messrs. Cooke & Kelvey wish it to be understood that they guarantee their Watches to be entirely London-made, and not manufactured in Liverpool, Birmingham, or Coventry, with regard to the relative merits of Watches manufactured at these various centres, the London-made lever watch is far superior to any other.

Gold Albert and Guard  
Chains  
Seals, Keys, Chams.

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20, OLD COURT HOUSE STREET, CALCUTTA.

## NATIONAL BANK OF INDIA, LIMITED.

THE Bank's present rates of interest are:  
On Twelve Months' Deposits 5%  
" Six Months' Deposits 4%  
Special rates are allowed on Deposits for short periods.

On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

J. CAMPBELL,  
Manager.

## REDUCTION OF PRICE.

From this date until further notice the price of

## COOK AND CO.'S

### Crushed Food for Horses

Will be Rs. 2/3 per md. Exclusive of bags.

### Crushed Food for Cattle,

Re. 1/10 per md. Exclusive of bags. Chaff

Re. 1/8 per md.  
1st April 1881.

JUST PUBLISHED

THE

CALCUTTA MAGAZINE

FOR

SEPTEMBER.

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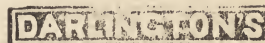
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Price Re. 1. Outstation residents may send a rupee's worth of half anna postage stamps in their letters to

The Manager, "Calcutta Magazine,"  
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## NO MORE PAINS!!!



## PAIN-CURER.

**WARRANTED** to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diphtheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

Many of the best Physicians of the day prescribe Darlington's Pain-Curer, in the very worst forms of these ailments, with success.

Pains of every description have been cured by the use of Darlington's Pain-Curer, when all other medicines have been tried without effect.

\* \* The words Pain-Curer and No More Pains!!! are our trade marks.

Per bottle Re. 1, Large size Rs. 2, packing As. 8  
**DARLINGTON & CO.**

49, Dhurrumtollah Street, Calcutta.

Beware of a base, worthless, fraudulent, native imitation of Darlington's celebrated Pain-Curer.

**CAUTION TO THE PUBLIC.** Beware of imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

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Mr. E. C. Kemp, Editor and Proprietor of the *Bengal Times*, writes from Dacca:—"I have lately witnessed a speedy and complete cure of a swollen foot attended by great pain, for the removal of which **DARLINGTON'S PAIN-CURER** was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

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a-9



**Hooghly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 4th October 1881, from 7 A. M. to 10 A. M.

J. S. JEBB,

Offg. Secretary to the Bridge Commissioners.

**INDIA GENERAL STEAM NAVIGATION COMPANY, "L.D."**

SCHOENK, KILBURN & Co., Managing Agents.  
ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goolundo every Sunday, and leave Dehrooghur downward every Saturday.



THE Str. *Lahore* will leave Calcutta for Assam, on Friday, the 30th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 29th.



THE Str. *Dhumbri* will leave Goolundo for Assam on Sunday, the 2nd October.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 30th instant.

Passengers should leave for Goolundo by Train of Saturday, the last proximo.

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THE Str. *Madras* will leave Calcutta for Cachar on Tuesday, the 27th instant.

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4, FAIRLIE PLACE, J. GILLMAN,  
Calcutta, 24th Sept., 1881. Offg. Secretary.

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THE Str. *Ordn* will leave Goolundo for Assam on Friday 30th September and Doobri on Wednesday 5th October.

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**Notice.**

ALL private communications for the Proprietor of the *Indian Mirror* and the *Sunday Mirror* should be directed to No. 24, Moti's Lane, Dhurumtollah Street.

**East Indian Railway.**

Reduced rates for grain and seeds to Howrah. WITH reference to the advertisement, dated 17th ultimo, the public are advised that the reduced rates for grain and seeds do not remain in force beyond the 30th instant.

D. W. CAMPBELL,

Calcutta, 10th Sept. 1881.

Acting Agent. 716

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Printed and published for the Proprietor by W. O.

SONG at the Sen Press, at No. 2, British Indian

Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE

VOL. XXI.

CALCUTTA, SUNDAY, OCTOBER 9, 1881.

NO. 223

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## Telegraphic Intelligence.

### REUTER'S TELEGRAMS.

#### MR. GLADSTONE.

LONDON, 7TH OCTOBER.

Mr. Gladstone speaking at Leeds said that the Irish Land Act was not needed in England, but changes were required in the relations between landlords and tenants.

The Bombay Mail of the 20th ultimo arrived at Brindisi to-day.

#### OCCUPATION OF TUNIS.

TUNIS, 7TH OCTOBER.

The French forces have occupied the town of Tunis.

#### FROM THE PRESS COMMISSIONER'S OFFICE.

SIMLA, 8TH OCTOBER.

Sirdar Muhammad Yusuf Khan is reported to have left Cabul on the 2nd for Girisikh with some Cabuli and Herati regiments, a few guns, and some Turkistan sowars and irregulars. Reports have reached Candahar that the Waradaks and Jugri Hazaras have plundered Ghuzni. The Amir is forming Candahari regiments which will probably be sent to Cabul.

## Editorial Notes.

THE *New Dispensation* says:—Next cold weather the Oxford Mission will strengthen itself and extend its operations. A Sisterhood is talked of. Three Sisters are immediately expected. Father Rivington is likely to come in January next. He will be preceded by that most zealous and self-denying co-worker, Pandit Nehemiah Nilkant Goreh. The Book Depot attached to the Mission is worth a visit.

WE were talking to an esteemed Christian gentleman the other day, and he told us that

if the Brahmans believed in the essentials of Christianity, there could be no dispute as to what form the ceremony of baptism took in their hands. Now this "essential" it is hard to define. To us it is enough if a man simply says he accepts Jesus as the son of God. But our friend would have no such thing. He added unto it others which we are sure cannot continue to be "essentials" for ever. It strikes us also that there are differences among Christians upon what constitutes, and what does not constitute, the true Christian creed. As this point has been raised, we think it ought to be discussed, especially as the settlement of a point like this has become so necessary to the cultivation of amicable feelings between Brahmans and Christians.

As we anticipated, Lord Ripon's arrival in Calcutta will be signalled by a new departure in the educational policy of Government. The first move in this direction will be the appointment of a Commission to examine into the working of the Despatch of 1854. Its duty, we read, will be to consider the question of mass education, and what means can be devised for furthering that purpose. "It will further deal with the subject of the encouragement of superior education through the instrumentality of private enterprise, an essential condition of the success of which is a cessation of the system of eleemosynary education of the well-to-do which has hitherto been the bane of the Government policy." So, we observe, many of the points upon which we have frequently laid stress, whenever discussing the question in these columns, will be recognised as coming within the scope of the proposed Commission.

It gives us great pleasure to find that Babu Krishna Chandra Ray's "Book of Phrases and Idioms" has been so well received by scholars in England. Professor Cowell writes to him from Cambridge to the following effect:—"It is certainly a very good book, and does you great credit. Several of my friends here have been quite surprised to see your mastery of English as shown in it." Babu Krishna Chandra Ray is a teacher in the Hare School; but unfortunately he is one of those whose influence is felt all over the institution where he works, and yet is not far-reaching enough to be known and appreciated by those who have the patronage of the Education Department at their disposal. We reviewed his book in these columns sometime ago and felt extreme regret that a man of his ability and talents should not be adequately rewarded. He is an excellent English scholar, and is respected by every body with whom he comes in contact. Professor Cowell has expressed what very few ventured or cared to give out in this country.

WE observe that the Missionaries in Western India lately memorialised the Government of India concerning "infant marriages and the hardships therefrom resulting to those who afterwards became Christians." The reply of the Supreme Government has been received, in which it is stated that any legislative movement in the direction pointed out will be undesirable, and it will be "better to wait till the growing enlightenment of the Hindus shall lead them to seek an alteration of the whole Hindu law regarding infant marriages." There can be no doubt of the justice, or rather we should say the statesmanship, of this decision. The matter must be left to the Hindus themselves, for to force them to accept a change in order that the progress of Christianity might be smoothed thereby, would be extremely inconvenient to Hindus as also to Christianity. It would be inconvenient to the Hindus, because their present convictions would persuade them to break the law, and to Christianity, because no hot-house or artificial system will ever be favorable to the growth of a creed that flourishes best in the open and unfettered atmosphere of a free country. It will be observed that in Europe popular opinion is in advance of the law, for in some countries the fixed marriageable age is so low as twelve.

THE Native Christians of Calcutta held an annual conference during the *pujah* holidays, and the varied programme of their festivities ended with a *Nagarikirtan*. This last was a success; the brethren that joined in it evinced and creating great enthusiasm by their earnest singing. It was a good sight, and we hope it was productive of beneficial results. The meetings, we understand, were disturbed by some misunderstanding. The English Church, it is said, did not actively participate in their work, and on one occasion the Rev. Mr. Willis of the Oxford Mission was rather severely handled for his opinions on the authority of the Church. It was, we fear, the question of orthodoxy which we lately discussed in these columns, one side making the Bible and the other the Church as the sole authority for settling the creed of Christendom. The Dissenters, as taught by Dr. Duff and others, took the former side, while the Church had in Mr. Willis its sole champion. Evidently the Oxford Mission finds its work considerably anticipated by others, and anticipated in a way not, we believe, very favorable to the acceptance of church doctrines. If so, it has a hard work to go through. So far as we see that work is to silence Christian criticism on the one hand, and persuade the Native non-Christian community on the other. We can speak of the latter, and the general belief is that the members of the Oxford Mission have already made a great impression by the meekness, the humility and the spirit of asceticism that mark their life and general conduct towards others.



If Sir Ashley Eden had begun his administration under Lord Ripon, and not under Lord Lytton as he did, he would have become an excellent ruler. Under the latter he got hold of those ideas which, having been worked out at some length, have been proved to be not only dangerous but absolutely pernicious. Such is for instance the notion that free elective municipalities are institutions not to be tolerated under vigorous Government. The Lieutenant-Governor proclaimed his aversion to them in no uncertain way, and frequently criticised the Calcutta Municipality in a manner which any body of gentlemen possessed of the least self-respect would find it hard to bear. The remarks on the annual report of the Corporation were nothing less than insulting, and certainly if Lord Lytton had retained the portfolio of office, it would have received its death-stroke long ere this. Fortunately Lord Ripon is Viceroy, and Sir Ashley must change his views a great deal to keep pace with the times. The letter of the Government of India, communicating the assent of the Viceroy to the Municipal Bill, reads just like a lecture, and those who can read between the lines, profess to find in it more than a lecture; it is positively a rebuke. We like the tone of the letter, and we hope many more will be shortly written to expel from the heads of our rulers those mischievous notions which Lord Lytton and Sir John Strachey did so much to fasten on them and nonish.

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A MOULVI has come to Calcutta, who professes to cure diseases by simply breathing over a pot of water and handing it over to the diseased to drink of it. For the last few days hundreds and thousands of persons including Mussulmans, Hindus and European and Eurasian Christians, have been overcrowding the streets, and the Police are having a hard time of it. The potter's trade is thriving famously well, and is, in fact, the only one that has reasons to bless the Monvi. Two things have struck us in connection with this phenomenon. The first is the immense prevalence of disease, chronic disease, we mean, in Calcutta. The second is the remarkable readiness of people to believe that cures may be effected in this way. Of course, we have nothing to say against this or any thing else. It is evident that a person for whom doctors have been able to do nothing, is already grown sufficiently desperate to do anything that he is counselled to do. But while there is much to excuse in the hoping against hope of the patients, the doctor or the saint who professes to cure them has a responsibility of a different kind. If he can cure he ought to create faith. Let him only think that millions of men are suffering at this moment from hard and incurable diseases, and if a simple act like the Monvi's could effect their cure, why a philanthropist's heart like his, should immediately take care to make the remedy known, and if that were impossible, should produce a good induction of facts to make faith a necessity to every individual. Why should not the friends and admirers of the Monvi establish a hospital for this purpose, and thus bring the whole subject within the range of experience? For aught we know, Government will never object to throwing open a ward or two of the Medical College Hospital for the benefit of the thousands who seek to be cured of their illness by the simple process prescribed by the pious Monvi.

The second day of October was fixed as the final date for the end of the world. Woe to those naughty boys who had hoped to get rid of the incubus of the coming universality examinations, and to those who had purposely made promissory notes payable on demand after that date. For the 2nd October came and passed away, as bright a day as ever gladdened men's hearts, and the world still kept on merrily revolving round its axis. The shock of this disappointment will be specially felt by the "Six Years' People" who for so many years have kept Travancore and Trinevelly on the tip-toe of expectation. This sect was founded in 1875, and it made its entrance into the world with the following proclamation:—

It is hereby proclaimed with certainty that there remains an interval of only six years (from May 1875) till the glorious coming of King Jem of Nazareth on the fiery cloud. And as he is going to appear suddenly in the seventh year to be seen by all. Repent ye for the kingdom of Heaven is at hand. This proclamation made by his servant is as revealed by the Holy Ghost of King Jesus.

(Sd.) JUSTUS JOSEPH, C. M. S.  
Minister of Kanit.

The preachings of this sect we are told, have produced an unparalleled ferment. Justus Joseph has "invented a new language which he professes to have been received from God. He has made a paper money wherein it is inscribed 'Living Coin Justus Joseph,' which he sells to his adherents at five rupees a paper, promising to the purchaser's transfiguration. He has ordered all his adherents not to wear any jewel. Even women have taken off the badges of their marriage union, and he has appropriated them to his use. Now he has under him nearly 7,000 people." One portion of the sect has gone so far as to permit a community of wives. No doubt the cause of Christianity has been greatly damaged in consequence of the freaks of this community. But remedies were out of the question. The best remedy was the falsification of the prophecy, and now that the lie has been practically given, are the people hale and hearty again?

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FRIDAY was the day set apart for our autumnal festival. So we went to Dakshinashwar to pass a few hours in friendly talk with the good Parambansa with whom our readers have become probably quite familiar by this time. More than fifty gentlemen were present on the occasion. The first thing that as usual edified us was the sight of this holy person in a trance. Ram Krishna is a man marvellously susceptible of religious impressions, and whenever he hears somebody speak lovingly and genuinely of the Lord, he is so much moved that he cannot contain himself, and, much against his own will, is literally lost in the rapture of his emotional pleasures. He loves our minister, and whenever we accompany the latter to Dakshinashwar on a visit to the good man, the first thing that greets our eyes is a profound, respectful, sincere and affectionate bow on each side and then—then the complete immersion of the saint in a few minutes' trance. That is the work of love. He regains his consciousness little by little, and when he is half awake begins a conversation as edifying in its nature as it is marked by all the humour and humility that characterise a genuine son of God. One thing is remarkable about his discourses. He never states many propositions, but the largest portion of what he says is taken up with illustrations. And what illustrations they are! Facts drawn from the commonest

incidents of life, familiar sights and commonplace details are combined and enlarged upon with such infinite sagacity and humour as suffice to suggest, as soon as you have taken your seats before him for a few minutes, that you are before no ordinary person. The subject of our talk on Friday last was the renunciation of self—a topic which he always likes to decant upon. Two obstacles, according to him, lie in the path of spiritual regeneration, the love of money and the love of woman, and on this day he discussed whether it was possible for a regenerated man to live in the world and yet be above it. Those who affect piety are not necessarily above the world, for like vultures and kites they soar very high, heavenward as they presume, and yet their hearts are towards the drains and ditches where lie the carcasses they feed upon. But one who is freed from self remains in the world like a cord that is burnt: the similitude of the cord is seen, but the least wind disperses the ashes; like the boiled paddy that seems like the grain and is yet unable to produce other grain; in other words the liberated soul moves about in the world, takes part in its affairs, and retains every semblance of the ego, and yet it is not in reality the ego, but something above it. It is possible for such a soul to remain here inactivity and yet be unsullied and unaffected by the passing impurities, as it is possible for a flint stone to remain immersed in water, and, when brought out, to give the same sparks of fire that came from it when it had not touched water. The flint does not lose its fire by being immersed, and so the liberated soul does not lose its heavenly warmth even when it is compelled to touch the impurities of the world.

#### A FEW QUESTIONS.

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BRAMHOS should beware of claptrap. It is the fashion with those who attack the New Dispensation to say that it teaches false doctrines, and among these they count inspiration. We believe the time has come for Brahmos to take these men at their word and put them to a severe test. We do not make a secret of our opinions. We proclaim them trumpet-tongued to the world, and we challenge every one to come forward and examine them. We stand or fall with the truth or the falsity of the doctrines we preach. We believe in inspiration, and say that without it religion cannot exist. It would be as reasonable for you to expect to build a house upon sand or erect a castle in the air as it would be to build your faith upon a ground which is not inspiration. Faith deals with things unseen, and the man of the largest faith is he who sees those things unseen. Now can he know them unless the great Unseen Himself vouchsafes knowledge unto His disciple? The question of inspiration lies in a nutshell. We hold that every man who has got the least insight into the regions of the spirit must admit that unless he is favored by God, there is no possibility for him to know anything of religion. Let our readers note our emphatic opinion. We say a religion cannot stand which is not based upon inspiration. What do our opponents say? Do they say we are wrong? If so, we advise our Brahmo readers to ask them what they really believe in. If religious light is not vouchsafed by inspiration, whence do we get our knowledge of the spirit? One of them has said we get it from conscience. Let it be remembered, how



ever, that conscience is the voice of God in the soul which is another name for inspiration. Granted, says another; but conscience tells us nothing special. It dictates general laws—such as are known to all men. It does not lay down special laws for special individuals under special circumstances. If so, then, we are to infer that no new moral theories have ever been proclaimed to man, and that the nineteenth century ethics is the same as that which existed at the beginning of the world. The moral nature of man being the same, it still underwent awakening and development. And who stirred it up to the point of proclaiming new moral truths? Certainly it needed Christ to give a new law to the world, and who communicated it to him, if not God? Let us come to spiritual truths as opposed to moral truths. Who gave us true knowledge about God? Certainly the men who saw Him, and who were they? Certainly Christ and other masters. And how was it that they saw Him? Certainly not by their intellect or reason. So we come to our first question—how do we gain our knowledge of the Deity? Our readers will find that if they examine these men closely they will confess either that religion cannot do without inspiration or that reason is the basis of all things. It is ten to one that they will conceal their confounded ignorance. They should not be allowed, however, to dabble with things they are not sure about. If they say it is not inspiration, then it must be reason, in which case their case is clear enough. The Brahmo Somaj has certainly nothing to do with these men. For the main doctrine of our church is that God is everything to us. He is our all in all, the source of knowledge, the fountain of inspiration, the mainspring of virtue, our Guide, Comforter, Master and Friend. It is strange that men who say this in their prayers should be also the men who deny inspiration. Such is the general half-heartedness of our opponents. We think the best way to cure this is by putting straightforward questions like those we have indicated. Let those who do not believe in inspiration clearly tell us what they believe. Up to this moment we have met with no positive declaration of doctrine. Mere negatives have been given out, and they have been found to be insufficient. We want positive doctrines, and when these are given, it is then that we shall be able to judge how far these self-constituted reformers of the human heart are in a position to give laws to men.

### SUPERSTITION.

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We cannot define superstition. In India it is like a shadow that clings to one for life. Whether you advance or you recede, it still clings to you. You may have obtained the best education possible, may have had your views fashioned after the latest model, may have imbibed the most thorough-going scepticism of the day and discovered your intellect free as air; yet triumph not, brother, for, search about you, there may be a trace left of superstition about you. Search a little longer, and you find that you are like Gulliver completely bound, hand and foot, in the land of Liliput. Try to free yourself, and you find Liliputians in your pockets, you feel them in your nose and catch them in plenty on all sides of you. No one can say that he has entirely removed the bondage of superstition. Like the rice we eat it has entered into our system and become

a part of our constitution. Many of our people have, therefore, abjured rice-eating and taken exclusively to beef. Has that put an end to superstition? Hark! the cow, which is *Bhagavati*, sends forth its piteous cries from under the very ribs of the man and makes its influence perceptible as the blood gets cool and the man a little old. So we have found that the best educated men in our country become superstitions when they grow in years. Why is this? Superstition is the obnoxious effect of the dread which a man feels in confronting God. If a person is taken ill, and if he be a God-fearing person, the only prayer that comes from his lips is, "Lord, Thy will be done." He faces God and cheerfully accepts His decrees. To him no other resort is needed. God is his shelter and refuge. There are others, however, who from sin, or ignorance, or weakness, or pride, cannot endure the Divine presence, and when they are overtaken by calamities, they do not, indeed cannot, approach God, and so avail themselves of the fictitious aid of a million gods and goddesses, observe the least stars in the heavens, calculate the movements of all the birds in the air, observe the furrow on each palm of the hand, catch every sound that is audible; in fact, go everywhere for aid, only not before God. It is said that science and philosophy destroy superstition. Not a bit. If they do, why do our graduates still cling to idolatry? If they do, why are there so loud demands for astrology, spiritualism and theosophy? It may be said that our educated countrymen do not at heart really believe in idols. Granted; but, as we have said, the Phoenix may yet rise from its ashes. The only destroyer of superstition is God, to know whom is knowledge indeed. If a man heartily prays, he cares nothing for supernaturalism or the false appliances by which the heart seeks to obtain peace and safety. Why should he be superstitious when God reveals to him true knowledge and virtue; why should he be superstitious when in the calamities and misfortunes of life he recognises the chastening hand of a beneficent Deity; why indeed should he be superstitious when in illness or in the face of death he derives his strength from the Almighty? We thus see that a true Theist can never be superstitious. A true Theist never requires the aid of astrology. Why? Because he is resigned to God, and thinks it an impudent curiosity to pry into the future. He thinks of the present and believes that the future is God's. A true Theist does not require the aid of spiritualism. Why? Because all the information he needs regarding himself and the next world is derived from God. He needs no consolation from the spirits because he finds enough of it already in his Maker. He is never concerned to know what his future will be, because as regards material prosperity he cares not for it in this world, and as regards spiritual light he gets it in the chamber of his own heart. A true Theist does not require the aid of theosophy as well. Why? Because theosophy teaches a false philosophy. It tells us that by *yoga* a man can do many impossible things. He may turn clay into gold, remove things from their places and cast them elsewhere, become invisible like the air, small as atoms and large like giants. He may read other people's thoughts, which he has no business to do, and see into futurity. Now, these are the false doctrines of *yoga* philosophy, and it is simply wonderful that any man or body of civilized men should accept them and pro-

claim them as true. True *yoga* is communion with God, nothing more and nothing else. It means the renunciation of self. It means the entire annihilation of matter and the reign supreme of the spirit. The true *yogi* is he who can see God, but not usurp His powers, who is a spirit and therefore shuns and hates material manifestations. The true *yogi* is the master of real knowledge, and he hates magic, sorcery and conjuring tricks. The scriptures of our country mention these as *avidya*. Rama asked, "O Master, why is not a free embodied theist endowed with the power of moving about in the skies and doing such like things?" To which Vashishta replied, "The man undelivered from illusion who hath not known God may, by *mantra*, work or knowledge, move about in the air and do such like things. But he who has known himself, finds all this *avidya* of no avail. Such a man is always pleased with the Supreme Soul. He never receives the *avidya* of moving about in the skies. That is true philosophy, and as such is absolutely destructive of all *avidya*. In other words, the man who does not seek to realise God must be content with these inferior and despicable things. But the true Theist is above conjuring of all descriptions. We hold those men who clamour for signs and superhuman manifestations to be an inferior class of persons. They find that faith is dependent only upon external things; whereas the true believer discards matter and finds his true heaven in the region of the spirit. To him superstition is only another name for sin, and credulity only another name for unbelief. Away with such a monster. Let India seek to acquire true knowledge, and that knowledge is only in God.

### A LETTER TO MR. TYSSEN.

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THE following letter has been placed at our disposal, and we publish it for the information of readers:—

BRAHMO MISSIONARY CONFERENCE.

The 3rd October 1881.

To A. D. TYSSEN, Esq.

Dear Sir,—I am directed by the Brahmo Missionary Conference to acknowledge the receipt of your letter addressed to our honored minister, Babu Kesab Chunder Sen, on the subject of his daughter's marriage and the unfortunate differences that have occasioned amongst the Brahmans of India. As the communication relates to public matters and doctrinal questions, and contains reflections on the official documents and public utterances of the Brahmo Somaj of India, it has been considered desirable that it should be dealt with by the Apostolic Darbar in solemn convocation assembled.

You have courteously suggested, with a view to harmonize all differences, that the minister should make a public apology, and express regret for his conduct, and thus show how ready he is honorably to follow the sage counsel of a friend, rather than stick to his own errors under the natural promptings of pride. I am pleased to inform you that no such thing shall be done, as it is contrary to the very first principles of religion and morality that conscious integrity should compromise or humiliate itself by recantation. A man, who clearly and thoroughly feels that he has been led by the spirit of God in what you so unreasonably and severely condemn, will not prefer your light to the light of Heaven. In ordinary secular matters the minister would be glad to accept and profit by your teachings, and would cheerfully sit at your feet as a learner. But where God commands and you prohibit, his course is clear. How can he admit that he was wrong, when to do so would be to disown God, and disclaim His claim? Can he for one moment believe that the voice that guided him was a lie? Only a thorough unbeliever is capable of such grievous self-deception. Surely, you cannot expect our revered minister and friend to deny and forsake his God, and follow the infidel teach-



the celebrated mystic of the twelfth century [Abbot Joachim of Floris,] predicted a third age and dispensation of God, corresponding with the third Person in the Trinity. The first age, representing God the Father, was the dispensation of the Law, the age of the patriarchs and prophets, and of the Jews. The second representing the Son, was the age of the N-W Testament,—an age of instruction and discipline, a dispensation of doctrine. The third representing the Holy Ghost is to be an age of knowledge, and spiritual emancipation, a dispensation of liberty and love, the first be obnoxious to the second, the second to the third, and the third to the first; the first, an age of old men; the second, of the middle-aged, the third, of children. Six hundred years have rolled by since that Cæsarion monk delivered this sublime burden of the Lord, so far does the vision of holy and loving spirit illumine the tardy eyes of the world, that the execution of the Father in the mount. Six hundred years! and the Christian world still waits this consummation of its destiny,"—*New Dispensation*.



## A LETTER TO MISS COLLET.

We are requested to publish the following :—

From—Babu Kailas Chunder Nandi, Assistant Secretary, Branch Brahmo Samaj of India.  
To—Miss Sophia Dobson Collet.

Dacca, 12th August 1881.

Madam,—I have the honor to acknowledge the receipt of your letter of the 29th April last, and to convey to you the cordial thanks of the Branch Brahmo Samaj of India for the kindly spirit in which you have received the criticism contained in my letter of the 14th March last and the promise you make to take into due consideration the objections raised by myself. With regard to the remarks you have made I am directed to reply as follows :—

1st. From what you say of the slight to Banga Bahi, it would appear that you consider my remarks about him to be altogether personal, whereas they were meant to show a serious defect in your narrative of the Dacca Brahmoism, which can never be complete without the name of the originator of the good works enumerated by you. The close intimacy which existed between yourself and our minister at the time to which the narrative refers, precludes any supposition as to your ignorance of the position he held in the Samaj in those days; and yet you do not deem it an injury to the cause of truth to suppress his name in connection with his works. The fact of his being deserted by his disciples, who were his associates in these works, does not detract from his merits any more than does the secession of Mr. Sen and his followers from the Adi Samaj lessen the value of Debendra Babu's work, which he did entirely with you. However, the Branch Brahmo Samaj of India would be glad to learn that this has been an accidental omission, and not a studied one to raise the importance of the dissenters who form the leading spirits of the protest element in Dacca.

2nd. My object in writing to you my last letter was not to carry on a dispute in regard to doctrinal matters. Hence my silence on your review of Babu Durga Dass Roy. However, as you have construed this silence into an acquiescence with your view of the matter, I might just tell you that the doctrine of inspiration propounded by you in common with the protesters, is simply suicidal, for you are, with a view to keep in fact the so-called "moral solidarity of mankind" to do away with the spiritual faculty which, like the senses in relation to material objects, can alone furnish us with information respecting the will of God, and subserve it to what you call the "moral obligations" you insist, if you wish to be logically consistent, must either in Atheism which denies any moral obligations in man or in the equally un-Brahmoic dogma of an infallible book revelation.

3rd. I am, indeed, sorry that you had to write about Dacca Brahmoism without reading the *Banga Bandhu* which alone in Dacca records the doings of the Branch Brahmo Samaj of India. While we are ready to make apologies for our share, if any, of the guilt, you as an impartial historian must hold yourself entirely responsible for important omissions when it was possible for you to get the journal by simply applying for it. I may here just tell you that I have no personal connection with the *Banga Bandhu*.

4th. The question which you have raised in the concluding portion of your letter is an important one, and as such demands from the Branch Brahmo Samaj of India a most careful consideration. Indeed, it is on the settlement of this question that the proper adjustment of our relations to each other entirely depends. Now, I am quite willing to admit that you feel no change in you as to your opinion regarding Brahmoism; but that does not make it impossible for others to see the change which I must be permitted to say is as radical as it is glaring. In your first Year-Book you speak of your aim like ours to have been "to establish the Kingdom of God in the heart of every man, woman and nation and unity." By the "Kingdom of Heaven" we have always understood, as we do now, the doing of the will of God by man on earth. Theoretically, every man will probably say that he does the "will of God," but do we find this to be the case practically? Do all who say they do His will, realise Him as a Personal God in everything that they do? Or do they not, when they say so, have before their mind's eye only some good idea borrowed from books or taught by men or conceived in their own minds, which they imagine to be the will of God? I fear this last must be said to be the fact, and thus it is which leads

people to propose "tests" for inspiration, as if the objective perception of the Personal God was not itself sufficient proof of its validity. I do not deny that "the establishment of the Kingdom of Heaven" with an Orthodox Christian means nothing more than the acceptance of the Bible scheme of salvation, as it is understood by the majority of the churches; and for aught I know to the contrary, your "tests" for inspiration may not transcend the ideal set up by the creeds. But, surely, this was not the ideal before your mind when, in 1876, you advised people to better themselves by "mutual interchange of spiritual experience;" for how could a Brahmo's spiritual experience benefit a Jew or a Christian, if the latter were allowed to treat the most solemn affirmations of the former as nothing better than "haphisemies"? As to social matters you see "an essential change of front" in our disavowing social reforms to form a part of the aim of the Brahmo Samaj; and yet in the Year-Book for 1876, you approvingly publish a sermon of Banga Bahi in which occurs the following passage:—"It behoves ourselves as well as our benefactors to care more for the improvement of our spirit within than the improvement of mere customs and manners without. . . . We do, therefore, sincerely believe the mission of the Brahmo Samaj to be, if not anything else, the education of the inner man—the spirit within. If the spirit of the faith is breathed into the latter, we shall be God, it is sure and certain we cannot put up with evil in our manners and customs." I hope I have now made it clear that for reasons best known to you, you are now obliged to unsay many things you said before, and that, by not being aware of this, you are unconsciously led to heap unkind reproaches on the heads of our leaders.

5th. I am glad to inform you that no more than 31 gentlemen have become members of the Branch Brahmo Samaj of India, and that of these 23 are Avesthanic Brahmos.

I have the honor to be, Madam, your most obedient servant,

(RD.) KAILAS CHUNDER NANDI.

Asst. Secy., Branch Brahmo Samaj of India.

## Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—ED. S. M.]

## A CONVERSION.

TO THE EDITOR OF THE "SUNDAY MIRROR."  
SIR,—I describe what the sermons and lectures of the venerable minister, Babu Keshub Chunder Sen, and the songs of Chiranjib who takes delight in nothing except the presence of the Lord, can do to a man. About two years ago the former came for Chandernagore. It was rumoured throughout the town that Keshub Babu would deliver a lecture at Kutimat. One of my neighbours who was a desperate unbeliever, deep sunk in sin, went purposely not to hear him but to laugh and mock at him. Thank God, the minister's lecture and the singing apostle's song powerfully influenced the heart of this infidel and converted him immediately.

"Almighty God, thy powerful grace  
Can change us, and forgive;  
Can save a guilty rebel race,  
And say, repent and live!"  
May this event not be called a miracle? God be merciful to me, a sinner.

Yours &c.,

B. B. DASS.

Chandernagore, 5th October 1881.

## PEACE IN THE BRAHMO SAMAJ.

TO THE EDITOR OF THE "SUNDAY MIRROR."  
SIR,—The appearance in a late issue of the *Sunday Mirror* of the correspondence that has taken place recently between the Venerable Maharshi Debendra Nath Tagore and the Rev. Bhai Protap Chunder Mazumdar looks like providential. The Brahmo religion has for some time past been made the bone of contention. Under the cloak of this blissful Dispensation of love and purity, thoughtless people have been spreading the gospel of hate far and wide. A perusal of the above-mentioned documents must have, therefore, I doubt not, afforded immense relief to those earnest seekers after truth, who have been witness with intense pain the spirit of unbrotherliness and mistrust that has, during the last few years, characterized the dealings of

many a so-called Brahmo. It is a matter of congratulation no less than of pride to the Brahmo Samaj to notice that amidst all this discord its leaders have been exhibiting sentiments of deep mutual love and respect, and that they are far above the petty jealousies and mean cavillings that have been laid at their doors by men of the stamp of Babu Raj Narain Bose. You may perhaps remember what Babu Raj Narain Bose said the other day of the leaders of the Brahmo Samaj of India, and you now see what the venerable Maharshi and the Rev. Bhai Protap Chunder Mazumdar breathe a spirit of catholicity well worthy of imitation by the present and future generations of Brahmos. I only wish you had published, in juxtaposition with these, Babu Raj Narain Bose's letter to the address of Miss Collet that appeared in *colenso* in the columns of the *Patersonian Patria* sometime ago, and thereby given the public the facility to see the extremes of thought and action that prevail in the Brahmo world and further to compare Babu Raj Narain Bose's narrow and altogether miserable views regarding the men and movements of the Brahmo Samaj of India with the broad catholic estimate of the same leaders, the Venerable Maharshi Debendra Nath Tagore, has justly formed of the character and work of his "dear Protap" and his beloved "Brahmananda."

Peace, Mr. Editor, is the Brahmo's heaven. By peace I do not mean that morbid dullness at which men generally arrive after stifling their manifold passions and obligations. Real peace consists in that natural state of the human soul when it rests on the bosom of Him who is the above of Eternal Bliss. "Blessed the peace-makers; for they shall be called the children of God." But it is impossible to make peace with others so long as the root of sin lies in us. By worshipping Mammon one cannot but partake of its nature. It is altogether foolish to expect to reap corn when we sow thistles. We know not what peace is as long as we are not prepared to cast off the spirit of hate that is in us. In order to have peace we must shake off our allegiance to the evil propensities of our wicked nature and place ourselves at the disposal of our Creator. In submission to His Divine Will union is made possible between Him and the sinner and union with His Holy Spirit means peace. To abide in Him is to abide in everlasting peace and holiness.

Yours, &c.,

A VOICE FROM THE PUNJAB.

## BIJOYA GREETINGS—JESUS CHRIST AND CHAITANYA.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—Much has been said about these two prophets since the advent of the New Dispensation, but you have not said that which is too important to be missed. Jesus the Jew is not Christ, as Chaitanya is not Christ. Christ is an Aryan name of the true God.

The sweet "Gulistan Vision" and the sweet "Gokuln Vision" have a common origin, though manifested in a different way according to the exigencies of the age. The name Christ found currency in the Hebrew tongue through Joseph (and subsequently into Latin) who was brought down to Egypt, and having married Aeshaiah, daughter of Potipherah, priest of "On," he was initiated into his creed. Gen. ch. xli, 45.

The Egyptians inherited their usages and religious institutions from the Aryans; they always kept themselves as distinct from their Javana neighbours or worshippers of Jive or Jehova. "The Egyptians would not eat bread with the Hebrews, for it is an abomination unto the Egyptians." Gen. XLIII. 32.

"Their system of religious institutions resembles those of the Hindus." Vide Penny Cyclopaedia. Vol. IX. Page 306. Egypt.

The prophet of Judaea and the prophet of Nuddea both inherited their Lord's name. The prophet of Judaea was in him, for one he saw his master on the Mountain top in *yoga trance*, and the other beheld him on the plains below in *joyful dance*. Jesus being penitence himself, fed multitudes of people with enough bread, and Chaitanya being beggar himself fed his numerous followers with enough rice. The former preached the eight hundred and eighty-three sermons of the *Udassah* which none ever heard before the latter showed the "Udassah like Vau" or eight divine graces of Bhakti in his own person, the like of which none ever saw before—but what attracted so many



thousands to follow them?—not the earthly bread or rice, but the Heavenly Zenn Zenn water that drew numbers in their files.

It is impossible for worldly-minded men to realise the high truths they taught. The doctrine "Take no thought for the morrow" will ever remain an enigma to them, and pass as good only in theory, but not in practice. An English Theist would condemn the lesson "Resist not evil" altogether. He says, "How can we shut our eyes to the truth when we see that the liars we enjoy ourselves entirely to the opposite maxim." Would this learned logician believe that it was not the opposite maxim but the prayers of the early fathers who sought the Kingdom of Heaven only, added all the earthly glory unto their children in Christendom? I hope not. Because God has not hitherto permitted that his great secret be revealed to a man without prayer—prayer unceasing, mind you—a specimen of which is found in St. Luke xi. 8 "He opened the door not to meet a friend's necessity but because of his importunity."

Why, the doctrine, "knock and it shall be opened unto you" has been proved even in these days,—the late utterance of the Brahmo leaders bears this out most wonderfully. He said he kept the machinery of prayer in perpetual motion in his early life, at one time left all secular employments, even left smiling. He went weeping to his God day after day, and month after month. At last the Lord's mercy came to him. He wanted nothing but the kingdom of heaven, but he got every thing for his temporal and spiritual welfare. Put a man to this test, and then say whether or not he can agree with him in what he said.

The gems from Jesus are valuable only to a spiritual jeweller, but a dealer in false pearls knoweth not the worth of these heavenly diamonds. The precept "take no thought for the morrow," if faithfully followed, is sure to bring heaven at hand, and enable one to realise the workings of Providence in his daily life: but it has been said, "All receive not this word but they to whom it is given," as the deceitfulness of riches often choketh up the word. Blessed is he whose faith hath made him whole in Nazarine life and Naimaze soul.

Moulrampore.

AN OLD VAISHNAVA.

#### NOTICES TO CORRESPONDENTS.

Persons favoring us with communications are requested to write legibly and on one side of the paper only.

Unauthenticated communications will not be inserted.

TRUTH, FROM MADRAS.—Received.

OUR CHITTAGONG CORRESPONDENT.—Will you kindly send us a copy of the letter you wrote? We have lost the original.

#### Literary, Scientific, &c.

THE Degree of "M. P." is now conferred by a Transatlantic University. It does not, however, refer to Parliamentary dignity, but signifies "Master of Penmanship."

CREMATION in Germany is slowly winning public favor. The furnace at Gotha has now been used fifty-seven times since its erection in December 1875, and 23 of these cases occurred this year.

THE House in which Dante was born at Florence is shortly to be sold for 1,200*l*. Hitherto the birthplace of the great poet has been carefully preserved by the Florentine Municipality, but they have now handed it over to a banking company in order to discharge a debt.

A "SUICIDAL Machine" has been invented by an ingenious Englishman, at least so says the *Brussels National*. The would-be suicide sits down quietly in a softly-cushioned arm-chair, and by leaning his head back opens a small reservoir containing a powerful narcotic. Overpowered by the fumes he sinks further down in the chair, and so touches a spring, which discharges eight revolvers simultaneously into his body.

PRESIDENT GARFIELD'S assassin, Guiteau, says a "English paper, is threatened by a secret organisation with speedy lynching, should the President die. This society, which, according to the President's *Sunday Press*, is well known to the Albany authorities, intends to hang Guiteau by a slow process, so as to give each member of the association time to lodge a bullet in his body; without touching a vital part, much as the Redskins used to treat white prisoners in times past. The jailers of Guiteau accordingly ease or lessen little, owing to fear, his dread being fully justified by the recent attempt of his guard to shoot him. The President, by the way, has requested that all his newspaper reports of his case should be pasted into scrap-books, so that he may read them if he gets well.

#### Selections.

#### WHY THESE CEREMONIES?

(New Dispensation.)

PROFESSOR MAX MÜLLER, whom we truly esteem and honor, says he is "not fond of ceremonies." Nor are we. He affirms he covets higher things. So do we. In what then do we differ? We have gone through certain ceremonies; he has not. But we have our reasons for our observance or rather initiation of those rites. Our deities are not ritualists. They have never blindly performed, rites, as such prescribed by others or established by custom. They have created a new order of ceremonies. Why? In anti-ritualistic Theism which is wholly spiritual and above the senses, was there any necessity for outward forms or rites? None whatever. And because there was no necessity there was a deep necessity for proving there was no necessity. It was simply with a view to explain the spirituality of certain existing ceremonies that we offered a ceremonial explanation of those ceremonies. Why ceremonial? Because most impressive. Nothing can better explain or illustrate an old lifeless ceremony than a new living illustrative ceremony. The heart understands better the true meaning of *Hom* and Baptism, the Sacrament and the *Danda-dharan* and the Flag ceremony, if they are explained and quoted by living actors than if they are simply interpreted by discourses or sermons. Blessed are they that saw as well as those who performed those ceremonies, for on those occasions living reproduced itself and seemed to start into new life, and the heavens were opened, and a flash of light descended upon the mysteries of dead rites, making all things clear. And who were they that performed the rites? All? No. Only a few. And how often were they performed? Only upon one single occasion. The peaceful explanation was given. And that was enough.

THE UNITED STATES.—THE LATE PRESIDENT MR. GARFIELD AND THE PEOPLE.

(Times.)

WHEN a relapse comes the people in the streets look as if bowed down by an overpowering sorrow, when the cloud passes away their faces beam again. The latest relapse came on last Saturday, August 27; even the most hopeful among the surgeons gave him up, and some of them went so far as to notify the family to prepare for the worst. But Mrs. Garfield would not believe them; and there comes a dramatic story from Washington describing how she sent the doctor back to their posts, and told them of her unshaken belief in the President's recovery. The country has an admiration for this second Lucretia that is equal in its way to that felt for her husband. Her constant post is at his bedside, and though for a moment she may elsewhere betray a woman's emotion, she is there all encouragement and hope. There is no limit to the public appreciation of her great virtues and strength of character, thus forced to the front by this appalling calamity. And next to these there is an admiration developed throughout the United States for England on account of the deep interest and heartfelt sympathy she has displayed in this American misfortune. Blood is thicker than water, and we are all Anglo-Saxons again. When we are hopeful, so is England; when a relapse brings sadness, the cable quickly responds with a sympathetic chord from

the mother country, and generally the earliest signal is a message of condolence from England's Queen. Nothing could have occurred that would have better cemented the friendship of the two countries. I could send pages from prominent American journals proving this, but the task is unnecessary. Put us to the test and American gratitude will be proven, even if it is necessary to cage *O'Dynamite* Russia and some of his infernal machine users to do it. The American people keenly appreciate European admiration and friendship, and they are willing to do many things to show their gratitude. The President's illness has developed some of the best national as well as individual traits. The great sorrow has had some remarkable effects. President Garfield is to-day the most popular American. Woe unto him who in public disparages the wounded President. Averses quickly arise. In Cincinnati the other day an individual who expressed the hope that Garfield would die was speedily slapped on the mouth. The assailant was arrested and fined for an assault, the fine and costs being about 34 dollars. At once a public subscription was raised to pay the money, subscribers being limited to 1*l*. each. The cents flowed in from all parts of the land, over 100,000 of them already. The fine is paid, a gold watch has been bought and appropriately inscribed, and the fund promises to produce enough to keep the "slapper" comfortably for the rest of his days. The interest pervades all classes, and obliterates all party lines.

Some of the President's strongest sympathisers and sustainers to-day are Democrats who vigorously opposed his election. His pluck touches the hearts of the ex-Confederates, and even Jefferson Davis, supposed to be the veritable "Last of the Mohicans," in the "Lost Cause," has a warm place in his heart and a sympathetic word for the stricken President. With a country thus watching by the wounded man's bedside, and thus anxious for his recovery, there can be no doubt that the public will submit to much inconvenience before admitting the necessity of declaring his office vacant through his inability. The popular anxiety to know every new phase of the President's case affects me personally to some inconvenience, for I cannot go about the streets, or, in fact, anywhere, without being the target for popular "interviewing." Connection with a newspaper staff is supposed to give unusual knowledge, and the public are always on the look-out for enlightenment on the one engrossing subject. I believe that if the President should die, it will strike every household in the land almost with the sorrow that the death of a loved one there would bring. And this sorrow has been intensified by two months of anxious watching, to a degree that it is hard for any one not in the midst of it to realise. It is but natural, with such a national feeling on the subject, that every relapse of the patient should bring the mutterings of threatened "lynching" for the assassin. There are organisations said to be in existence in Washington and elsewhere who are determined to do this if the President dies, and the wretch in his cell, though the guards have been increased to prevent a mob from using violence, is said to be suffering in advance the torments of the damned, in anticipation of this threatened fate.

#### THE CONGRESS OF ORIENTALISTS.

(Times.)

BERLIN, SEPT. 12. THE International Congress of Orientalists was opened to-day in the *aula* of the Royal University. The Minister of Education, Von Gossler, welcomed the guests in a speech of real eloquence, delivered extempore, in which he dwelt on the importance of Oriental studies as throwing light on the ancient history of mankind, and as forming, parti



culary in our century, a connecting-link and channel through which the civilization of the West could exercise its vivifying influence on the East. He dwelt in modest terms on the contributions made by German scholars to an accurate and scholarlike knowledge of the East, and recalled the memories of Schlegel, Humboldt, Bopp, and others as the founders of that science of language which unites into one focus all the rays of knowledge issuing from the various departments of Oriental research.

He was followed by Professor Dillmann, the President of the Congress, who gave a rapid account of the preceding congresses and of the preparations made for the present one. He told the audience that, originally, Dr. Lepsius, the great Egyptian scholar, had been chosen as President, but that his health had not allowed him to accept that post of honor. He did not tell the assembly how he had himself been chosen unanimously as President, both on account of his eminent position as an Oriental, and chiefly Ethiopic scholar, and as a recognition of the honorable and impartial character which during a long and most successful career he had always borne in public as well as in private. He, too, claimed but a modest share for the Oriental scholars of Germany, dwelling on the great opportunities which countries like England, France, Russia, and even Italy possessed, by their commercial and political relations with the East, for the discovery of antiquities, the collection of manuscripts and the practical acquisition of Eastern language. His speech was a decided success, and was warmly applauded. Afterwards the different delegates of foreign Governments, universities, and learned societies were invited to address the meeting. Professor Schefer, speaking in French, presented to the Congress the first fasciculus of the long-expected *Corpus Inscriptionum Semiticarum*, published by the Académie des Inscriptions et Belles-Lettres. Similar addresses followed, by Professor Amari, Messrs. Ascoli, Tiele, Gubernatis, Gottwaldt, and others. The only longer address was delivered by Professor Max Müller, as delegate of the University of Oxford. He fully admitted, in his speech, the great advantages which England, and in particular the English universities, enjoyed in the study of the East. He gave an account of what English Orientalists had achieved, and how far Oxford had been able to contribute to the cultivation of Eastern learning. But he did not conceal how much more Oxford might have done, and might still do for true Oriental scholarship. He said:—

"No University has so many and so close relations with the East as Oxford. If England is the greatest Oriental empire, Oxford and Cambridge ought by right to be the greatest schools of Oriental learning in Europe. Think of India, with its nearly 300 millions of inhabitants, drawing every year its best civil servants from Oxford and Cambridge. Think of China, Japan, Persia, Arabia, Egypt, Africa, even the Malay and Polynesian Islands—everywhere England has its stations, its missions, its harbours, its colonies, its empires. From merely practical reasons the two high schools of England cannot ignore the duty of supporting and encouraging by every means at their command, a scholarlike study of those countries and people, with their languages, customs, religions, literatures, and antiquities. The English Universities would cease to be Universities if they did not assign to the East its legitimate position by the

side of the West. Much, no doubt, has been done of late in the two English Universities for the advancement of Oriental scholarship, and more may be expected from the immediate future. But the practical interests of mere instruction predominate too much and often to the total exclusion of real scholarship. We have had of late to appoint, for instance, teachers of Tamil and Telugu, of Hindi and Hindustani, of Bengali and Marathi. We have a chair of Sanskrit, founded by an Indian Colonel, chiefly for the sake of educating civil servants and missionaries for India. We have besides a young Indian, Pandit Shyamaji Krishnavarman, who is present here to-day, and who gives useful instruction in Sanskrit conversation at Oxford. It is even intended to found an Indian Institute, to which the Natives of India have most generously sent their contributions in the hope of supplying young Indians studying at Oxford with an education corresponding to their wants. Our Professorship of Chinese was chiefly endowed by English merchants who had made their fortune in China, and wished to enable young Englishmen to fit themselves for a really useful career in that country. These are the advantages, the bright side of English Universities in the practical relations with the East. But I must not pass over in silence their dark side. The practical interests preponderate so much over the purely scientific that, in spite of all efforts made by the friends and representatives of Oriental philology, in spite of appeals addressed to the Commission which had been appointed by Parliament for the reform of the Universities, Oriental languages which are no longer spoken, whatever their importance may be for the history of mankind—nay, even for a correct understanding of classical and Biblical antiquities—are still without their recognized representatives at Oxford. English students who wish to attend lectures on hieroglyphics or Egyptian antiquities or cuneiform inscriptions, Babylonian and Assyrian antiquities, on the literature of the Veda, or of Buddhism—nay, on Semitic and Persian antiquities—have to emigrate to the poor universities of Germany and France! The evil is all the more crying, because, as you know, there are in England at the present moment thoroughly competent representatives of these branches of Oriental learning; nor do I doubt that in a short time a remedy will be found. Whenever evils cry very loud in England, they are cured, and cured thoroughly. Another impediment in the cultivation of Oriental studies in England is the absence of all support which in other countries is given by academies, by wise Ministers, and even by enlightened Sovereigns to Oriental undertakings. You have no idea of the difficulty of getting any paper, of purely scientific interest printed in England. In France, in Italy, Germany, Russia, nay, even in Hungary and Roumania, you have academies which publish new

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text or translations, new investigations of every kind, without any expense to the author, nay, often with a remuneration for him. In England there is an immense amount of important material lying buried and unused. No encouragement whatever is held out for purely scientific work and no books can hope for success unless they are able to appeal to the interests of the larger classes of educated men and women. It has sometimes been said that this state of things has its advantages, and obliges scholars to give to their works such an internal and external perfection that even the darkest problems become transparent, and the most remote investigations are brought in contact with general human interests. I admit that this kind of artistic perfection, this true and genuine popular style, which we find in England in the works of Darwin, Huxley, and Tyndall; in Germany in men such as Mommsen, Helmholdt, Dubois, Reymond, and others, is the highest degree of perfection which true science can reach. But in our Oriental studies we have not yet reached that stage. We have still to cut stones before we can build temples, and it is exactly for this kind of work that we want the help and protection of universities or academies. And here it gives me genuine pleasure to be able to tell this assembly how of late the University of Oxford has recognized the duty to assign some share of its large resources to the publication of works of Oriental scholarship. With the assistance of the Indian Government, and chiefly through the exertions of Lord Salisbury, as Chancellor of Oxford, and then Secretary of State for India, the funds have been provided for publishing a collection of translation of the 'Sacred Books of the East.' Nearly 20 volumes of this series are ready, and whoever has the will and the knowledge to take a part in this truly international Oriental undertaking will always be welcome. Of still greater interest will it be to this congress to hear that the University Press of Oxford has lately encouraged a new undertaking—namely, the publication of 'Anecdota Oxoniensia,' of which I have the honor to present to our President in the name of our University the first number. Here too, the interest is purely scientific. Whatever is still an *anecdota*, whatever has not yet been printed or published of MSS., whether Aryan, Classical, Semitic, Mediæval, preserved in the Bodleian and other English libraries, may here be printed without involving any sacrifices on the part of the editor. It is well known how rich Oxford and England in general are in unpublished literary treasures. If only the true men of science will come forward—the hardworking miners, the discoverers and conquerors in the field of knowledge—I can promise that the charge so often brought against the English Universities, that they are good teachers (*Lehrerin*) but not increasers (*Mehrerin*) of knowledge shall not be brought again."

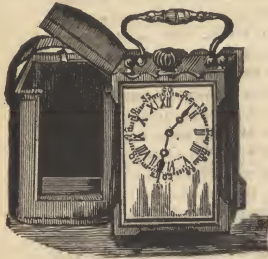
After the delivery of this address there was a pause, and in the afternoon the different sections will begin their work.

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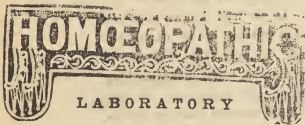
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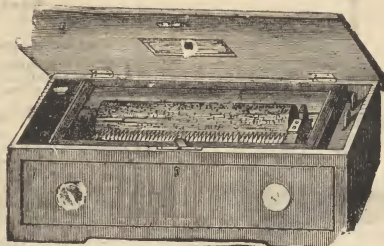
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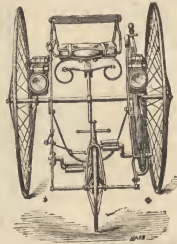
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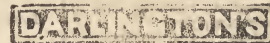
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a-52

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J. S. JEBB,

Offg. Secretary to the Bridge Commissioners.

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Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debrahgarh downward every Saturday.



THE Str. *Lahore* will leave Calcutta for Assam, on Friday, the 30th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 29th.



THE Str. *Dhumbri* will leave Goalundo for Assam on Sunday, the 2nd October.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 30th instant.

Passengers should leave for Goalundo by Train of Saturday, the 1st proximo.

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THE Str. *Madras* will leave Calcutta for Cachar on Tuesday, the 27th instant.

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For further information regarding rates of freight or passage money, apply to  
4, FAIRLIE PLACE, J. GILLMAN, Calcutta, 24th Sept., 1881. Offg. Secretary. a-1

**RIVERS STEAM NAVIGATION CO., "LIMITED."****ASSAM LINE.**

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THE Str. *Oudh* will leave Goalundo for Assam on Friday 30th September and Doobri on Wednesday 5th October.

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# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE

VOL. XXI.

CALCUTTA, SUNDAY, OCTOBER 16, 1881.

NO. 229

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#### CABUL NEWS.

SIMLA, 15TH OCTOBER.

News of Aynb Khan's defeat reached Herat on 30th September. Puthifala Bey, Chief of Firoz Kohia, left Herat and went openly to join the Turkestan army, then only thirty miles off. Herat force numbered about 2,000 horse and foot with five guns.

## Editorial Notes.

THE *Christian Herald* calls Mr. Brown of the Oxford Mission the Children's Friend.

We come across the expression "Christian Atonicism" in an English newspaper. Will any one kindly tell us what it means? It reminds us of the Native saying about the cup of golden marble.

From statistics collected by the Police we observe that altogether 285 Durga images were worshipped in Calcutta this year, 240 in town and 43 in the suburbs. This does not seem to be a large number, considering the population of the town. But the question is, are the *pujahs* diminishing?

The death of Rai Rajib Lochan Rai deprives Maharani Sarnamayi of a faithful servant and the country of a steady benefactor. It would be interesting if some one made a list of all the public benefits that were done through the instrumentality of the lamented deceased. Maharani Sarnamayi's charity is proverbial, but it must be a grateful thought to Rai Rajib's relatives and friends that with not a little of this his name was prominently associated.

The effect of the Sunday Closing Act in Ireland, says the *Indo-European Correspondent*, has been most satisfactory. In the course of one year, the number of habitual drunkards fell in Dublin from 439 to 256; in several other chief town districts, with about an equal aggregate population, from 725 to 555; and in the rest of Ireland from 2,123 to 1,812. If so, then let the promoters of Sunday Closing in Calcutta take heart.

The Native Christians of India are about to memorialise Government with a view to secure their exemption from the operations

of the Arms Act. The fact that such a petition has been made, and that it has been made by a loyal section of the Indian community, proves the imprudence and unsoundness of the measure. Where will Government stop if it goes on exempting community after community from its operations, considering that there are so many classes of Her Majesty's subjects that are distinctly loyal?

THE Methodist or Ecumenical Council held in London is believed to represent 28,000,000 Christians in Great Britain and America, and the denomination has in those countries and Australia 84,000 local preachers, 32,000 ministers, 4,763,000 members, 577,500 teachers, and 4,480,000 scholars in its schools. The figures, says the *Spectator*, "may read a lesson to the Established Church. The special attraction of Methodism is the vigorous appeal it makes to the emotional side of men's religious nature, the precise side which the Church is so apt to leave uncultivated. Add that it assigns active functions to the laity, though itself in organisation strongly sacerdotal, and we have the explanation of much of its vast success."

THE Jewish parable says:—"A man had three friends; being summoned to appear before the king, he was terrified and looked for an advocate; the first, whom he had counted the best, altogether refused to go with him; another replied that he would accompany him to the door of the palace, but could not speak for him; the third, whom he had held in least esteem, appeared with him before the king, and pleaded for him so well as to procure his deliverance. So every man has three friends, when summoned by death before God, his Judge: the first, whom he prized, his money, will not go with him a step; the second, his friends and kinsmen, accompany him to the tomb, but no further, nor can they deliver him in the judgment, while the third, whom he held in least esteem, the law and good works, appear with him before the King, and deliver him from condemnation."

THE *Pall Mall Budget* says:—  
A French anthropologist, M. Delaunay has just framed an ungallant but powerful indictment against the intellectual position of woman, in opposition to what he calls the sentimental pretensions of a political school which maintains the intellectual equality of the two sexes. M. Delaunay professes to examine the subject on strictly scientific grounds. He shows that among some lower forms of animal life the female is superior to the male, but that as we ascend in the scale the superiority of the male in all respects becomes more and more pronounced. So in the scale of the human race: in the lower types of humanity the two sexes are very nearly equal, as also the case among illiterate peasantry and the laboring class. As we ascend to the higher types of humanity and in the social scale the difference between the sexes tends more and more to widen; the advantage being on the side of the male. So also when the subject is looked at in point of age; up to about twelve years girls intellectually are, if anything, superior to boys, but after that the latter leave the former far behind. Physiologically, M. Delaunay tries to show, the same result comes

out. His main conclusion is that woman is only undeveloped man; that the pre-eminence of the feminine over the masculine sex, being met with only among certain inferior species or races, and among the children of superior races, marks a lower degree of evolution.

THE *Spectator* has a thoughtful review of Babu Shib Chunder Bose's book on "Hindus as They Are"—a work which, we confess, we have not read ourselves. According to this journal "the Bengali writer will appear one day with a novel or a biography which will be welcomed by all Europe as an addition to literature; but he has not appeared yet, for the essential conditions are not yet fulfilled."

"Our author," it says,  
"Knows English perfectly. An Englishman who could write French or German so well would justly be proud of his attainments. Yet he has not written a paragraph without betraying to students that, if he wrote in another tongue, and to have infinitely more to say; would put his thought racy, instead of smoothly; would lose a certain stiffness of mind as well as of words; would perceive that certain platitudes are not so worthy of repetition, as when elevated by the foreign tongue and the sense of a conquered difficulty of expression, they appear to him to be."

Our English contemporary's notions about Bengalis are somewhat mysterious.

For in Bengal there is not only a language of the cultivated, and a language of the people and a language of the mob, as in other countries, but a language of men and a language of women, a language of the priesthood and a language of business, a language which means what it says, and a language as occult as any slang ever invented by Parisian criminals.

We agree with the *Spectator* in the remark that a Bengali, except on special subjects, is unable to write a good book in English. The reason is clear. He thinks in Bengali, and, therefore, is expected to write well only in that language.

MR. REYNOLDS has written to the *Englishman* strongly condemning the institution of science degrees in connection with the Calcutta University. He roundly condemns the system which makes it possible for a number of resident Fellows to carry their crotchets into practice, and suggests that a memorial should be submitted to the Viceroy asking His Excellency to veto the proposal. He argues little and tries to hit his opponents with a feeble joke. The B. Sc., he says, will soon get the nick name of Brandy-and-Soda degree, and will be as inferior in quality as a Punjab University degree. The only other argument that we remember is that the proposed degree is not in use at Oxford and Cambridge. Well, the first thing that strikes us is this—why did not Mr. Reynolds fight out the battle himself in the Senate? He is, we believe, a member of the Syndicate, and as such was expected to take an active part in the discussion. In the second place, what is there in the degree which is specially objectionable to Mr. Reynolds? He objects to the word science, when physical science is all that is intended by it. Yes, but



what's in a name? Does the title B. A. correctly denote the individual who happens to use it for his benefit? Should "arts" be made to do office for science? As a matter of fact, we see the distinction between a B. A. and a B. Sc. already in existence, when candidates are required to choose between a A. and a B. Course, and the recent resolution of the Senate implies only an attempt to make the distinction real. Mr. Reynolds, we observe, is a conservative in matters educational; but as India has no high antiquity to boast of, so far as the universities are concerned, she may quietly refuse to be bound down by usage for another century and in the meanwhile make the best of any new and good thing that may present itself before her.

The Congress of Orientalists, an account of whose first meeting we published the other day, is rendered chiefly interesting to us this year in consequence of the presence of a young Indian who is taking an active part in it. In this issue we shall present our readers with a few extracts from the proceedings of two more meetings. On the 13th ultimo Professor Weber, the President of the Aryan Section, in the course of his opening speech, "dwelt on the indirect influence which the discovery of the Indo-European brotherhood had exercised on the Natives of India. It had raised them in their own estimation, and made them feel proud again of their ancient language, literature, and religion. It had fostered a healthy national pride, without which no nation could achieve great things." Besides the scientific occupations of the Congress much was done, we are told, for their amusement and instruction. The Minister of Education, Von Gossler, received the principal members at a brilliant evening party, at which, we are informed, the young Indian Pandit, Shyamaji Krishnavarma, appeared in the famous Parsi coat-scuttle and what the Americans would have called "a duster." Several Sanskrit scholars present attempted to converse with him in Sanskrit, but, to judge from the Pandit's laughter, without much success. The two Buddhist priests from Japan, who accompanied Professor Max Muller, came in the most correct evening costume and were most kindly received by the Minister. On the 14th Professor Jacoby read an essay on Kalidasa's epic Poems, showing a most intimate acquaintance with the peculiarities of Kalidasa's style and of the intricacies of his metres, which seemed to surprise the Indian Pandit who was present at the meeting. On the 15th

Professor M. Williams, as has been already stated, read an account "Of the Sandhya and Brahman Ceremonies and Prayers," which was rendered both interesting and amusing by the performances of Pandit Shyamaji Krishnavarma, who showed how these prayers had to be recited, and exhibited, in fact, some of the most sacred rites of the Bramhmins. The Pandit afterwards read a most valuable paper in English on "Sanskrit as a Living Language in India." Both papers were received with the loudest applause, and afforded to all present both instruction and entertainment.

The young Pandit was also present at a dinner. Being invited to speak he rose, and

Declared that he spoke in the name of 256 millions of human beings, though, after his public performance of the sacred rites of the Brahmins and the visitation of the Gayatri before Mitsohai. It is doubtful whether even the smallest to which he belongs would continue to recognize him as their representative. Though he declared that he never touched wine, he ended with drinking "The Health of the Minister of Education, and of all the great Masters of the World."

The speech of the Postmaster-General of Germany was most interesting. We give it below—

Nothing was I so little prepared for as that my name should be mentioned in this august assembly. But quite suddenly Dr. Weber falls upon me, and proves the words of Schiller, 'the neighbour cannot trust the neighbour here.' Well, gentlemen, I am glad that you are satisfied with the German post, which is glad to be the *analis* of science. It is incredible in what fearful quantities India sends her contributions to us, and among them sometimes very strange ones, such as poisonous snakes and living Colorado beetles. Fifty to sixty millions of letters, papers, and postcards, come annually from India to Europe. More than 900 camels would be required for carrying such loads. And all these letters require answers as Horace said long ago, 'Jam Seythos responsa patent, et Indi.' This post came to us from the East, and, therefore, if you allow it, I too am an orientalist. May commerce and science, these two great powers of the world, always maintain their friendly relations! With this wish I empty my glass.

#### A BOOK REVIEWED.

We have received a work in Bengali, entitled "Lessons from the Hindu Scriptures on Salvation and How to attain it," by Babu Bipin Bihari Ghosal. As the book is a compilation we need not review it at length. It is an excellent work in every way. The author has shown good taste and exercised sound judgment in everything that he has done, and his notes on difficult passages are as valuable as they are profound and interesting. We are charmed with the liberal and catholic character of his creed. Babu Bipin Behari Ghosal has evidently imbibed the spirit of the New Dispensation, for nothing but that could have enabled him to steer clear of the whirlpool of pantheism on the one hand and of rationalism on the other hand. His observations lead us to think that he has read some of our publications with advantage. But whether he knows anything of the New Dispensation or not, he has evidently imbibed its spirit, and we are glad that this is the case. The first page of the book deals with the fourfold classification of salvation, namely *salokya*, *samipya*, *sayujya* and *Nirvana*. Now one of the triumphs of the New Dispensation is that it has effectively removed the stain of pantheism which lent its disagreeable features to the doctrines implied. The author explains *Nirvana* thus:—"When the devotee is plunged in the ocean of Divine existence, and entirely loses his own self, that is to say when his reason and reasoning faculties are absorbed in His contemplation, he is said to attain *Nirvana*." This *Nirvana*, he said, is exactly that which Christ preached and attained, and that which led him to say, "I and my Father are one." It is the highest pantheism which the devotee is capable of, the only consummation of his desires in spiritual life. The more we think of it, the more we are convinced that the gross pantheism of India is an abuse, and that the profound devotees who first evolved it, felt their absorption in God in the only theistic way in which it could possibly be felt. True pantheism is the absorption of the human will in the divine, and that is the pantheism which, we are convinced, is the soul of true religion. The author of the book before us ably refutes the assertion of the Vedantist that the world and God or self and God are the same, Brahman, he says, is the life of life, and the true self is that which has become one in God. Thus in the moral world, the distinction between *atma* and *paramatma* is maintained in fact, and their unity is possible only when one is entirely surrendered to the other. The passages quoted on this head are conclusive, and they show that a Hindu need not necessarily deliver

himself over to the foul embrace of the vulgar thing which ordinarily goes by the name of pantheism. We shall take up the author's definition of the Godhead. The *Kathopanishad* says—"This God cannot be realised by words or the mind or the senses. He is knowable only as the cause of the universe, as an existence. Hence he who cannot realise Him as a presence, how can he see God?" Upon this the following comment is made:—"A beautiful story is given on this subject in the Jewish scriptures:—And God said unto Moses, 'I am that I am: and He said, thus shall thou say unto the children of Israel, I A M hath sent me unto you.' To those who have the faculty of hearing, God, indeed, does loudly from every place give out the words, 'I am, I am.' The trees and creepers speak to them of His existence; the sun, moon and planets revolve round the heaven preaching His existence; the child in the womb with clasped hands is exhorting all men to believe in His presence. What, indeed, does the body and soul of every individual soul constantly give out? Life and our physical frame alike proudly exclaim, 'He is! He is!' Woe unto those whose nolynears are deaf to these sounds! Rajarshi Janak, as he was roaming in the forest, once heard from the invisible *siddhas* this *gatha*:—'He who is without head and without body, he who permeates equally all bodies, He who says times without number, 'I am,' let us adore that Supreme Soul!' This passage shows that the author has studied his subject well, and what is really praiseworthy in him is that he has quoted passages from the Bible and other English books to establish the position he has taken up. This argues a liberal and catholic spirit which we heartily commend. We shall carefully keep his book with us and use it for reference whenever necessary.

#### REMARKABLE DISCOVERIES.

EGYPT is not a tempting subject to scholars in India. Yet that country has a history which in extent is certainly as large as, if not larger than, our own, and in quality as interesting and important from the comparative point of view. It is a country where flourished learning and a religion strangely resembling the Hindu, and it has also the reputation of being closely connected with Biblical traditions. There are in its bosom still preserved secrets, the discovery of which will probably revolutionize ancient history and explain the Old Testament in a manner which cannot be anticipated. Egyptology is a science of recent growth. It cannot be said to have made much advance of late, though discoveries are made now and then which give it an impetus such as may be experienced in no other field of study. The peculiar character of these discoveries may be conceived from the fact that whereas in other countries the evolution of history depends upon the slow deciphering of coins and inscriptions or the uncertain reading of myths, in Egypt mummies and papyri are discovered which frequently reveal the existence of dynasties, and thus shed a light which illumines entire periods of history. Such a discovery has just been made, and at the present moment the attention of the civilized world is directed towards Egypt. Everybody is anxiously expecting some new or unexpected turn-up in the history of ancient nations. Thirty-nine mummies of the kings and queens of Egypt, who reigned about fifteen centuries before Christ, have been discovered; and of these is one which is a likeness of the Pharaoh who caused Moses to fly from Egypt. They were buried or concealed in a pit,



in order, as it has been supposed, that they might not be destroyed by the foreign invader, Cambyse, probably, who attacked the province. The mummies are in a state of excellent preservation, even the flowers strewn over them retaining their freshness to this day. The princes were buried, and along with them were buried the utensils, vessels, &c., of those days, and these are still preserved. The following short account taken from an American contemporary will be found interesting:—A recent letter from Cairo to the London *Times* catalogues the mummies of which thirty-nine were found, and which are determined to be those of the kings and queens of the 17th, 18th, 19th, 20th and 21st dynasties, who reigned in Egypt about fifteen centuries before Christ. Their remains were found not in the royal tombs but in a pit at Deir-el-Bahari, about four miles from the Nile, to the East of Thebes, where, as it seemed, they had been removed from the tombs upon the occasion of some expected invasion of the country. The mummies are generally in a state of excellent preservation, and the painting on the mummy cases retains in a wonderful degree the freshness and brilliancy of the original colors. Wreaths of lotus flowers were discovered in some of them as fresh as if they had been picked but a few months ago. It is proved by the cartouches upon the cases and by funeral inscriptions upon the shrouds in which they are wrapped, that the kings whose remains have thus been disclosed were among the most powerful that ever reigned in Egypt. One of them is Thothmes III., the greatest of the Pharaohs, whose conquests extended from the Euphrates to Southern Italy, and from Nubia to the Black Sea. Another is Ramses II., the fabled Sesostris of the Greeks and without doubt the Pharaoh 'who knew not Joseph.' It is a curious coincidence that the former of these two monarchs erected the obelisks now in London and New York, while the latter, 270 years afterwards, inscribed upon them his official titles and the record of his achievements. All the Egyptian accounts of Ramses answer to the description of the king who oppressed the Hebrews and ordered their children to be drowned. It is incredible to think that the corpse of this great tyrant, to escape whose wrath Moses fled from Egypt, should thus be brought to light after an entombment of 3,000 years, but the inscriptions are said to leave no doubt of his identity. The papyri which were contained in the cases have been carefully preserved, and will be in due time steamed and unrolled. It is impossible to say at present what light they may not throw upon Egyptian and sacred history. 'There is hardly any question,' says the *English Saturday Review*, 'respecting the great middle period of Egyptian history, including the captivity and the exodus of the Israelites, which may not receive its answer through this amazing discovery.' It is too early to say what is contained in the papyri found in the cases. What a flood of light they will throw upon ancient history! It is just probable that India is mentioned in them, in which case how much we yet have to learn of its dealings with other countries.

#### KRISHNA AND CHRIST.

A warm controversy is being carried on in the columns of the *Statesman* on the supposed identification of the truths contained in the Mahabharat, and especially the Bhagavadgita, with those with which the New Testament readers are familiar. The story of Krishna

and his birth, the precepts which came out of his lips, even the language which he employed, are supposed to point to a period when Christianity in some form or other came in contact with Indian thought. So dogmatic are the writers on this subject that they are ready with quotations to establish the original identity of Krishna worship with 'the religion of Christ.' The often-quoted passage which proves the acquaintance of Indian sages with the doctrines of Christianity, relates to the vision which Narada had of the Sweta Dwipa or White Island. This was an island lying to the north-west of India, to the north of the ocean of milk, 22,000 yojanas higher than Meru, inhabited by white men, without organs of sense, free from sin, with bodies of adamant, umbrella-shaped heads and a hundred lotus-feet; who with their tongues continually and devoutly licked the universal God of sun-like brightness." The Rev. K. M. Bannerji, among others, is very fond of quoting this in proof of the assertion that the Hindus have borrowed largely from the Bible. We need not refer to the other passages brought forward in proof of this theory. It will be sufficient to say that we detect in the class of persons who advance this opinion a disposition either strictly theological or foreign or distinctly anti-Indian. There are some who allow their judgment to be warped by theological prejudices, and would recognise no truth outside the pale of Christian scriptures; and to this class of persons the idea that the really good portions of the Hindu Shastras are borrowed from the Bible a relief. There are others who, unprejudiced themselves, are not yet in a position to place themselves in the position of Hindus whose opinions they profess to represent, and to think of Hindu opinions exactly as Hindus think them to be. They regard Hindu ideas, in short, from the point of view of Europeans, — a predicament by no means favorable to a correct representation of our national modes and humours. Thirdly, there is the class of persons to whom the name Hindu is an aversion, and, therefore, the notion that our country may have produced independent systems of religion or philosophy appears to them to be highly ridiculous. According to these everything that is good or noble in the literature or customs of the country must have been borrowed from the Greeks or the Jews. The controversy we have alluded to must thus be waged with three different classes of people, and certainly arguments are not wanting to disprove the assertions of one and all of them. The Christian theory of the origin of the Shastras would not be proved, if the fact of a previous intimacy of the Hindus with the Jews were not clearly established; and, so far as we have seen, there are only two passages, one being the vision of Narada alluded to above, which may be supposed to have some reference to it. But the story of the Sweta Dwipa is so purely mythical that it is impossible to lay any stress upon it without exciting in the reader an irresistible sense of the ridiculous. The other story relates to the fact of Siva having four disciples, whose names carried the epithet *sweta* or 'white' each of them, and from this Professor Weber infers that "a Syrian Christian Mission" was established somewhere in the Himalaya mountains at a very early period of the Christian era. Now all that is mere guess, as every reader will allow; and it is quite insufficient to serve as the basis for such a huge superstructure as the theory appears to be. That there are passages in the Bhagavadgita which bear a

striking resemblance to certain passages in the Bible, need not be ignored; but to prove that they are, therefore, plagiarised is an attempt to kill human nature itself and deny all the native sources of inspiration. It is eminently unscientific and betraying ignorance of the fundamental facts of mental and moral philosophy. To prove the assertion one must needs prove also that the Indians have never thought, that they do not possess a nature common with the Western peoples, and that their codes or creeds are something unhuman. In a letter written by Dr. Bohlinck and quoted by Dr. Muir occurs the following passage:—"Neither in the Mahabharat nor in later writers have I found any utterances of moral or religious import which could with any probability be referred back to any foreign source. In this department the Indians have themselves reflected so much and presented their thoughts in such elegant forms, that with their riches they might easily supply the rest of the world. The ethics and the religion of different peoples are not so different from one another, that here and there coincidences should not be expected to be found between them." We believe this passage embodies the common sense of the whole question and may be taken to be final by those, who, like ourselves, believe in the innate nobility of the human soul and accept spontaneous and simultaneous inspiration as a fact of human nature. The stoutest assertor of the theory admits nevertheless that the influence of Christian thought upon the Hindu mind has not been of a marked character; that though the Indians may have borrowed the ideas or technology of the Bible, they have appropriated them in a way entirely foreign to the scope or purport of the Christian dispensation; that the Hindus got the ideas of faith, *bhakti*, and resignation from Christianity and engrafted them upon an elaborate system of their own, with all its leading doctrines about transmigration, previous births, *avatarship* and *vaishnavism*. These are important concessions, and the reader of Hindu Scriptures may be pardoned for asking what there is to prevent him from believing that if such an elaborate system could have been the legitimate offshoot of the Indian intellect, it might as well have evolved the so-called exclusively Christian doctrines alluded to from its own resources and not gone to the Bible for them. To say, besides, that the Pandits from India were no more influenced by Christian teacher than was implied by the fact of their having borrowed a few doctrines just to suit the purposes of their own religion, is to assert something derogatory to the power of Christianity; and, besides, assumes an extraordinary shrewdness and wisdom on the part of the Hindus. In connection with this it may be stated that in the whole range of Christian literature of the first three centuries no prominent Indian converts to Christianity are, so far as we are aware, mentioned. Proselytes were obtained on the soil of India by missionaries who came to settle here. But nowhere do we hear of Hindu converts in the works of the Fathers—of persons who, having visited Sweta Dwipa, for instance, or attended the ministrations of the Syrian missionaries in the Himalayas, were so far influenced as to change their national faith and become Christians, if not by profession, at least in reality. So far from this having been the case the Indians cleverly appropriated the good things they found in Christianity and engrafted them upon Hinduism! Clever thieves! Wise robbers for the sake of salvation! Why, at this rate all Indian



might be proved to be a plagiarism from the West. And may not the tables be turned upon Christians as well? The stoutest ignorers of Indian originality are compelled to admit the superiority of Buddhism as a system of religion, and scholars of all ranks and faiths are unanimous in assigning to it a date some five centuries before Christ. The moral superiority of its creed is undeniable, and, what is more, its resemblance to Christian ethics is universally admitted. There are portions of Buddha's life also which bear a striking similarity to certain phases in the career of Christ. Are we justified in ascribing Christianity to the influences of Buddhism? We may say with perfect propriety that the founder of Christianity or his disciples met with a number of Buddhists, and, discovering certain golden principles in their religion, forthwith need them for their own purposes and engrafted them upon the current Jewish theology. Of course, we do not hold this view ourselves; but it is as absurd as the other one which maintains that it is the Hindus who borrowed from the Christians, and not *vice versa*. It will be seen that we have not examined Vaishnavism itself and found there proofs for the position which we hold. Certainly the religion of Krishna, if viewed structurally, will be found to be a system of as independent growth as any that claim to be of supernatural descent.

### Brahmo Somaj.

BROTHER PRATAP CHANDER MOGUNDAR, after finishing his work at Simla, has come down to Lucknow. After a brief stay there he purposes to visit Ahmedabad and Bombay.—*New Dispensation*.

ONE of our missionary brethren left Calcutta, on Wednesday last, in the B. I. S. N. Co's S. S. *Booldana* for England. He intends staying in Oxford with Father Benson.—*New Dispensation*.

WE are glad to be able to cite another authority in support of our cherished theory that the New Dispensation is the Dispensation of the Holy Ghost. Let us hear what Dean Stanley says of the Third Sacred Name:—"But there is yet a third manifestation of God. *Natural* religion may become vague and abstract. *Historical* religion may become, as it has often become, perverted, distorted, exhausted, formalised; its external proofs may become dubious, its inner meaning may be almost lost. There have been oftentimes Christians who were not like Christ—a Christianity which was not the religion of Christ. But there is yet another aspect of the Divine Nature. Besides the reverence for that which is above us, and the reverence for that which is beneath us, there is also the reverence for that which is within us. There is yet another form of Religion, and that is *Spiritual* Religion. As the name of the Father represents to us God in Nature, as the name of the Son represents to us God in History, so the name of the Holy Ghost represents to us God in our own hearts and spirits and consciences. This is the still, small voice—still and smallest, yet loudest and strongest of all, which, even more than the wonders of nature or the wonders of history, brings us into the nearest harmony with him who is a Spirit, who when hit with our communication with him is described, can only be described as the Spirit pleading with, and dwelling in, our spirit. . . . To enter fully into the significance of what is sometimes called the Dispensation of the Holy Spirit, we must grasp the full conception of what the Bible in the conscious sense, and equally varying yet homogeneous sense, and sensibly intended by the Sacred Name of which we are speaking. It means the Inspiring Breath, without which all mere forms and facts are dead, and by which all inward and moral energy lives. It means the intellectual spirit, as opposed to the outward letter."

"One aspect of the Holy Ghost  
The heedless world has never lost."

—*New Dispensation*.

### MADRAS.

[FROM OUR OWN CORRESPONDENT.]

The 8th October 1881.

A SYMPATHIZER of Brahmoism having invited Babu Amrita Lal Bose to deliver a lecture at his house, in Black Town, Mr. Bose very gladly complied with his request. There was a pretty good gathering. His subject was 'A Few Pages from our Life's History.' He was received in a right Oriental style—flower garlands, rosewater, *pansupari*, &c., having been offered him on the occasion. Mr. Bose is very popular here. He frankly confesses that he is not an eloquent speaker, but those who have heard him cling to him, and say that they come to him not for eloquence, but for something more important than that.

Mr. Bose is fully occupied here. Every day till 11 A. M. he is engaged in explaining the truths of his religion to many educated men—some of whom, till he lectured at the Patcheappah's Hall, had not even heard the name of Babu Keshub Chunder Sen. Then he retires for his *pujah*, takes his meals at about 2 P. M. Again he is besieged by friends. He hardly finds time to write letters. Till 9 or 10 in the night you will find him, now seeking to an atheist, now to one who believes in the Godhead, but not in the immortality of the soul, and sometimes to one and all, in reply to the question—"what is the use of ceremonies?" Although he is busy from morning till night, he never complains. On the 1st instant, he delivered another extensive lecture at the Patcheappah's Hall on "The Old and the New." The audience numbered many hundreds, contrary to my expectation, that day being a very important festival day with the Natives, and especially at Madras, when people generally resort to the famous shrine at Triplicane. Mr. Venket Ramaninjo Naidu Garu, Zmindari, presided. The following evening there was Divine service at the Babu's residence. When the service was over, he was requested by a delegation of two gentlemen from the Madras Reading Rooms to deliver a lecture at that place next Friday.

Last night he delivered a lecture at Chingleput where he had gone by the morning's train. Rev. Mr. Andrews presided. The audience returned satisfied.

### ACKNOWLEDGMENTS.

1. Papers for Thoughtful Readers. No. 6. Hints on Mental Discipline. Part I. Intellectual Discipline. By the Rev. J. Murray Mitchell, M.A., LL.D. Bombay Tract and Book Society.
2. Papers for Thoughtful Readers. No. 7. Hints on Mental Discipline. Part II. Moral Discipline. By the Rev. J. Murray Mitchell, M.A., LL.D. Bombay Tract and Book Society.

### NOTICES TO CORRESPONDENTS.

Persons favoring us with communications are requested to write legibly and on one side of the paper only.

Unauthenticated communications will not be inserted.

D. N. B.—Naughty man!

B. B. DAST.—You should try to write on a particular subject.

S. C. BASU.—Ditto.

### Correspondence.

[If we do not hold ourselves in any way responsible for the opinions of our correspondents.—K. S. M.]

### THE BEEF QUESTION.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—I am sorry to observe that in a Para of the *Sunday Mirror* of the 2nd instant, you have taken a most unstatesmanlike view of the beef question. It is true that cow-killing creates in the Hindu mind very deep agony; but it is none the less true that this is not exactly the case with an yearly increasing number of them. However leaving the Hindus alone, it is difficult to infer what you propose to do with the Mahomedans

who religiously sacrifice the cow on the *ed-ul-zuh* day. You are neither a Hindu nor a Mahomedan, but you are expected to discuss such public questions with fairness and impartiality, and without ignoring the Mahomedan point of view of the question. The *Englishman* of the 7th instant deals with the subject very impartially, and the Hindus or those who worship the cow, must know that "their fellow-subjects are, or should be, at perfect liberty to sell and eat as much beef as they please, provided that in so doing they neither did any harm to the practical interests, nor went out of their way to insult the feelings of others." What could the Hindus want more?

A MUSSULMAN THEIST.

The 9th October 1881.

### FAULTS.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—The object of penning these lines is not to justify sins of commission or to encourage those whose motto is, "Eat, drink, and be merry." Far from it. My object is to draw attention to the fact that the educated, or what is called the educated Native of the day, is wanting in critical acumen. He cannot give you the likeness of any object; he dwells in vague awkwardness, fallacy and trivial hearsay about an object. He is deficient in the power of discernment. He does not see the essential point, does not leave what is non-essential, and does not discern the true likeness, but the false superficial one, of the thing he has to deal with, especially if that thing be a man's character. Dive deep he cannot, but only swims on the surface. "Good" and "bad" are the only words he uses in describing a man's character. Like an old grandammas, he attaches importance to the negative virtues, overlooking the fact that there is a positive "side" to the "shield." Taken up with the trivialities and theatricalities of this world, he does not know what it is to be serious. Being proverbially garrulous and imaginative from national instincts, he is a first-rate scuffer. Even Religion and Morals, and the higher phases of the world within are but a target at which he is ever prone to aim poisoned arrows. He does not know that for every thoughtless utterance affecting the reputation—that "celestial part," as contradistinguished from the "bestial" part of a fellow-creature—he is accountable to the Moral Governor of the universe. Being religiously sacred to him, he is always prying into man's motives, never thinking that in ascribing motives we ought at any rate to feel that we are treading foreign grounds, for, properly speaking, motives are beyond human ken. They are only known to the Searcher of hearts. In his *Thesaurus* a Reformer is set down as an ambitious man.

A fault, or what is called a fault is found with a devout Brahmo, and the fast goes forth that "he uses the Brahmo Somaj as a cloak to cover his sins." Human nature, Mr. Editor, being what it is, it is certainly not desirable, but nevertheless possible, for a really pious man to worship God in the morning and to hoarse within his groom in the evening. The "educated Brahmo" must, therefore, be foolish, if, calling on our "pious friend" in the morning, he infers that he is an angel, and again, finding him in the evening giving a "good cut" to his groom, he jumps at the conclusion that he is a devil and that his love of God is not genuine but a sham. The fact is that "the spirit is willing but the flesh is weak," and the "pious man" in our illustration is as sincere in his devotions as in the itching he feels for whipping his groom for having, say, permanently injured his favorite pony. Let the above observations should have the effect of inducing any of your readers to believe that Brahmos are all "black sheep" I must say, and in so doing I speak the sense of that portion of the Native public which has an intimate knowledge of the Brahmo character,—that in India the followers of no religion are so conscientious, God-loving, and morally advanced as those of Indian Theism. With this digression, let me come to the immediate subject of this communication.

Well, then, the "educated" Brahmo's advice to a Brahmo, whose "flesh"—alas, for human nature,—occasionally becomes "weak," is much in the following strain: "You ought not to go to the Brahmo Somaj. You ought to be excluded from it." Is the advice sound? I think not. Mark with disapprobation the conduct of such "black sheep" among the white. Not to do so is a sin against God's moral law; but do not advise him to cut off all communication with that Heaven-ordained institution which the Father of all



Mercies has, as it were, out of pity for this once great country sent into the world for the regeneration of Bharatavarsa, and—so my faith tells me—with it that of the world. To sever all connection with the Theistic Church—that Moral and Spiritual Training School,—is spiritual praxis—is *Death*. Not to speak of the Brahmo Church, the greatest misfortune, I should think, that can befall a Brahmo is that he should be debarr'd from breathing the moral atmosphere of the Kingdom of Heaven upon earth—I mean the company of devout Brahmos, especially the Brahmo missionaries. Exclude him from the one or the other, and common sense—that which you use in managing your worldly affairs,—will tell you that he will become worthy for the exclusion. Surely, it is ludicrous to suppose that he should first attain perfection—such perfection as is attainable on this side of the funeral pile,—and then be admitted, as the case may be, into the membership of that Holy Fraternity. You are not charitable, you make too much of his faults. The outward details of an otherwise noble life hide the centre of it—the faithful struggle against the world, the flesh, and the devil. Being an unbeliever yourself, you sneer, for sneering has become your second nature, and ask—Is this a Brahmo? Little do you know that compared with the life he led a decade ago, which had been influenced, partly by the temptations “the flesh is heir to,” and partly by the company of men like yourself, who are taken up with the show of things and not with the things themselves, and whose thoughtlessness makes them happy at their mistakes—I say, that compared with the life which he led a decade ago, his present life is, reversing Shakespear's picture, Satyr to Hyperion. The world says “knowledge is power,” I say “prayer is power.” It is this prayer, this earnestness, this band of the All Holy for blowing away “faults” and vices as if they were chaff before the wind. You take cognizance of the details of the unfortunate Brahmo's life; but what do you know of his remorse, his struggles and the workings of a truly repentant heart? “Mother of mankind, make yours of failures, and the very emblem of purity”—is the aim and substance of his daily morning prayers. Providence brings him on a Sunday from a distance of more than 100 miles to the Brahmo-Mandir of the Brahmo Samaj of India. The minister, the revered Keshub Chunder Sen, takes for his text for the evening a passage from the *Ezekiel* Oration and thus expounds it:—“Judging from the outward details of the life of a devotee (*Abakta*) and of the life of a non-devotee people imagine that both of them are equal in every respect, but the truth is that the devotee is already in advance of the other as regards purity.” His next Brahmo sitting in a corner of one of the benches, listening to the sermon, takes, for his wont, a mental survey of his past faults, and tears of repentance divine—such tears as the Divine Alchemist, who alone has the power to transmute base metal into precious jewels, registers in His memory—trickle down his cheeks. What a power of insight was possessed by Carlyle! “O the whole,” says he, “we make too much of faults; the business life is the real centre of it. Faults? The greatest of faults, I should say, is to be conscious of none. Readers of the Bible above all, one would think, might know better. Who is called there ‘the man according to God's own heart David, the Hebrew?’ King had fallen into sins enough; blackest crimes; there was a great sin, and he was thereupon the unbelievers sneer and ask, Is this your man according to God's heart? The sneer, I must say, seems to me but a shallow one. What are faults, what are the outward details of life, if the inner secret of it, the remorse, temptations true, often—aff'd, never-ended struggle of it, be forgotten? In all states of mind, is not, for a man, repentance the most divine? The deadliness, I say, were that same supercilious consciousness of no sin—that is death; the heart so conscious is divorced from sincerity, humility and fact; it dead; it is ‘pure’ as well as dry and is pure. David's life and history, as written for us in those Psalms of his, I consider to be the true emblem of the forgiven of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul towards what is good and best. Struggle often baffled, some baffled, down as into entire weakness; yet a struggle never ended; ever, with tears, repentance, true unconquerable purpose, begun anew. Poor human nature! Is not a man's walking, in truth, always that: ‘a succession of falls.’ In this wild element of a Life, he has to struggle onwards; now fallen, deep-absorbed; and ever with tears, repentance, with bleeding heart, he has to rise again, struggle

again still onwards. That his struggle by a faithful unconquerable one; that is the question of questions. We will put up with many details, if the soul of it were true by themselves. Details will never teach us what it is.”

Yours, &c.,  
HYPERION QUE.

## Provincial.

SIMLA.

[FROM OUR OWN CORRESPONDENT.]

The 1st October 1881.

SINCE his arrival here in May last, Babu Protap Chunder Mozumdar has, in spite of not keeping very good health, been working hard in promoting the cause of the New Dispensation amongst the European and educated Native communities of this station. He has met with a cordial reception from all important classes of the population here. Babu Protap Chunder has had interviews with high officers of the state—for instance, the Viceroy, His Honor the Lieutenant-Governor of the Punjab, His Excellency the Commander-in-Chief, the Hon'ble J. Gibbs, the Hon'ble Major R. Baring, the Hon'ble Rivers Thomson, &c., &c. Some of these gentlemen he visited several times, and had at the same time long talks on several important questions involving the highest interests of the Native of this country. The Brahmo missionary has been shown great kindness by many other European gentlemen. I have kept you informed of the substance of the lectures delivered by Mr. Mozumdar in the Assembly Rooms as well as of the proceedings of the several instructing reunions. Babu Protap Chunder Mozumdar has very much interested himself in the matter of High English Education in the Punjab; and, I have reasons to believe, does signal service to the people of that province by representing their educational wants, by pointing out the road which high instruction in the English language has done to the inhabitants of other parts of India, and by pressing upon the attention of the authorities the absolute necessity of the continuance of that education amongst the Punjab populations. I have all along referred to the work carried on by Mr. Mozumdar amongst Europeans. It remains to give you a brief account of what he has been able to do amongst his own countrymen. We have at this station an important Brahmo Samaj. It has been in existence for some years past, and, since Babu Amrita Lal Bose's visit in 1879, is in a flourishing condition. Divine Service is held every Sunday morning, and, since the arrival of Babu Protap Chunder Mozumdar, on Sunday evenings also. The congregation consists of respectable educated young men, and generally varies between 20 to 40, and sometimes as high as 60 or 70. To the religious wants of this body our missionary has been regularly ministering. Except only on one occasion, when, owing to certain unavoidable cause, he could not attend the meeting, Babu Protap Chunder Mozumdar has conducted the Divine services at the local Samaj, week by week, during the past five months. There were several other useful meetings held at the house of some of the members of the congregation of our Samaj as well as at Mr. Mozumdar's residence.

In addition to the above we have had many other meetings of a private nature. Babu Protap Chunder, when relieved of his day's work and public engagements, often retired to lonely places in neighbouring hills, away from the abode of men, in the heart of a thick forest, in the solitary shade of a distant hill, and sat there for hours together in company with a few of his loving disciples and brethren in faith—sometimes addressing the God of eternal silence; sometimes pointing out the harmony found in the lives and teachings of the prophets and saints of the world; sometimes reading out passages from the New Testament, and explaining them by the light of the New Dispensation; sometimes meditating upon the self-sacrificing spirit of Jesus of Nazareth, and upon the obedience to the Supreme Will of his Father in Heaven; sometimes opening by the power of truth the eyes of his friends to the Realities of the Spirit World and its hidden treasures of spiritual wealth; and at all times exhorting them to subordinate, by true faith in God, the flesh to the spirit, and thereby establish the real and everlasting spiritual life. Before the rainy season set in, Babu Protap Chunder now and then offered his daily prayer in a *kutir*—a sort of natural cave under a huge mass of rock on the hill side at

some distance from his house. This *kutir* has been the favorite resort of our missionary. It is in the above-mentioned *kutir* that Babu Protap Chunder and his wife performed the “sacrament” sometime ago.

## Literary, Scientific, &c.

The upright paragrapher renders unto scissors the things which are scissors.

A HIGHLY sensational episode will be introduced in a forthcoming grand fairy play at a Paris theatre. During one of the scenes lions will be seen walking at liberty across the stage—fortunately behind an iron grating so ingeniously arranged as to be almost invisible.

THE Americans, we are told, claim fifteen “great” inventions. Here they are—1. The cotton gin. 2. The planing machine. 3. The grass mower and reaper. 4. The rotary printing press. 5. Navigation by steam. 6. The hot air engine. 7. The sewing machine. 8. The Indian rubber industry. 9. The machine manufacturing of horse shoes. 10. The “screw.” 11. The gauge lathe. 12. The grain elevator. 13. Artificial ice-making on a large scale. 14. The electric magnet and its practical application. 15. The telephone.

A FLOATING newspaper office has been organized by an energetic Trans-Atlantic journal, eager to obtain the very latest intelligence. The office is fitted up on a tugboat which constantly moves up and down the Mississippi from Memphis to New Orleans, stopping at all points of interest to gather information respecting the country along the river and some distance inland. There are business and editorial offices, composing and printing rooms, sleeping apartments, dining-room, kitchen, and seven stables for the horses used in making land trips to and fro.

A SOCIETY of Self-Annihilation has been formed in Japan, apparently by discontented nobles, who have nothing to do under the present Government and who have been infected by Nihilistic theories. The members, according to the *Japan Weekly Mail*, are bound to possess no private capital, they must look to nothing but their own right arm to support and protect them, and they must be in session every day during the year, their object being to ascertain that they please, eat and drink what they like, sleep as disposed and concern themselves about nothing which does not affect them personally. Strange associations are numerous in Japan, however, among the most curious are the “Fall-together Society,” the “Pauper Brotherhood,” the “Society of Protesters,” and the “Seaweed Society,” the members of the last community wearing nothing but most tattered garments.

A CORRESPONDENT of a London contemporary gives the following remarkable instance of the sagacity of a dog:—“A tradesman in a London suburb possessed a dog and cat, which on the whole, lived together in very amicable terms. One day, about a fortnight ago, the cat wandered out on an adjoining railway line, probably in pursuit of a bird; but, whatever its object, it was so intent in watching it that an advancing train approached unheeded, cutting off one of poor pussy's feet. It would seem to have remained for a time unnoticed, until its household companion, doubtless attracted to the place by the painful howling, came to the spot, and, tenderly taking hold of the cat in his teeth, carried it home. When he had directed the master's attention to the cat's unfortunate condition, the dog went straight back to the railway line, sniffed along until he found the severed paw, and, carried it home, too, laying it down beside the bleeding paw, which had in the end to be poisoned.”

## Selections.

MRS. GARFIELD ON WOMAN'S DUTIES.

The late number of the *Student*, a little paper, published by the students of Hiram College,



quotes an extract from a letter written by Mrs. Garfield to her husband over ten years ago, and intended for no eye but his. It fell into the hands of President Hinsdale, who made use of it in a lecture to the students, and as it showed the qualities of Mrs. Garfield's mind, and her opinions upon the subject of women's work, he gave it to the students. The extracts are as follows:—"I am glad to tell you that out of all the toil and disappointment of the summer just ended, I have risen up to a victory; that silence of thought since you have been away has won for my spirit a triumph. I read some thing like this the other day: 'There is no healthy thought without labor, and thought makes the labor happy.' Perhaps this is the way I have been able to climb up higher. It came to me one morning when I was making bread. I said to myself, 'Here I am, compelled by an inevitable necessity to make our bread this summer. Why not consider it a pleasant occupation, and make it so by trying to see what perfect bread I can make?' It seems like an inspiration and the whole of life grew brighter. The very sunshine seemed flowing down through my spirit into the white loaves, and now I believe my table is furnished with better bread than ever before; and this truth, o'd as creation, seems just now to have become fully mine—that I need not be the shrinking slave of toil, but its regal master, making whatever I do yield me its best fruits. You have been king of your work so long that may be you will laugh at me for having lived so long without my crown, but I am too glad to have found it at all to be entirely disconcerted even by your merriment. Now, I wonder if right here does not lie the 'terrible wrong,' or at least some of it, of which the women suffragists complain. The wrongly educated woman thinks her duties a disgrace, and frets under them or shirks them if she can. She sees man triumphantly pursuing his vocations, and thinks it is the kind of work he does which makes him grand and regnant; whereas it is not the kind of work at all, but the way in which and the spirit with which he does it."

#### YOUNG DAYS OF THE LATE PRESIDENT GARFIELD.

HIS imagination became excited with some books he read. He longed to go to sea and make a career for himself. For a while, after leaving the store he kept at [wood-chopping, haying, harvesting, and so forth, but at length he told his mother of his dreams. It was a terrible blow to her. All her hopes were set on her boy becoming a scholar, but she gave way to his entreaties, and with his bundle of clothes and a few dollars in his pocket he had trudged off the 17 miles to Cleveland. His attempts to get employed on a schooner were unsuccessful. In July 1847, he engaged himself as driver to a canal boat. For four months he experienced a rough hard life. Fourteen times was young Garfield immersed into the water. On the last occasion his escape from drowning was so marvellous that it made a deep impression on him. "There were a thousand chances against my life," he thought. "Against such odds Providence alone could have saved it. Providence therefore thinks it worth saving, and if that's so I won't throw it away on a canal boat. I'll go home, get an education, and be a man." He acted on this sudden resolution, and not long

afterward stood before the little cottage in the depths of the Ohio wilderness. It was late at night; the stars were out and the moon was down, but by the firelight that came through the window he saw his mother kneeling before an open book, which lay on a chair in this corner. Her eyes were off the page, looking up to the Invisible. "Oh, turn unto me," she was saying, "and have mercy upon me! Give Thy strength unto Thy servant and save the son of Thine handmaid." More she said which sounded like a prayer, but this is all the boy remembered. He opened the door, put his arm round her neck and his head upon her bosom, and there by her side devoted to God the life which God had given. So the mother's prayer was answered. So sprang up the seed which in toil and tears she had planted. After being nursed through a sharp attack of ague, the result of his canal-boat experiences, young Garfield, now 16 years of age, set to work earnestly at his studies. His mother and brother gave him 17 dollars, which was the last help he received from them, and with alternate work and study he spent three years at Chester. It was not long before he was able to drop carpentering and wood-cutting, and procure the funds he required by teaching. He removed in 1851 to the Collegiate School at Hiram, and paid at first for his instruction by acting as janitor and bellringer.

#### TO THE PORTRAIT OF RAM MOHUN ROY IN THE ALBERT HALL.

(New Dispensation.)

NURSE countenance! Beaming eyes! O thou illustrious progenitor of a new race! India's pride! Long may thy hallowed memory dwell in thy country's grateful heart! Half a century ago, thy genius bright, under Heaven's guidance, opened a new world of thought, a New Church, to thy ignorant countrymen. Alas! little did they know what untold treasure thou gavest them. They were unworthy of thee. Thy figure did tower above them, and thy soul was a giant among pigmies. A great idea, wide as the world, high as heaven, thou gavest them. Its height and depth they comprehended not. To millions sunk in gross idolatry and superstition thou didst boldly preach the One God. Nay in their midst, and in the face of fierce opposition, thou didst raise a Tabernacle unto His glory. And while ten thousand idol-shrines were filling the air with the deafening din of idolatrous praises and mantras, from this small Temple of the Living God, a very mustard seed in the vast ocean, there rose the solemn hymns and prayers of a band of thy followers. How this small band has developed into a mighty community scattered all over the country, thou, Great Reformer, hast not lived to see. Thou didst sow the seed; we reap the harvest. Thy original mind did not merely attempt a revival. Thy hand was mainly employed in clearing the jungle of polytheism, and restoring the ancient monotheism of the Vedautas. But thou didst not remain satisfied with this. Boldly didst thou call truth from a foreign faith, and commend it to thy countrymen. With a view to put into their hands an unimpeachable moral code, thou didst republish "The Precepts of Jesus a Guide to Peace and Happiness." It argued uncommon heroism to present Christ to the Hindus. But thy heart shrank not. Thy eclectic genius commingled, in that early stage of Indian reformation, the monotheistic theology of primitive

Hinduism with the high standard of Christian life and holiness enjoined in the Gospel of Christ. These parallel streams of conviction and character, belief and life, devotion and conscience, have flowed ever since through the life of educated India. Honor, all honor to thee, India's illustrious benefactor! Heaven-sent teacher, at thy feet we sit to learn the eclectic truth and devotion which thou camest to teach. May thy loud protests against idolatry, which those lips seem to be still uttering with heavenly enthusiasm, roll backward and forward throughout the land! May thy public spirit animate the hearts of the thousands of young men who gather in this Hall from time to time! May young India accept thy eclectic faith, cast off idolatry, go back to the earlier scriptures, and honor Christ! May the wisdom, courage and enthusiasm which characterized thee find a place in our character! Blessed patriot, benefactor of thy race, light of India, speak, speak continually unto us thy new gospel of Theism. Our teacher and our leader, may thy soul prosper in the realm of light and joy!—so prayers grateful India.

#### DRUNKENNESS AND THE HABIT OF FALSEHOOD.

[FROM A STRIKING LECTURE BY DR. RICHARDSON.]

A FEW weeks ago, I presided over those many meetings of the Medical Temperance Association, during which the question of the treatment of the habitual drunkard was so seriously and so ably discussed by men of all others best qualified to speak on such a matter.

I calculated that during the course of the debates as many as from eighty to ninety medical men were present; and though they did not all speak, they were all by training fully qualified to speak, and they acquiesced or questioned generally that which was spoken.

There were, of course, some differences of opinion, but taking it all in all there was a spirit of unanimity I have never seen before on every essential point, and on one point in particular, on which my short paper touches, there was a single voice. This point was both of a moral and physical kind, and it is for that reason I dwell upon it here.

Without any concealment, and in purely spontaneous form, there was a consensus of opinion on this one observation, that whenever strong drink produces a permanent effect upon the human body, there is established in the affected person, perhaps unexceptionally, the habit of falsehood. No one had met with a dipsomaniac whose word could be relied on, women or men, the members of the dipsomaniac class had to some extent, and too often to the saddest or extremest extent, forgotten the truth. This is so certain that falsehood becomes a part of the diagnosis, if we may so say, of these cases. The shame of exposure of the untruthfulness fades away; the dislike to it, once, probably natural, honorable, and moral, fades away. It is as if the very knowledge of truth—as if the distinction between what is true and what is not true—had become utterly lost or forgotten. The most earnest appeal to all that is left good in these lost natures is rarely of permanent service, while the practice, which is the ban is retained. They will confess their fault, their great fault; they will admit the offence, in its utmost degradation; they will bewail with the bewailer the folly and the evil; they will criticize, as sharply as any, the same folly and the same



evil as they see it in others; but so long as they adhere to the practice upon which their own conduct or habit rests, they will, in spite of all reason, remonstrance, solicitation, advice, keep on in their own course.

They are, in a word, blinded from the truth, in so far as their own expression of it is concerned. They are, in another way, like persons color-blind.

There are two modes of accounting for this remarkable phenomenon. It may be said that the habit of untruthfulness is begotten with, not of the habit of intoxication. The habit may be looked upon, in this light, as a part of a general degeneration or deterioration of character. Again it may be said that the habit is begotten of intoxication. It may be looked upon, in this light, as an effect of the intoxication, in the same way as color-blindness may be the direct effect of a chemical which, like alcohol, produces, when taken into the body in large quantities, nervous aberration. Inscrutable as it may seem, and as, indeed, it is, I believe this last explanation is the nearest to the correct explanation of the phenomenon. I mean by this to express that a part of the diseased constitution produced by the repeated action of alcohol in the body is indicated by that loss of appreciation between the true and the untrue, which we call the habit of falsehood. It is a form of conscious falsehood unconsciously uttered that is peculiar to itself; it comes on with the action of alcohol; it passes off when the complete abstinence from alcohol is secured; and, when it is established in the alcoholically affected, it is not applied simply to hide the shame that attaches to intoxication, but extends to other acts which may be in themselves as innocent or commendable as they may be wicked and detestable.

I offer this view without the slightest wish to be dogmatic, and with my mind freely open to conversion to any more certain and clearer explanation. But the fact remains all the same for all our meditations.

#### THE EARLY LIFE OF THE LATE GENERAL GARFIELD.

JAMES ABRAHAM GARFIELD was born less than 50 years ago, on November 19, 1831, in Orange Township, Cuyahoga County, Ohio, about 18 miles from the city of Cleveland. Like the two Adamases, Fillmore, Pierce, Lincoln, Grant, and Hayes, he came from the Puritan stock of New England which has given so many great men to the United States. His mother, who has lived to see her son first installed in the White House, and then struck down in his prime by an assassin's hand, was a native of New Hampshire. His father was of Massachusetts stock, and traced his family back to 1635, when his ancestor, Edward Garfield, was one of the proprietors of Watertown, and came with Governor Winthrop to find freedom of conscience in New England. The President's father, Abram Garfield, settled in the Ohio forest a year before the birth of his youngest child, James Abram, bought a tract of wooded land, built a log-hut, and in three years had cleared a portion of the forest, and begun the cultivation of the soil. When his corn was in the ear the neighboring woods caught fire, and threatened to destroy the ripening crop. Mr. Garfield, by great exertion, threw up a dyke of fresh earth between the corn and the fire. His crop was

saved, but the farmer, overheated and wearied, became chilled while returning to his hut, and died of inflammation of the throat. The mother was left with two sons and two daughters, and passed through extraordinary struggles and privations. She tilled the land with the oxen which her husband had left her, made her children's clothing with her own hands, and clothed the children of a neighboring shoemaker, who, in return, made boots for her little ones. In the winter, when they could not labor in the fields, the children went to school. President Garfield told one of his biographers that at from three to ten years of age he attended school daily; but after ten he worked in the summer on the farm. He gained his first prize at the age of four. It was a copy of the New Testament given to the best reader in the primary class. He eagerly read all his mother's scanty stock of books, learnt to recite by heart almost the whole of the "English Reader," borrowed "Robinson Crusoe," "Josephus," "Goodrich's History of the United States," and Pollok's solemn poem on the "Course of Time." But his favorite work in "Josephus" was "The Wars of the Jews," and he was never tired of poring over accounts of battles and adventures by sea and land, tales of bold buccanniers, of Algiers and the Spanish Main. Much later in life, when he had become a distinguished member of Congress, he said:—"I tell you I would rather now command a fleet, in a great naval battle than be anything else on this earth. The sight of a ship still fills me with a strange fascination." He was strong in his boyhood and a great fighter, and was consumed by burning passion to go to sea. At the age of 16 he could do a man's work, and contracted with his cousin to cut 100 cords of wood for \$25. The task was performed in a tract of high woodland which commanded a view of the blue waters of Lake Erie and the shipping in the port of Cleveland. With his boyish love of nautical adventure freshly stimulated, he walked to Cleveland, and went on board a schooner lying at the quay to ask for employment. Fortunately the schooner reeked with unsavoury smells, the skipper tumbled up drunk, and dismissed young Garfield with a volley of oaths. An hour later he had accepted from another cousin an engagement to drive the mules which towed his canal-boat. After his first "all round" voyage between Cleveland and Pittsburgh he was promoted to the post of bowman, and flattered himself that now at length he was beginning to learn something of navigation. He had a successful fight, which became famous in the Presidential contest, with an older bargee, named "Dave," but lost his money in the water, dived after it, felt the "ague-cake" in his side, and after three months on the canal was carried to his mother's home in Orange delirious with malarial fever. His mother nursed him for five months, and in the course of that illness and

*Holloway's Pills and Ointment.*—Glad tidings. Some constitutions have a tendency to rheumatism, and are throughout the year borne down by its protracted tortures. Let such sufferers bathe the affected parts with warm brine, and afterwards rub in this soothing Ointment. They will find it the best means of lessening their agony, and assisted by Holloway's Pills, the surest way of overcoming their disease. More need not be said than to request a few days' trial of this safe and soothing treatment, by which the disease will ultimately be completely swept away. Pains that would make a giant shudder are assuaged without difficulty by Holloway's easy and inexpensive remedies, which comfort by moderating the throbbing vessels and calming the excited nerves.

convalescence planted in his mind the seeds of a nobler ambition. The schoolmaster added his advice, and with \$17 scraped together by his mother and his brother Thomas, now a farmer in Michigan, James Garfield walked to Gaucha Seminary, 14 miles off, and began the study of classics and mathematics. He was now about 18. An insatiable thirst for study came upon him, he read the whole library of the Academy, took first place in all his classes, and even in the vacations divided his time between teaching children at their homes and earning a few dollars as an extra harvest hand upon some farm in Ohio. At Gaucha Seminary he joined the Campbellites, or "Disciples of Christ" who, while they believe in the New Testament, protest against imposing as a condition of church membership any human formula of Divine truth. The ministers and elders of this religious community were trained at Hiram, a village 3 miles from Cleveland, there he became a student, and soon teacher; and it is to this period of his life that the story is ascribed of his being so poor that he had to lie in bed while his one suit of clothes was darned. When he betrayed his vexation, "You should not care about such small matters as that," said the landlady, who gave him board and lodging in exchange for the tuition of her children, "you will forget a ll about that when you come to be President."

From Hiram Garfield went to Williams College, one of the places of learning in most repute in New England, at the head of which was the venerable Mark Hopkins. President Hopkins has since put on record his experience of the young man's college days. He came with an earnest desire for learning, he had great physical strength, was fond of athletic sports, learnt with facility and by honest and avowed work. There was no pretence of genius, or alternation of spasmodic effort and of rest, but a satisfactory accomplishment in all directions of what was undertaken, *ohne Hast ohne Rast*. A class mate said of him, "Garfield's greatness was to our young eyes enigmatical, but it was real. There was a good deal of him in body, soul, and spirit." He distinguished himself in the college debates and recitations, and wrote in the *Williams Quarterly Review*. He graduated in 1856, after two years' study, being then at the age of 25 and went back to Hiram as Professor of Ancient Languages and English Literature. Next year he became President of the Faculty. Of this portion of his life Captain F. H. Mason, who was a student under him and afterwards an officer of his staff, writes:—

"No one of the 30 students who formed the classes at that time will forget the rich privilege which they enjoyed in hearing the morning lectures of President Garfield in the chapel. There was first the assembly, then prayers and a chapter read from the Bible, and for the remainder of the morning hour an extemporaneous address by the Principal. Sometimes it was upon a topic chosen from the lessons of the day, oftener it was upon some fresh event in politics, science, or literature. One morning he read 'The Three Fishers' of Charles Kingsley, which had just appeared in an English magazine; anon a new idyll by Tenny-

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son would constitute an enchanting theme, and once the text was a newspaper paragraph relating the tragic fate of Hugh Miller, the lesson of whose noble life was set forth in words of eloquent and impressive eulogy."

President Garfield appears to have been a most successful teacher, to have communicated to his pupils some of his own resistless energy, and to have attracted the warm regard and admiration. At this time he was also a popular preacher, and engaged in a public controversy with a lecturer who sought to overthrow the Bible with the revelations of Geology.

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Sulphuric Acid and other requisites for the manu-

facture of Aerated Water supplied.

Ether and Ammonia for Ice-machines.

Spirit of Wine, pure, Methylated, and Cautobien-

ed.

Carbolic Acid, Chloride of Zinc, other Disin-

fectants.

Lists can be had on application.

TERMS CASH.

a-35

DAVID WALDIE.



**BURMAH CIGARS.**

UNSURPASSED AND UNEQUAL QUALITY.

Three sizes, Rs. 25; Rs. 15; and Rs. 10 per mille.

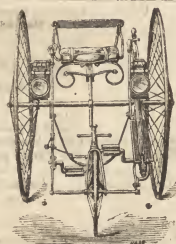
**Manilla Cigars and Cheroots,**

Cavite, Extra Superior Quality, No. 2.

At Rs. 60 per mille.

**Cash to accompany order.**

NETTROLLOLL DAY &amp; CO.,

5, Grastin's Place,  
Hare Street, Calcutta.**T. E. THOMSON & CO.,**

2, ESPLANADE ROW,

CALCUTTA.

SOLE AGENTS FOR

**D. RUDGE'S BICYCLES AND TRICYCLES.**

**T**WO more first-class Gold Medals have been awarded for these Machines, and another shipment has just been received comprising the following sizes:—

**48, 50, 52, 54, 56 inches.**

Each Machine being fitted with D. Rudge's Patent Ball Bearings to both wheels.

We have also to hand a supply of cheaper Machines of strong make, priced moderately, the smaller sizes very suitable for Juveniles:—

**Sizes 38, 40, 44, 48 inches.**

PRICES ON APPLICATION TO

**T. E. THOMSON & CO.,**

CALCUTTA.

ADVERTISEMENTS MOST EFFECTIVE  
IS THE  
**GUPTA PRESS ALMANAC**

TWENTY THOUSAND  
GUARANTEED CIRCULATION.

Next Year's publication  
Will be out in January 1882.

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Charge per page Rs. 20.

Payable in advance.

12½ per cent. allowed for advertisements occupying more than one page.

D. C. GUPTA,  
Proprietor,  
No. 221, Cornwallis Street, Calcutta.

**STRYCHNIDINE!**

**A**CTS as a "Specific" for Nervous Debility, General Debility, Anæmia, Hepatic or Splenic Hypertrophy, Chronic Indigestion, Loss of Energy, Neuralgia, Loss of Virile Powers, Nervous Prostration from over work, Melancholia, Lassitude, Hysteria, Impaired Memory, &c., &c.

Cure guaranteed.

Per bottle, Rs. 4. Packing. As. 4. Per doz Rs. 40.  
**SPECIFIC FOR RINGWORM!**

Guaranteed to cure chronic cases in 3 to 7 days.  
Per bottle Rs. 1. Postage As. 8.

**Cure for Baldness!**

**T**HE most powerful of all the Hair Producers.  
Cure guaranteed. In pots Rs. 2 and 4.  
Packing As. 4.

**Cure for Hydrocele.**

Guaranteed to cure cases of long standing. Warranted to be free from mercury or other injurious drugs. In pots Rs. 2 and 4. Packing As. 4.  
Thousands of Testimonials of the marvellous cures effected by this Medicine.

Beware of a spurious and worthless imitation.

W. ROODER & Co., Chemists, 1, Shib Narain Dass' Lane, Simla, Calcutta.

**G. LAZARUS & CO.,**

AGENTS, SINGER MANUFACTURING  
COMPANY,  
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SINGER'S  
LOCK-STITCH  
Sewing Machines. Gold Medal.  
Paris Exhibition  
1878.

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LOCK-STITCH  
Sewing Machines. 356, 432  
Machines.  
Sold in 1878.

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LOCK-STITCH  
Sewing Machines. New Family Hand Machine  
without cover,  
Rs. 65.

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LOCK-STITCH  
Sewing Machines. New Family Hand Machine  
with polished cover and  
lock,  
Rs. 80.

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Sewing Machines. New Family Treadle Machine  
on polished Table,  
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on polished Table, with  
Hand Accessory,  
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SINGER'S  
LOCK-STITCH  
Sewing Machines. New Family Treadle Machine  
in polished Table, with  
polished cover,  
Rs. 95.

SINGER'S  
LOCK-STITCH  
Sewing Machines. New Family Treadle Machine  
on polished Table with do.  
cover and Hand Accessory  
Rs. 105.

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Sewing Machines. The Medium Machine on po-  
lished Table,  
Rs. 100.

SINGER'S  
LOCK-STITCH  
Sewing Machines. The Medium Machine  
For Milliners & Dressmakers,  
Tailors and Shoemakers,  
with cover,  
Rs. 115.

SINGER'S  
LOCK-STITCH  
Sewing Machines. The Arm Machine with move-  
able feed for Shoemakers,  
Rs. 120.

SINGER'S  
LOCK-STITCH  
Sewing Machines. Packing for  
Hand Machines, Rs. 2-8.  
Treadle ditto, Rs. 5.

Up-country orders with remittances promptly  
executed.  
Price Lists free on application. a-3

**DR. A. C. KEASTGIE.**

189, BOV BAZAR STREET, CALCUTTA.  
**(Of 25 years' Medical Experience.)**  
(1.) Promptly Cures recent and acute Fevers.  
(2.) Holds Lord Northbrook's First Prize on Burdwan Epidemic Fever and its Treatment.  
(3.) Has successfully operated thousands of urinary stones, tumours of testicles, &c., &c., charge for treatment suited to circumstances.  
(4.) Is Author of "Bengal Midwifery," sold at Rs. 4 per copy.  
(5.) Is Author of "Bengal Diseases of Women and Children," Rs. 2 per copy.  
(6.) Both books bound together, Rs. 5 per copy.  
(7.) Has the tact of curing many long-standing Malarious fevers, with, or without liver, or spleen-complications, which have baffled other treatments.  
(8.) His cholera medicine never yet known to fail, if exclusively and timely used.  
May be consulted at all hours of nights and days.

**NOTICE.**

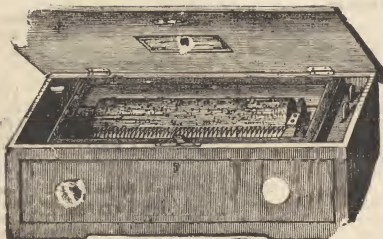
**T**HE Manager of the Sen Press will be prepared to undertake any agency business, with which he may be entrusted, promptly and satisfactorily. Remittances to accompany orders. Commission will be charged according to the value of the order on a sliding scale of rates which can be ascertained by application to the Manager.



# HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.

**MUSICAL BOXES.**  
PLAYING  
BENGALIE AND HINDUSTANEE TUNES.



## Box, No. 1, playing 8 Bengalee Tunes.

No.			
1.	Ragini Saranga	...	Tala Madhyamana
2.	Ragini Lum-Jilhit	...	Tala Madhyamana
3.	Ragini Yogina	...	Tala Thuri
4.	Ragini Bibhasha	...	Tala Madhyamana
5.	Ragini Bibhasha	...	Tala Pat-tal
6.	Ragini Chhayana	...	Tala Madhyamana
7.	Ragini Kedara	...	Tala Madhyamana
8.	Raga Nata-Narayana	...	Tala Madhyamana

Cash Price, Rs. 100.

## Box, No. 2, playing 8 Bengalee Tunes.

No.			
1.	Ragini Syama	...	Tala Pat-tal
2.	Ragini Hamira	...	Tala Madhyamana
3.	Ragini Khambaja	...	Tala Madhyamana
4.	Ragini Behaga	...	Tala Madhyamana
5.	Ragini Chhayana	...	Tala Madhyamana
6.	Ragini Kedara	...	Tala Madhyamana
7.	Ragini Iman-Kalyana	...	Tala Madhyamana
8.	Ragini Bhupali	...	Tala Madhyamana

Cash Price, Rs. 100.

## Box No. 3, playing 8 Bengalee Tunes.

No.			
1.	Ragini Gaura Saranga	...	Tala Madhyamana
2.	Ragini Gaura Saranga	...	Tala Madhyamana
3.	Ragini Bibhasha	...	Tala Madhyamana
4.	Ragini Iman	...	Tala Madhyamana
5.	Ragini Sohini	...	Tala Thuri
6.	Ragini Magha	...	Tala Madhyamana
7.	Ragini Jilhit	...	Tala Thuri
8.	Ragini Iman-Kalyana	...	Tala Madhyamana

Cash Price, Rs. 100.

## Box No. 4, playing 8 Bengalee Tunes.

No.			
1.	Ragini Bhupali	...	Tala Madhyamana
2.	Ragini Aruna-Mallara	...	Tala Druta-tritali
3.	Ragini Surata	...	Tala Madhyamana
4.	Ragini Bhupali	...	Tala Druta-tritali
5.	Ragini Bibhasha	...	Tala Surphaktal
6.	Ragini Saranga	...	Tala Ekatala
7.	Ragini Behaga	...	Tala Madhyamana
8.	Ragini Iman-Kalyana	...	Tala Druta-tritali

Cash Price, Rs. 100.

## Box No. 5, playing 8 Bengalee Tunes.

No.			
1.	Ragini Saranga	...	Tala Ekatala
2.	Ragini Purabi	...	Tala Madhyamana
3.	Ragini Jangala-Saranga	...	Tala Madhyamana
4.	Ragini Iman-Puriya	...	Tala Madhyamana
5.	Ragini Behaga	...	Tala Chautala
6.	Ragini Saranga	...	Tala Ekatala
7.	Ragini Yogina	...	Tala Madhyamana
8.	Ragini Malasri	...	Tala Druta-tritali

Cash Price Rs. 100.

## Box No. 6, playing 8 Bengalee Tunes.

No.			
1.	Ragini Surata	...	Tala Druta tritali
2.	Ragini Bibhasha	...	Tala Chautala
3.	Ragini Behaga	...	Tala Chautala
4.	Ragini Behaga	...	Tala Madhyamana
5.	Ragini Bibhasha	...	Tala Madhyamana
6.	Ragini Hambira	...	Tala Madhyamana
7.	Ragini Malganra	...	Tala Chautala
8.	Ragini Karnati	...	Tala Madhyamana

Cash Price, Rs. 100.

## Dr. Lazarus's Domestic Medicines

INFANTILE FEVER POWDER (for Fevers, Teething, &c., &c.)	Rs. 1 4
TONIC ANTIPERIODIC PILLS (Invaluable in Intermittent Fevers, Ague and Spleen and diseases of a periodic character)	1 0
SPLEEN PILLS (has cured thousand of cases of enlarged spleen)	1 0
RESTORATIVE MIXTURE (for Diarrhoea, Colic, Gripes, Cramps, &c.)	0
CHOLERA DROPS (most effectual if taken in time)	2 0
BALSAMIC EXPECTORANT DROPS (for Coughs, Colds, Hoarseness, Asthma, Pain in the Chest, Chronic Pleurisy, &c.)	1 8
FAMILY LAXATIVE, A safe, certain and useful purgative	20
FAMILY APERIENT PILLS (mild, prompt and safe)	1 4
FAMILY ANTIBILIOUS PILLS (stronger than above)	1 4
FAMILY CARMINATIVE (Invaluable for Children)	2 0
FAMILY HAIR TONIC (unrivalled for promoting growth of the Hair)	2 0
FAMILY EMBROCATION (for Sprains, Chronic Rheumatism, &c.)	1 8

The above are most strongly recommended to parents, guardians and others residing in Districts where medical aid is not available. Thousands of cases have been cured by their judicious use:

A printed pamphlet giving full instructions is wrapped round each bottle.

Prepared only by MESSRS. K. J. LAZARUS & Co. at the Medical Hall, Benares, from DR. LAZARUS's original receipts and sold by all Medicine Vendors.

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## H. C. GANGOOLY & CO.,

19, 20 & 24 MANGOE LANE, CALCUTTA.

We undertake to execute orders in the following.

## Stationery.

Commercial and Fancy Stationery. Fancy Articles in great variety kept in stock.

## Engraving.

On valuable Stones, Metals, Ivory, Wood, &c.

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From Letter Press, Litho Press, Copperplate Press and Die Press.

## Picture Framing.

Executed by skilled artists.

## Tea.

Both Assam and Kangra Valley Teas.

## Cigars.

Cocanada.

## List on application.

H. C. GANGOOLY & CO.,

19, 20 & 24, Mangoe Lane, Calcutta.

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ESTABLISHED 1846.  
**THE DRUGGISTS' HALL,**  
35-38, College Street,  
CALCUTTA.

FRESH CONSIGNMENTS TO HAND.  
**Turner's Efforescing (Eucalyptic Saline and Febrifuge, Eucalyptus Globulus.**

## THE TREE OF HEALTH

A agreeable, cooling, refreshing, and invigorating Saline, beneficial in Headache, Bilious and Sore Stomach, Fever and derangements of the Liver and Stomach, Constipation, Eruptions, and Irritation of the Skin, Errors in Diet arising from indulgence in Food or Alcoholic Beverages.

Price per bottle Rs. 2. Packing As. 4.

**Whitmore's Stomachic and Liver Pills.**—A certain cure of Indigestion, Acidity, Bilious Liver, and all stomach complaints.

Price per phial Rs. 1. Packing As. 4.

## Baudon's Restorative Tonic Wine.

Prescribed with great success in consumption and wasting diseases, &c., and is recommended as a substitute for Cod-Liver Oil in Pulmonary and other complaints. It is extensively used as a tonic and restorative in Phthisis, Strumous Disease, and after severe surgical operations.

Price per bottle Rs. 3-8. Packing As. 8.

**Neale's Milk Food.**—The perfect food for infants. Is prepared from the pure milk of Alpine feed cows, the finest wheat flour and sugar, combined in exact proportions to imitate closely the natural food for infants. It is thoroughly reduced to a fine powder perfectly soluble in water and requires only the simple addition of water to prepare it for use.

Price per tin Rs. 1-4. Packing As. 2.

## PROPRIETARY MEDICINES.

G. C. DUTT & CO'S  
**Concentrated Compound Essence**  
OR FLUID EXTRACT OF  
**SARSA PARILLA.**

This Preparation is decidedly preferable to any other form in which Sarsaparilla can be administered, on account of its portability and superior efficacy. It contains the whole active and medicinal properties of the root, in the highest state of concentration, combined with the ingredients of the Compound Decoction directed by the College of Surgeons. The beneficial effects of this medicine as an Alterative and Restorative—its great usefulness in all disorders of the Skin, Indigestion, general Debility, and after a too free administration of Mercury, have been universally admitted and established, by the sanction and recommendation of the most eminent practitioners of the present day.

DOSE.—A dessert-spoonful to be taken three times a day, in water, milk, or any simple fluid.

Price per bottle Rs. 2-0-0. Packing As. 4.

G. C. DUTT & CO'S  
**CAMPFORIZED**  
**Antiseptic**

**DETFICACE**

Highly Effective for  
**Its Cleansing and Preservative Properties.**

Price per bottle Rs. 1. Packing As. 4.

G. C. DUTT & CO'S  
**Concentrated Essence of Jamaica Ginger.**

Strongly recommended in Gout, Indigestion, Flatulence, and painful affection of the stomach and bowels.

Price per phial Rs. 2. Packing As. 4.

G. C. DUTT & CO'S  
**Pomade**  
FOR  
**Baldness, a sure remedy**

## DIRECTIONS.

A little to be rubbed twice over the Bald part every alternate day until the Hair comes out.

Price per phial As. 3. Packing As. 4.

Price List applied to Mofussil Dispensaries and the Medical Profession and Trade generally on application.

**GOBIND CHUNDER DUTT & CO.,**  
CHEMISTS AND DRUGGISTS.



# F. W. BAKER & CO.,

**SILK MERCERS AND FURNISHING UPHOLSTERERS,**  
BY SPECIAL APPOINTMENT TO H. E. THE Viceroy.

We have just received a most extensive supply of all furnishing requisites,  
and all orders entrusted to us will be most carefully executed.

**SPECIAL TERMS FOR LARGE CONSUMERS.**

**VELVET PILE, TAPESTRY & BRUSSELS CARPETS**

IN ALL THE NEWEST DESIGNS

Made to order in any size at a day's notice.

**PLAIN PURDAH REPS**

IN BLUE, CRIMSON, GREEN AND MAROON,

From Rs. 3-12 to Rs. 5-12.

**STRIPED PURDAH REPS**

IN ALL THE LEADING COLORS, INTERMIXED WITH GOLD.

**Tapestry Reps, Billiard-cloths, Curtains, Brass Upholstery,  
Hassocks, Oil-cloth, &c., &c., &c., &c.**

ALSO A CHOICE SELECTION OF

**MIRRORS & GIRANDOLES**

IN RICH GILDED AND BLACK AND GOLD FRAMES.

**F. W. BAKER & CO.,**

9, OLD COURT HOUSE STREET, CALCUTTA.

*Provision for Old Age combined with a Provision for the Widow and Orphan.*

## EXAMPLE.

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per month) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

*The Same Provision, if commenced*

at age 25, would cost about FIFTEEN RUPEES a month;  
at age 30, " " about EIGHTEEN RUPEES a month;  
at age 35, " " about TWENTY-ONE RUPEES a month;  
at age 40, " " about TWENTY-THREE RUPEES a month;  
at age 45, " " about TWENTY-FIVE RUPEES a month;

*The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half yearly, quarterly, or monthly, at slightly increased rates.*

There is an obvious advantage in effecting investments of this nature early in life—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

# ORIENTAL LIFE COMPANY.

Head Office: Elphinstone Circle, Bombay,

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D. McLAUGHLAN SLATER, F.I.A.,

Agent for Bengal:

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JUST PUBLISHED

THE

**CALCUTTA MAGAZINE**

FOR

SEPTEMBER.

BRIMMING OVER WITH GOOD READING.

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Alas for true Love.	Firmness of Character.
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Wonderful Lights in Nature.	

Price Re. 1. Outstation residents may send a rupee's worth of half anna postage stamps in their letters to

The Manager, "Calcutta Magazine."

49, Dhurrumtollah Street, Calcutta.

**NO MORE PAINS!!!**

**DARLINGTON'S**

**PAIN-CURER.**

**W**ARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diphtheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, King-worm, Pimples and Eruptions on the Skin.

Many of the best Physicians of the day prescribe Darlington's Pain-Curer, in the very worst forms of these ailments, with success.

Pains of every description have been cured by the use of Darlington's Pain-Curer, when all other medicines have been tried without effect.

"The words Pain-Curer and No More Pains!!! are our trade marks."

Per bottle Re. 1, Large size Re. 2, packing Re. 8

**DARLINGTON & CO.**

49, Dhurrumtollah Street, Calcutta.

Beware of a base, worthless, fraudulent, native imitation of Darlington's celebrated Pain-Curer.

**CAUTION TO THE PUBLIC.** Beware of imitators who cannot express their thoughts in their own words, but servilely copy the name of DARLINGTON & Co.

Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

The Lady Superior of St. Joseph's Convent, Ban, dora, writes:—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE Superior of St. de la Croix."

His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 and again for 12 more large bottles of Darlington's Pain-Curer through Major Percy Gough, his Private Secretary.

Mr. B. O. Kemp, Editor and Proprietor of the *Bengal Times*, writes from Dacca:—"I have lately witnessed a speedy and complete cure of a swelled foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

From Bangalore we have the following:—"DARLINGTON'S PAIN-CURER has been found efficacious in a variety of complaints to which flesh is heir."—*Bangalore Examiner*.

which cannot lapse, and for which a Promissory Note is granted.

N.B.—Every payment of Premium carries its Proportionate value.



# COOKE & KELVEY.

**WATCH, CLOCK AND CHRONOMETER MAKERS,  
JEWELLERS, AND SILVERSMITHS,  
TO HIS EXCELLENCY THE VICEROY & GOVERNOR-GENERAL OF INDIA,  
20, OLD COURT HOUSE STREET, CALCUTTA.**

## NEW REVISED PRICE LIST OF WATCHES.

**COOKE & KELVEY'S MACHINE-MADE WATCHES FOR INDIA.  
GUARANTEED ENTIRELY LONDON MADE & FINISH.**

### LADIES' GOLD WATCHES.

COOKE & KELVEY'S stock of these beautiful watches is the largest and most carefully selected in India.

Gold Hunting Watches, in substantial, beautifully engraved cases, gold dial, jewelled movements, thoroughly timed and tested, fitted in a croco case.

Rs. 100 to 150 Cash.

Ditto, in Gold Crystal-Faced cases.

Rs. 85 to 100 Cash.



Some years have elapsed since Messrs. Cooke & Kelvey first introduced Machine-Made Watches to the Indian Public, at prices very much lower than had then been ruling in the Indian market. That they were successful is evident from the great demand experienced and the large number of Watches sold. Encouraged by this success, they have, with the aid of additional and more perfect machinery, doubling the productive power, been enabled to produce watches at still lower rates, and in order to meet the requirements of their numerous constituents they are now offering Watches entirely of London manufacture as follows.

**LONDON-MADE SILVER HUNTING WATCHES**, in substantial double-bottomed engine turned cases, sunk seconds, enamelled dial, lever escapement, full capped, jewelled, maintaining power, &c.

#### Silver Hunting Case.

Nett Cash Rs. 50.

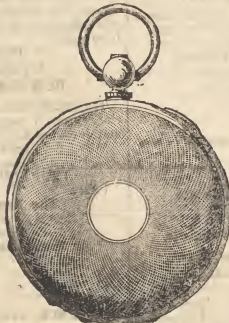
#### Silver Half-Hunting Case.

Nett Cash Rs. 60.

#### Silver Crystal-Faced Case.

Nett Cash Rs. 50.

GUARANTEED FOR TWO YEARS.



#### Gold Hunting Case.

Nett Cash Rs. 160.

#### Gold Half-Hunting Case.

Nett Cash Rs. 160.

#### Gold Crystal-Faced Case.

Nett Cash Rs. 150.

GUARANTEED FOR TWO YEARS.

#### MARBLE CLOCKS

#### CARRIAGE CLOCKS

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#### NIGHT LAMP CLOCKS

#### CAMP CLOCKS

#### ROUND BRASS CLOCKS

#### GILT CLOCKS

### OF LONDON MANUFACTURE

Nett Cash Rs. 50.



Messrs. Cooke & Kelvey wish it to be understood that they guarantee their Watches to be entirely London-made, and not manufactured in Liverpool, Birmingham, or Coventry, with regard to the relative merits of Watches manufactured at these various centres, the London-made lever watch is far superior to any other.

**Gold Albert and Guard  
Chains  
Seals, Keys, Chams.**

a-29

**COOKE & KELVEY,  
20, OLD COURT HOUSE STREET, CALCUTTA.**

### NATIONAL BANK OF INDIA, LIMITED.

The Bank's present rates of interest are:  
On Twelve Months' Deposits 5%  
On Six Months' Deposits 4%  
Special rates are allowed on Deposits for short periods.  
On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

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**J. CAMPBELL,  
Manager.**

### REDUCTION OF PRICE.

From this date until further notice the price of

### COOK AND CO'S

#### Crushed Food for Horses

Will be Rs. 2½ per md. Exclusive of bags.

#### Crushed Food for Cattle,

Rs. 1½ per md. Exclusive of bags. Chaff

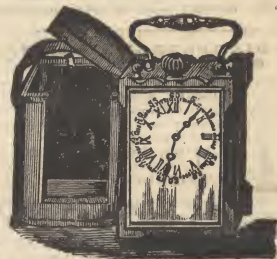
Rs. 1/8 per md.  
1st April 1881.

a-9

### HOME NEW.

M. R. R. N. MATTHEWSON has left Venice for Calcutta on the 23d September and will arrive by the end of October.

### THE "MIGNONETTI."



THIS little Carriage Time-Piece is not only a marvel of accuracy and cheapness, but at the same time it forms a very elegant little piece of furniture; the engraving represents size No. 1

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a-6



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Cargo will be received at the Company's Godowns,  
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13th instant.



THE Str. Mirzapore will leave  
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Cargo will be received at the Company's  
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Printed and published for the Proprietor by W. C.  
300A, at the Sen Press, at No. 2, Britia Indian  
Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE

VOL. XXI.

CALCUTTA, SUNDAY, OCTOBER 23, 1881.

NO. 233.

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## Telegraphic Intelligence.

### FROM THE PRESS COMMIS- SIONER'S OFFICE.

#### CHAMAN EVACUATED.

SIMLA, 21st OCTOBER.

Chaman was evacuated by troops this morning, and is now held by local levies who will remain there during winter.

## Editorial Notes.

Dr. Pusey informs the "prosecution company" that, without any direction from the Prayer Book, he administers the communion with wine mingled with water, and challenges them to do their worst. He mentions his own case, because he is ready, if need be, to share in Mr. Green's imprisonment. Observe to what dry formalism the ceremony has been reduced. They have gone on hair-splitting and considering whether a drop of water added to wine spoils a man's chances for salvation.

In a letter written to the *New York Herald*, Mr. Bradlaugh makes the singular confession, "I never sang in my life." That indicates the whole man. Shakespeare's strong verdict against those that have no music in themselves is after all intelligible. An atheist can have no idea of music or harmony. He looks at the immediate present and looks at it, if we may use the expression, with disproportionate eyes, with no power or faculty to realise and appreciate the eternal fitnesses of things. No wonder that Mr. Bradlaugh never sang in his life.

The Archbishop of Canterbury is quoted as giving an unusual piece of advice to an assemblage of students the other day. He is reported to have observed that it was sometimes well to offer examiners what they don't ask, when you are unable to give what they do; and he mentioned a case in point. A young man at Oxford had a paper set him by Mr. Keble containing six questions, to which

he replied: "I cannot answer any of these questions; but here are six that I can answer." He answered his own questions so well that he passed.

Our old friend, Babu Raj Narain Bose, is publishing his diary in the *Tatwabodhini Patrika*. It has interested us a great deal. We are glad to observe that, though old and retired, he has kept up his reading habits. This is what cannot be said of many of the younger members of our church, Babu Raj Narain Bose was a distinguished scholar of the Hindu College; he is well read and extensively informed. To his knowledge of history he adds great shrewdness and rare humour. If he had possessed as much depth as learning, he would have been the leader of a large party in the Brahmo Somaj.

There were 487 Brahmos in Calcutta on the night the last census was taken. The educational figures of the census are worthy of notice. Of the total population 684,651, 31.1 per cent. of the males could read and write, and 6.6 per cent. of the females. The same figures, when applied in detail, stand thus: among Hindus 36.9 per cent. of the males could read and write, and 6.8 per cent. of the females; among Mahomedans 14.2 per cent. of the males and 1 per cent. of the females; among Christians 79 per cent. of the males and 67 per cent. of the females; among Brahmos 85.3 per cent. of males, and 64.6 per cent. of females; among Jews 63.5 per cent. of males and 29.3 per cent. of females, and among Parsis 83.5 per cent. of males and 69.2 per cent. of females.

The following striking passage is taken from a speech delivered by the late President Garfield on the occasion of the first anniversary of the death of Abraham Lincoln:—

There are times in the history of men and nations when they stand so near the veil that separates mortals from immortals, time from eternity, and men from their God that they can almost hear the breathings and feel the pulsations of the heart of the infinite. Through such a time has the nation passed. When two hundred and fifty thousand brave spirits passed from the field of honor through that thin veil to the presence of God, and when, at last, its parting folds admitted the martyred President to the

company of the dead heroes of the Republic, the nation stood so near the veil that the whispers of God were heard by the children of men. America was stricken by his voice, the American people knelt in fearful reverence and made a solemn covenant with God and each other that this nation should be saved from its enemies, that its glories should be restored, and on the ruins of Slavery and Treason, the temples of Freedom and Justice should be built and stand for ever.

A THREE days' conference of the International Federation of Free thinkers was opened on a recent Sunday morning at the Hall of Science. Mr. Bradlaugh, M. P., took the Chair, pending the election of its own officers by the Conference. The number of delegates present was between seventy and eighty, and among them, besides those from the various parts of the United Kingdom, were representatives from the United States, Austria, Belgium, Holland, Germany, France and Hungary. Dr. Buchner was afterwards unanimously voted into the chair. On Monday, Mr. Bradlaugh, M. P., who presided, raised the question whether it was desirable, in conformity with the view expressed by several of the delegates, that a message of condolence should be sent to Mrs. Garfield. His own opinion was that to send such a message might be as an impertinence on their part, inasmuch as the late President was, in every essential point, a most religious man. Therefore it was inadvisable that a body of avowed Free-thinkers should take any such course. At the same time in their innate souls they could not but feel the utmost sympathy with the bereaved. This statement of the Chairman was received with profound silence, and on motion being made, the subject dropped.

A CERTAIN king, so runs the Arabian tale, went to visit a mad house, and found there an intelligent-looking youth who after replying sensibly to a number of questions put to him by the sovereign, at length addressed the latter, saying:—"You have asked me many things; I will now ask you one. At what period does a sleeper enjoy his sleep most?" The king reflected awhile and said, "while he is actually sleeping." "That cannot be," said the mad man, "for he has no perception while asleep." Then, before he goes to sleep, said the king,



"How can one enjoy anything," asked the mad man "before it comes?" "Then said the king, "after he has been asleep." "Nay, said the mad man, 'a man cannot be said to enjoy a thing that has passed away.' So pleased was the king with the other's wit that he determined to make a companion of him, had a table set out in front of the windows of the mad house, and bade his attendants hand a cup of wine to himself and one to his mad friend. "You drink your cup?" said the latter, "that you may become like me; but if I drink mine, whom shall I like?" The king, on hearing this speech, threw away the cup and remained a total abstainer for ever more.

—:O:—

The incidents connected with the death of General Garfield ought to be studied with care and profit by every Indian student who has a love for his country. When we consider that a man who had trodden on the lowest walks of life, had been a ploughman, carpenter, boat-puller, teacher, soldier and senator, suddenly became President of the greatest republic in the world; when we think that when such a man died the whole country kept itself in a state of mourning and kings and princes vied with each other in honoring his memory; when we think of the marvelous land in which railway companies could in a few days carry the railway to the very door of the cottage to which he was removed a few days before his death; where at every station through which the train conveying the corpse passed, tens of thousands of people stood motionless and silent, with heads uncovered, viewing with emotion the mournful procession, and at the same time all the bells of the towns and villages on the lines were kept tolling; when we are told that as Mr. Garfield was being removed to the cottage, the railway train at each station was waited upon by some ten thousand persons and not a pinfall was heard lest the sound might disturb the repose of the dying President,—when we think of all this we seem to be living in a magic land where patriotism is the only faculty that is cultivated, where in the absence of kings the best loyalty is always roused and in the absence of a state church the purest accents of devotion are heard. That land is surely not a land of snobs: it is the land where worth constitutes the nobility and piety the only passport to universal affection. Can India ever imitate the United States in these respects? Can an Indian Garfield ever die and be followed by the country with the same intensity of feeling to the grave?

—:O:—

A REMARKABLE discovery has been made in connection with the composition of the human saliva. Recent observations by Mr. Gautier (communicated to the Paris Académie de Médecine) afford reason for believing that the poison of serpent differs from human saliva, differs in the intensity of its effects rather than its essential nature, so that the fears with which a human bite is often regarded may not be wholly unreasonable. Mr. Gautier took some 20 grammes of human saliva, and, after lixiviating and purifying obtained a substance which, injected in the form of solution under the skin of a bird, had remarkable toxic effects. Almost immediately the bird was seized with trembling. It staggered and fell to the ground in a state of coma and complete stupor, terminated by death in half an hour or an hour, according to the dose injected and the vigor of the animal.

The phenomena resembled fully those produced by the bite of a venomous serpent. The poisonous matter of the saliva is thought to be an alkaloid similar to the cadaveric poisons called *ptomaines*, which M. M. Bronardel and Bontmy have isolated. Like them, it produces Prussian blue when mixed with ferro cyanide of potassium. The facts stated throw some light on the question of virulent maladies. The present case, it is pointed out, is not that of a true virus; for at high temperatures, a virus is destroyed, but when the salivary alkaloid is heated to more than 100 deg. its poisonous property is not affected. Mr. Gautier studied comparatively the poison of the cobra. This, injected in a dose of one milligramme in a quarter of a cubic centimetre of water under the skin of a small bird, such as a chaffinch or a sparrow, kills it in five to twelve minutes. One observes torpor and coma, then a period of excitation, with convulsions and titanic contraction. In connection with the subject, a correspondent of *La Nature* calls attention to a passage of Rabelais in which the poisonous nature of human saliva is recognized.

—:O:—

We reproduce elsewhere from the *Contemporary Review* the first half of an appreciative article on the New Dispensation from the pen of Dr. Knighton. It is, we believe, the first sketch of the kind that has appeared in England. The New Dispensation has only just developed itself and the first notices that appeared in the English papers were unfavourable written as they were by Miss Collet and others. Dr. Knighton seems to have studied the subject fully, and for a foreigner to reproduce ideas many of which are strictly Oriental in type and conception argues a large amount of sympathetic and intelligent appreciation of the needs and aspirations of our people. We may take the liberty to say that not even in India is there any indication that our views have been rightly understood. But the case is not so strange after all, for it has been our lot to observe that the first appreciation of our work comes to us from England or America before any interest in the subject is excited in India. The reason is clear. We are too much under the shadow of foreign domination in a country where race antagonism and feelings of race superiority on the part of the conquerors do not allow of a cordial co-operation in any subject of common interest. We thank Dr. Knighton for his article; and we thank him, first, because of the sympathy he expresses with our work, and secondly because he is the first who has put before British public a clear statement of the scope and objects of the New Dispensation. Dr. Knighton is an old friend of India, of Bengal in particular; and there is another reason why we respect him. He was a friend of Carlyle. His paper containing his "conversations" with that great sage was read with great interest in India, and we noticed it in these columns at the time it appeared. A man who was a friend of Carlyle will surely understand our movement, if he does not actually participate in its views.

—:O:—

We quoted in our last issue a paragraph from the *Pall Mall Gazette* in which the speculations of a French anthropologist (M. Delaunay) were given regarding the position of women. This gentleman has examined the subject on strictly scientific grounds, and he lays it down as a fact "that among some lower forms of animal life the female is

superior to the male, but that as we ascend in the scale the superiority of the male in all respects becomes more and more pronounced. So in the case of the human race: in the lower types of humanity the two sexes are very nearly equal, as is also the case among illiterate peasantry and the laboring class. As we ascend to the higher types of humanity and in the social scale, the difference between the sexes tends more and more to widen, the advantage being on the side of the male." And so on. It is not difficult to find out the mistake under which this gentleman labors. The mistake, we believe, lies in the fact of his having set up a common standard of superiority for the two sexes, and the standard in this case is an exclusively male one. Now that is unfair. The two sexes are constitutionally different, and have two different standards to judge by. It is unjust to compare a male with a female, since perfection is not the same in both sexes. Each sex is perfect in its own way and should be judged by the ideal of what that sex ought to be. It is unfair to compare a doctor with a lawyer; we should compare one doctor with another, and one lawyer with another. So in the case of the two sexes. A male is good in his way, a female in hers; that is to say, both are good and their goodness is to be judged by the standards which they respectively possess. We have no sympathy with those who are for bringing and educating women up to the male standard, nor have we any with those who are eternally despairing of women's mission and harping upon their inferiority to men. We are for educating both in the way natural to them. To unsex either would be the height of folly and indiscretion.

#### AN IMPORTANT DESPATCH.

—:O:—

THE Government of India has forwarded an important despatch to the Bengal Government on the subject of the extension of local self-government in this province. It is a remarkable document in many respects, being, as it is, the first indication of a policy which, in its practical bearings, will leave a lasting influence upon the destinies of the country, and one that, in the absence of any thing else, will cause Lord Ripon's name to be associated with an important administrative measure. It is certainly a distinct departure from the policy hitherto followed, and it asks the Lieutenant-Governor immediately to submit for the consideration of the Imperial Government a comprehensive scheme of local self-government in Bengal. The despatch states that in future municipalities shall be exempted from the payment of Police charges which in Bengal, including Calcutta, amount to some nine lacs of rupees, and that "an equal amount of expenditure on Education, Medical, Charity, and if possible, Public Works of interest, shall be transferred to them with as full control as may be practically expedient over the details of such expenditure." "It is not the intention of the Government of India that the proposed transfer of the control of expenditure of a specially local character to local bodies should involve any addition to existing local burdens." The local government of each district should henceforth be entrusted to municipalities, and where these do not exist, to district committees. "It would be hopeless," says the despatch, "to expect any real development of self-government, if local bodies were subject to check



and interference in matters of detail, and the respective powers of Government and of the various local bodies should be clearly and distinctly defined by statute, so that there may be as little risk of friction and misunderstanding as possible."

In conclusion, I am to add that the Government of India is confident that His Honor the Lieutenant-Governor fully appreciates the importance of the extension of local self-government that the proposals now put forward will receive the most careful consideration from the Government of Bengal; and that no efforts will be spared to ensure the success of a scheme which will relieve the Provincial authorities from some portion of the ever-growing details of the work of administration, will tend to reconcile the public to the burden of local taxation, and will lead to the more extended employment of the Natives of India in the administration of public affairs, while conferring on them higher powers of control over all expenditure on subjects of local importance.

The above gives us the salient features of the scheme. We know of some things for certain. The Bengal Government will not be allowed to enter into a course of petty interference with municipal matters, as it has the bad habit of doing now. Secondly, there will be no additional taxation involved, and that is a good assurance; and thirdly, schools, medical institutions and charities will be entirely managed by local bodies. The importance of this last is apparent. It is the first application of Lord Ripon's educational policy. We observe that the first condition of any comprehensive scheme of education in India must be the development of local government, and this once ensured, the scheme admits of almost infinite development. For if every village in time gets its local committee, it is sure to get in time also its school, its charitable dispensary, &c. Thus, there is a cheerful prospect for our schoolmasters everywhere. As many districts so many colleges; as many towns so many schools; as many villages so many primary schools. Well, we owe to Lord Ripon a part at least of the prospect of an almost endless improvement in matters educational. It strikes us that his Government has hit upon a plan far more ingenious than any contrived by his predecessors. Lord Lawrence wished to compass the same end by proposing to lay an educational cess. This was opposed by the Zemindars, who justly urged the permanent settlement as a bar to any new taxation. So the matter dropped. Lord Mayo did not succeed in making any further progress in the matter; but he laid the first foundation of the decentralisation scheme which has rendered the present project practicable. Lord Northbrook practically set his face against new taxation generally, and an educational cess in particular. Sir George Campbell established primary schools out of the existing funds. During Lord Lytton's Viceroyalty the question was not even raised, and what is worse, the present Government of Bengal, imbibing the spirit of the late Viceroy, had begun a retrograde policy in all respects, when Lord Ripon came to the rescue and resumed the thread of the policy which promises to make Bengal politically and intellectually happy. The present scheme combines the policies of all the preceding Governments, except Lord Lytton's, and, avoiding the rocks upon which the State may have found itself wrecked on previous occasions, has recognised their good things and given them a consistent shape. It has made decentralisation and local self-government the basis of a comprehensive scheme of education; it has accepted the dictum of Lord Northbrook that additional taxation is not wise and politic, and it has recognised

the full necessity of carrying the torch of education to the remotest and obscurest corners of the country. This is what we call wise statesmanship. May it bring forth golden fruits in the end!

## SPIRITUALISM.

—o—

THERE are certain systems and creeds which appear to move about in cycles. They appear and disappear, appear again and then vanish into space to make themselves visible to another generation. Spiritualism may be safely included in this category. Some years ago, it was a fashionable creed in Calcutta. Then having lost its charms, it ceased to influence human thought. It has appeared again, and a number of devout men are trying to make it popular and fashionable once more. There is in Calcutta what is called a United Association of Spiritualists led by our worthy countryman, Babu Peary Chand Mitra. Its meetings are evidently not open to the public nor are its proceedings regularly published. We get glimpses of its working from a stray notice in the newspapers here and there; so that of criticism properly so-called very little need be expected from pamphlets to whom the work may prove at all times interesting. The Association will do well to publish at least the names of its most prominent members, so that the public may have occasion to judge how far its operations have the likelihood of being conducted in accordance with the strict methods of science. Our readers know pretty well what we think of Spiritualism. We have no reasons to believe that its manifestations are the results of deception or fraud. In the majority of cases, they reveal some of the most wonderful phenomena of the mind—phenomena which up to this moment have not been accounted for. There is a certain region of the mental constitution which physiology or philosophy has not explained, and it is here that phenomena of the kind produced by Spiritualism appear. It will be the highest achievement of science when these will be explained and rendered referable to laws. As we have often said in these columns, Spiritualism belongs to the domain of mental and physical science, and it ought to be studied with reference to them. It happens, however, that instead of making it a science, people have made it a religion. In this respect they have made a mistake as great as that which men of former generations made in making of astrology a gospel and of alchemy the guide to eternal happiness. The mischief is apparent in every page of history. Instead of being enlightened, entire peoples have wilfully led themselves into the region of twilight superstition where every shadow assumed the shape of something supernatural and every murmur the voice of the Infinite. In India, the artificial phenomena of spiritualism were mistaken for miracles, and the yoga philosophy was degraded to the rank of jugglery. Strange that it is this jugglery that now passes by the name of occult science in Europe and America. So much are men's minds accustomed to associate strong spirituality with superhumanism of some sort that in every age and in every country no prophet but met with loud cries for signs and miracles. Christ was hampered at every step by loud demands of this nature. Fortunately, the age of supernaturalism is passing away, and the spirit is assuming a character altogether divorced from physical manifesta-

tion. A truth carries its own test now-a-days, and it requires no signs or miracles to commend it to human belief. The advocates of Spiritualism tell us that they do receive communications from high spirits, and ask why we should rob them of the consolation of this belief. Well, we have no right to ridicule or interfere with the faith of any fellow being. Indeed, we do not ridicule the Spiritualists. But we have a right to put them questions and challenge them to point out any truth which was not known to the world which Spiritualism has discovered, any truth which has rendered the relations between God and man easier than before and considerably facilitated the attainment of salvation. We know of no such truth as has made our knowledge of the next world clearer and brighter. If spirits speak with men, why have they kept them in such blissful ignorance of a future state? But not only has no truth been discovered by Spiritualism; its utterances are as commonplace as possible. The following, for instance, is a communication from the spirit world:—

"The hearts of females, though sentimental, tender as flowers and apt to break at the separation from the objects of their love, are often found to withstand (grief) when hope cheers them.—Therefore Brethren, there is no necessity of any outward show, but if you fix your mind on him you do not require anything else. Men do not think of God unless they are in adversity. They are always deluded by false hopes...happiness in the next world is real happiness. Men are blinded by desire, which is the cause of misery...Live in the world free from greed and desire...Men do not realise the love of the infinite God by being addicted to the love of this world which does no good. Sons, do not sacrifice the infinite happiness for the transient happiness of the world.

Now there is nothing that we can call new here, which could not have been told in better language and with a thousand times better effect by an ordinary live preacher. That is not all. The sentiments given utterance to in these communications are always a reflex of the particular mental dispositions and attitudes of the person who happens to be the medium or of the society in which he moves or of the age and country in which he lives. A writer in the last *Evangelical Review* tells us that "the spirits in France teach reincarnation as a process of purifying the souls of the departed; those in America go far beyond this and teach the impersonality of God with a transcendental philosophy of eternal progression; those in Britain are divided between Unitarianism and Swedenborgianism; a few teaching a kind of diluted Christianity, but in India they teach yogaism and modern theism as suited to the idolatry views of Young Bengal." The same writer quotes the *Platonist's* notice of Dr. Wyld's book, and gives us this particular passage:—"It must be remembered that Dr. Wyld is a *Christian Theosophist*, and therefore, finds the highest form of the Theosophy in pure Christianity. In this connection it is only just to quote the remark of Col. Henry S. Olcott, the President-Founder of the parent Theosophical Society, of which the British Society is a prominent branch:—"We Theosophists of the inner ring adhere to the Oriental religious philosophies, as better guides to happiness than the Christian theology."

It is not creditable that men who severally draw from the same source their knowledge of things spiritual should so materially differ about the versions they give of what constitutes true religion. That confirms the impression we formed long ago that Spiritualism is essentially human, being a department altogether of what is termed Mental Physiology.



## WHAT IS THE ELECTIONISM OF THE NEW DISPENSATION.

It will take time for people to understand what the New Dispensation is. Superficial Brahmos find nothing new in its claims, since the argument that there is truth in every religion, has been long held by the Brahmo Somaj, and electionism is not the peculiar gift of the New Dispensation. Well, the argument against our religion is not certainly that, whatever else it might be. Our position is not that truths are to be found in all religions, but that all the established religions of the world are true. There is a great deal of difference between the two assertions. That there are truths, and, therefore, as a matter of course, untruths in all religions, is easily intelligible; but it is a position the establishment of which is of no practical interest to a devout soul. It does not increase one's faith, for the very task of discriminating truths leads to the gloomier one of finding out the untruths. It entails, besides, the fruitless and impossible labor of ascertaining what those truths and untruths are. This is a work of detail from which the mightiest of prophets might shrink. Evidently salvation does not depend upon the definition or arrangement of details. And then the question is—of what immediate profit is the knowledge to us of the fact that a certain religion has this proportion of truths in it and that of untruths? It may increase the stock of our information; but will it in any manner help our salvation? Admitted that there is forty per cent. truth in Hinduism or an equal amount in Christianity, will the knowledge of this make us better than any ordinary Hindu or Christian? Shall we get more consolation and peace of mind when we are informed of this fact, than a Hindu or Christian gets from the knowledge of the insufficiency of his religion? Far from it. Religion deals with truths; but if along with these there is a considerable preponderance of falsehood, the mind, far from being consoled, will be troubled at the thought and led to think that there is nothing that is wholly pure or good or true in this world. The New Dispensation has carefully guarded us against the effects of this deception. It has not led us through tedious and unprofitable details. It does not assume the role of a sublime critic of things sublimity; it feels it has no right to interfere with other people's concerns. A creed that is not only self-sufficient, but so self-sufficient as to think it has a special privilege to criticize others, is by no means the truest model of faith. The New Dispensation comes to us to preach God's love; it is holy, devout and humble. It delights in God's things, and beholds God in the littles of objects. Should it find any but God in the vast established religions of the world? No. It tells us, therefore, not that there are truths in every religion, but that all religions are true. Christianity and Hinduism are true—they are both dispensations of God, come to teach us something about God. Both are Divine and God-sent, and as such they deal with truths. If there are untruths, they are grafted upon them by man, they cannot be God's, and we have nothing to do with them. The question is, are the things relating to God, preached by the august founders of those religions—founders, who were inspired and who brought special messages from Heaven,—false? If so, then the fundamental position of the New Dispensation is lost, and it foregoes its right to teach. But the position is not false; all religions are dispensations of God, sent to the world at special times for the salvation

of humanity. That they have benefited the world; that they have given human communities a lift from their original position of degradation; that they have brought men one step nearer to God; that they have been the source of peace and consolation to millions, are facts borne out by history. That the founders of them were extraordinary men, sincere, devout, humble, honest, single-minded men—men who fearlessly declared their mission and preached truths not hitherto known, is another fact which none can or ought to gainsay. The New Dispensation admits these facts—it, therefore, accepts them as all coming within the scope of Divine Providence. If then we admit that these religions are dispensations, we must infer that they are true. For otherwise they could not be dispensations. What God sends must be true, whether we understand it or not; and not only that. These religions are true, and like all truth, they harmonise with all truth, and, therefore, harmonise with each other. An esteemed friend put to us the following argument the other day: admitting Hinduism to be true, and Christianity to be true, and every other system to be true, you thereby virtually admit that the New Dispensation is false. Certainly not. The glorious mission of the New Dispensation is to harmonise religions and revelations, to establish the truth of every particular dispensation, and upon the basis of these particulars to establish the largest and broadest induction of a general and glorious proposition. The province of induction has been defined to be to lead men from known to unknown truths. Thus from the facts A is mortal, B is mortal, C is mortal and so on to any length, we come to an unknown truth—a truth not covered by any of these—that man is mortal. So from certain observed facts of nature we come to the grand truth, unknown before, that every body attracts every other body with a force directly as the mass and inversely as the square of the distance. The New Dispensation is the largest induction hitherto made in the world of spirit. It admits that Hinduism is true, Christianity is true, and so on, and from these it comes to the grand generalisation that all of them are equally true, and that as all truth harmonises with all truth, they harmonise with each other. It tells us something more: it tells us that at critical times God sends to the world particular dispensations and that to the end of time these dispensations will regularly appear. As special manifestations of His love, they reveal unto men the Deity, and thus carry the world gradually and step by step over the road to perfect knowledge and redemption. The New Dispensation is thus the highest and best of sciences. It has made the largest generalisation yet known in the region of man's knowledge. It reveals the grandest law of heaven, which is that of unity. It harmonises science with science, science with religion, religion with religion and all with God. Not that all these harmonies have been discovered. But the clue has been obtained, the work has begun. The New Dispensation is the key which opens the treasure house of truths. Blessed is the man who possesses it and uses it already for the purposes of his salvation.

### Brahmo Somaj.

BHAI PEARY MOHUN CHOWDHRY, who is now on his way to Oxford, stopped at Madras for a few hours to see Bhai Amrita Lal.

We are glad to learn that a church of the New Dispensation has been established in a hill station in the Punjab. The Sikhs are regular worshippers there.

On the occasion of the anniversary of the death of his father on last *Ekdashi* day, the minister distributed rice and other eatables among the inmates of *Mangal Bari*.

Nor pice but rice. It is proposed to give the Apostolic brethren rice instead of pice in future. And the brethren have resumed the vow of cooking for themselves. Both these arrangements are indeed apostolic, and upon them the Lord's blessing shall descend.—*New Dispensation*.

## BAPTISM IN THE VEDAS.

(*New Dispensation*.)

The earliest Aryan scripture, the Rig Veda, bears witness unto Baptism, inasmuch as it extols and praises the purifying virtue of Water. How striking is this coincidence of ancient Hinduism and Christianity in a matter of vital importance! Here the Veda and the Bible are as sisters, in sweet accord, honoring and magnifying the power of the Waters. In that blessed element, *apah*, may the Hindu and the Christian, the East and the West extinguish the fire of their sectarian discord and honour, and find the comfort of a common faith! May they with hands joined in fellowship attain in that sacred element the waters of eternal life! Let us quote the excellent and blessed texts in the Rig Veda, which bear on this point.

Idam apah pravaha: yat kincha duritam mayi.

Yadvaham abhidroha yadva sepa uttaritam.—1. 23. 22.

Whatever sin is in me, whatever violence I have committed, whatever curse I have administered, and whatever untruth I have uttered, all these, Waters, remove from me and carry away elsewhere.

Appadyanvacharisham rasena samagas mahl.

Tapasvanagha a gahl tam ma sam srijavarshas.

Waters, to-day I enter into you, with your essence I am united. O Fire in water, do Thou come, and make me resplendent.

What does this sublime invocation mean but Baptism? Yes, Baptism—at once Vedic and Christian, the cleansing of the soul from all impurity of thought, word and deed by the current of grace, that flows in water—the illumining of the soul with the Divine Fire present in water.

## THE APOSTLES EXAMINED.—I.

(*New Dispensation*.)

1. Are you 'called'? How and when were you called? Produce your credentials. Have you any doubt regarding the authenticity of your commission? Can you teach with authority? If so, in what things and how far?

2. Do you firmly believe God is? How do you know He is? Do doubts ever cross your mind? Did you ever see God vividly in immediate consciousness? If so, describe fully your vision of God. Should your opponents deny it and charge you with self-deception, how would you refute the charge?

3. Do you see God better with open eyes, or with closed eyes? Do you try to see Him or is His presence unavoidable? Is your perception of God every day the same? Can you see Him without reason, or emotion, or the will? Can the sinful eye see, or is it only saints who see God? Would you be pleased if He came before you in a visible form? Is that possible? How long can you sit with your God in solitude and enjoy His company?

4. Is your prayer, like appetite, an unavoidable necessity of your nature, or is it simply an appointed duty? How do you know that God hears you? Does He ever speak to you in reply? In what language does He speak? Produce any messages you may have received, and prove their genuineness. Did God ever tell you to do any thing contrary to his moral law? Has any message, which seemed Divine at the time, subsequently appeared to you to be a fiction causing you to repent and retract?

5. Do you believe you are inspired? If so, in what sense? Do you mean to say that your inspiration has made you infallible, and that whatever you say is to be received as the Word of God. How often have you been inspired, and how long does inspiration generally last? What are the criteria of inspiration?



## ACKNOWLEDGMENTS.

1. Ratnamayi. By Charu Chandra Mukhopadhyaya. Calcutta: H. M. Mukerji & Co.  
2. Shailabala. By a Paribrajak. Calcutta: Bose Press.  
3. Dakshajugam, in Sanskrit. By Ramnarayan Tarkaratna. Professor, Sanskrit College, Calcutta: Girish Vidyaratna Press.

## Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed. S. M.]

## A REPLY.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—A Mussulman Theist seems to be laboring under a grave mistake. He discusses the most important question of the day, the beef question, on which you had the goodness to offer a few salutary remarks in the *Sunday Mirror* of the 2nd instant. That the Mahomedan's sacrifice cows on the *edulis* is not given in strict obedience to their religion or as an evidence of cherished enmity lying deeper in their bosom towards the Hindus, is undoubtedly not a sufficient reason that cow-killing in India should be maintained. A man who has come under the influence of Western education cannot but laugh at the idea of killing cows under the pretext of religion. Indeed, there is, perhaps, no religion on earth directly telling its followers to put an end to the life of a creature of God for the gratification of his appetite. Our Buddha preached mercy to animals, and the result of his preaching was that millions of men embraced his religion as a safe and sure way to salvation. What a pity that Mahomedanism, which has received the recognized religions of the world should inculcate the doctrine of killing a useful animal, a proceeding which is not only sacrilegious in the eyes of the Hindus, but profane in the minds of the Mussulmans of truly sound judgment and mature deliberation.

Yours &c.,

Kalighat, 21st October 1881.

## REPENTANCE AND BAPTISM.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—Baptised we must be; else we cannot enter into the ever blissful paradise of heaven above. Without this Divine impulse, we are cold, motionless, and bereft of aspirations and energies; without this spirit-consoling consciousness we are orphans, left helplessly miserable to grovel in the dusts of the earth. There is a time—which comes a sooner or later—when the spirit of man feels dissatisfied with the vain glories of this life, and anticipates with eagerness something that is to be "the same yesterday, to-day, and for ever holy, holy." It is then that a sinner thinks himself embroiled with a dim twilight of religious experience, and the soul is lost in bewildering amazement to find a passage for her heavenward pilgrimage. This is repentance. As some streaks of red clouds, before sunrise, are seen to be playing on the face of the eastern horizon, so these repentances plays an important part in the human soul before it is baptised with the water of the Eternal Fountain of Love. Baptism brings with itself a newer and holier force to be infused into the soul of the being baptised. This is *nava jibana*.

Thus the tear drops of a penitent soul, which cries helplessly at the feet of the All-Powerful for its redemption from sin, is the only water which can baptise a sinner, and thereafter repentance we are ever doomed to grasp at shadows, and never is the "eater of wild honey and locusts" say "repent ye for the Kingdom of Heaven is at hand?" Paul—the tent-maker from a Cilician city, a man of strong passion and unconquerable will—the stout-hearted Paul goes on his journey from Jerusalem to Damascus; and lo! there comes a sudden flash of lightning stunning him to the ground, and thereby causing a complete conversion within his breast.

Four centuries ago, Bengal was once baptised by Chaitanya, the spiritual brother of Jesus, and now once more in the dark and sombre *Kali yuga* the New Dispensation has come to baptise her.

Yours &c.,

R. D. KAKHIT.

Chandernagore, 18th October 1881,

## A CURIOUS IDEA ABOUT SIN.

—O—

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—A so-called Brahmo missionary—of course not belonging to the Brahmo Samaj of India—gave out, in the presence of the writer of these lines, as his decided opinion that it is not a sin to tell an untruth, if by so doing, we could save a man's life. Is not such a doctrine dangerous? I should think it is. Suppose, Sir, that a half-crazed young man comes to me holding an unsheathed sword in his hand, and accuses me thus:—"You are a man of fixed principles—you never tell an untruth. Last night I had a disturbed sleep, you see my eyes are red-shot, and my mind is in an excited state. Curiosity has led me to try an experiment,—it is to examine whether you can, under any circumstances, be induced to tell a lie. Rest assured that I am determined. Tell a falsehood or I will plunge this sword into my abdomen, and thereby put a period to my existence." Shall I, Sir, fully convinced that he means what he says, be justified in telling a lie? I will try by all that it is in me to dissuade the infatuated youth from committing the rash deed. I will kneel down and pray to the Father of Light, and ask Him to influence his mind for the better, but shall never, for the life of me, tell an untruth. This is what my conscience—*bibek*—that vicegerent of the Moral Governor of the Universe—dictates; and yet the so-called Brahmo missionary forming the subject of these lines—a man who has received an English education, and is of no mean abilities—thinks otherwise. When will a section of our community cease to be deluded by these man-appointed, as contra-distinguished from God-appointed, "Brahmo missionaries"? Analyze their character, and you will find that at best they are only social reformers—*may*, Utilitarians. You, Mr. Editor, are modest enough, and yet I must admire the moral courage you displayed some time ago when you took occasion to remark that "the Cuch Behar marriage" has, forsooth, been like unto "a winning fan," separating Brahmos who are wheat from those that are mere chaff. Truth, God's truth will, however, prevail. I, therefore, it behoves us to pray to the Infinite Spirit for the souls not only of such of our brethren as have gone astray, but also for the souls of those to whose ears the former have committed their spiritual and, therefore, eternal interests.

Yours, &c.,

MEMBER, MOFUSSIL BRAHMO SAMAJ.  
The 9th October 1881.

## Provincial.

## BALASORE.

[FROM OUR OWN CORRESPONDENT.]

The 18th October 1881.

LAST week witnessed a very interesting spectacle here. For the first time Mr. S. B. Mukerji, a devout Christian and well known here, forgetting differences of creed, invited some of our Brahmos of this place to offer prayers and sing Brahmo songs and *sanskirtan* in his house. To this domestic service many members of the Christian fraternity and a few Hindu gentlemen of rank and respectability were also invited. The meeting was a complete success. Babu Padma Lochan Dass, the singing member of our congregation, sang songs and *sanskirtan* to the accompaniment of *khois*, *kartal* and *chitra*. The service was conducted by our worthy friend, Babu Bhagwan Chander Dass, who delivered on the occasion a telling sermon on the equality of different sects and creeds in the eyes of God, on Jesus Christ and the advent of a New Dispensation that would stamp out all differences between sects and nations, and bind all by the ties of brotherhood.

## Literary, Scientific, &amp;c.

MR. H. M. STANLEY has been seriously ill in Africa, but has now entirely recovered. He writes from Congo on July 4th last, that in May he was in such a dangerous condition that he took farewell of all his people, and gave his final orders to the Europeans. The crisis passed over, and he is now "strong and hearty."

Mr. TENNYSON has written to the United States Minister in London as follows:—"Arlworth, Haslemere, Surrey, September 21st. My dear Lowell,—We are all very glad that your President was gone. We had watched with much admiration his fortitude and not without hope the fluctuations of his health for many days; and now we almost seem to have lost a personal friend, a good man and a noble. Accept from me and my wife and family the assurances of our heart-felt sympathy with Mrs. Garfield and yourself."

MAJOR GENERAL SIR VINCENT EYRE, C. B., K.C.S.I., one of the few survivors of the Cabul massacre of 1841, died at Aix-la-Bains in the seventy-first year of his age. He was educated at Addiscombe College, entered the Bengal Artillery in 1823, and first saw active service in the defence of Cabul at the Afghan insurrection in 1841, when he was severely wounded and was afterwards, with the remnant of General Elphinstone's force, made prisoner by Akbar Khan. After the release of the captives by General Pollock, Lieutenant Eyre returned to England. Sir Vincent Eyre's name is well known in connection with the relief of A-rah.

The United States Government have received a despatch from Mr. Lowell, stating that Queen Victoria had requested him to express her sincere condolence to the late President's mother, and to enquire after her health and that of the widow. Her Majesty added that she would be glad to receive a good photograph of President Garfield. Her Majesty's despatch was forwarded to the late President's widow, who, in reply, telegraphed to the State Department asking that Mr. Lowell be requested to convey to the Queen the grateful acknowledgments of the President's mother and of herself for the tender and womanly sympathy which Her Majesty had been pleased to express. An autograph letter from the Queen to Mrs. Garfield has been sent through the American Minister.

THE following is an Arabian tale. A certain shepherd had a dog of which he was very fond, and which having, to his great grief, died, was buried by him with every mark of affection and regret. The Cadi of the village, whose ill-will the shepherd had incited some years ago, hearing of this ordered him to be brought before him on the serious charge of profanity in having mocked the ceremonies of the Mahomedan religion and buried an unclean animal with sacred rites. On being asked what he had to say in his defence, the prisoner thus addressed the Magistrate:—"If your reverence will be pleased to hear my story you will, I am sure, excuse me. My dog's mother died when he was quite a puppy, and was brought up by a she-goat of my flock who adopted him. When she died in her turn, she left him all her property, consisting of several fine young kids. Now when my poor dog was taken ill and found himself at the point of death, I asked him what I should do with the kids which belonged to him, and he replied 'give them to his reverence the Cadi.' I thought the animal so sensible for this, that I gave him a Moslem burial." "Quite right," said his reverence. "What else was the lamented deceased pleased to observe?"

## GERMAN SCHOLARS AND THEIR WORK.

(*Tatwa Bodhini Patrika*.)

As Germans, they have not even the remotest political, commercial or financial interests of their country in view as Englishmen or Russians might have for theirs. They wish to serve the cause of science for her own sweet sake, and they want is the least that they could desire, namely, adequate materials to carry on their work of love. Without any ulterior motives or interests to defend or promote, pursuing their researches only for the simple love of truth, these German savants are likely to do more useful work for our past history than others; and so they have also unquestionably done; for are not some of the greatest names in the domain of Sanskrit Philology Germans: Schlegels, Humboldt, Bopp, Lassen, and other illustrious men? No doubt, one of the chief causes of this interest they have for us is the deep sympathy—the striking community of thought and feeling that exists between the Germans of the Rhine, and the *Sarmatians* of the Ganga. It is now about 3 years ago that I left Germany for France. In the mean time I have had occasions to see and study two more of the principal brouches of the Indo-Germanic of the



Aryan Race, and although both France and Russia bear certain points of fraternal resemblance with us, yet with none have I as a Hindu felt so deep, insalable sympathy, such intimate rapports of consanguinity as with the Germans. They too are born Philologists, born Philosophers and Metaphysicians if you will, and born savants as we are. They have the same calm serious cast of mind, which is so characteristic of us. Their *Gemuth* which might probably be translated by *feeling*, is equally deep and genuine. They hate all bustle and outward show said to be a characteristic of the French people as we do. They have the same tender imaginative and chivalrous regard for the other sex as we have. The love-lyrics of four Chant Bardal and Bards of the North find astonishing echoes in those of their Walter Von Der Vogelweide or of Heine, our annals of Rajasthan would find many striking parallels of heroism and manliness in their Niebelungen. More tender, devoted wives, better mothers it would be hard to find in any other parts of Europe. The German women are as noted for their household capacities as the Hindus; and so the French and the Russians, who are notoriously deficient in this respect, laugh at them a little and call the German wives as *bonnes cuisines* or good cooks and nothing better! To turn to the domain of pure Thought, the Germans have the same interest for the questions of *and* and *sein* (Sein, Nicht-sein), the same passionate search after, the ineffable, the Ineffable, after the Just and the True as we have, and it is of rare interest to notice the parallel phases of thought and feeling which both nations have passed through in the course of their religious, moral and philosophical development. They have also had their distinct periods of Scepticism, Materialism and Pessimism, and after ending by however different roads, into some sort of Idealism or Pantheism as we. They have the same imaginative love of Nature—the same feeling of a certain mysterious inalienable affinity with, and a childlike trust in, her which, in spite of all crying contradictions in Nature, it is possible neither to explain nor to shake off. Take the representative men of both countries, and you find Goethe and Kalidas across the distance of probably twenty centuries, both of them a great passionate lovers of Nature which plays such a prominent part in their immortal creations. When in the further progress of our Indian studies, we shall know more of the incidents of the life of our great Poet, it will probably be seen that the poet of Sakuntala, although living in a very different country, lived more or less a life such as the Poet of Faust led—both were great naturalists and great poets, both served as courtiers in courts whose kings were not only their protectors, but also steady intimate friends, and above all, both sang the sweetest strains of joy or melancholy when the "occasion" called for it.

—Wie der Vogel singt  
Der auf dem zweige wohnet  
Das Lied, das aus der Kehle dringt,  
Ist Lohn der reichlich lohnt!"

It is impossible to give the full import of the above four lines of Goethe in translation, yet the following might give some idea of it:—

"As the bird sings,  
That lives on the tree,  
The song that quills out of the throat,  
Is the reward,—that richly rewards."  
I must confess that it is a very prosaic, though a literal, translation. These affinities, these points of fraternal resemblance, it is scarcely to me, are some of the chief causes of the interest which the Germans take in us,—an interest so noble and so generous that we Hindus, should do our best to keep it alive by proving ourselves worthy of it.

NISHI KANTA CHATTERJEE.

## Selection.

### THE NEW DEVELOPMENT OF THE BRAMHO SOMAJ.

(Contemporary Review.)

THE New Dispensation!—such is the title of Mr. Keshub Chunder Sen's new church in Calcutta. It is an offshoot of the Bramho Somaj founded by Rajah Ram Mohun Roy. It professes an eclectic system of faith, regarding every religion, professed by large numbers of the human race, as a general dispensation from God. It professes in a few pages to give a fair and truthful account of it to give a fair and truthful account of it. The without offering any opinions of my own. The Bramho Somaj has been in existence about fifty years, and the founders of the New Dispensation claim for it a life of progress and development of which the New Dispensation itself is the

latest and most glorious result. The new church is the old one reëstablished, developed, and perfected. It recognizes the four principal scriptures of the world as its foundation—the Rig Veda, the Buddhist Pitakas, the Christian Bible, and the Mahomedan Koran. The unity of God-head is the fundamental doctrine of the new church, and with this is embodied the unity of all earnest creeds, Hindu, Buddhist, Moslem, and Christian.

Rajah Ram Mohun Roy proclaimed the precepts of Christ as the guide to national and individual purity and happiness. He deplored the fact that those precepts were so generally disregarded by the great body of nominal Christians. He denounced the systems of caste and idolatry prevalent in India as destructive of all political progress and social improvement, but he never professed himself more than a student of the truth, anxious to point out to his fellow-countrymen that better path which he had discovered for himself. Mr. Keshub Chunder Sen goes much further than this. He makes no pretension to supernaturalism, but he professes to have harmonized and unified all other dispensations by a divine synthesis, and to have discovered the method by which the apparent anomalies and contradiction of other systems are to be brought into a logical unity of idea and method. All the previous systems are connected together in the economy of Providence, and it has been reserved for him to discover the systematic evolution of thought, the development of religious life, just as science brings light and order out of chaos and darkness. There can be but one true science that explains material nature, and so there can be but one true science of dispensation which shows and explains the dealings of God to man throughout all ages, in the matter of religion, and this true science of dispensation is his grand discovery. "I have found the science of dispensation at last," he triumphantly exclaims in his last anniversary lecture, "unity in multiplicity." Where others see only confusion and anomaly, he sees order and continuity. Hinduism and Buddhism, Moslemism and Christianity are but parts of the divine scheme. It is the happy wedding of them together that constitutes "the New Dispensation." Just as the New Testament is the logical consequence of the old, so the New Dispensation is the logical consequence of all the systems of religion that have perplexed mankind by their diversity and contradictions up to the present. Nor is this all. Mr. Keshub Chunder Sen claims more for his church than this. "The New Dispensation is Christ's prophecy fulfilled. Jesus foretold and foreshadowed other dispensations. He said the comforter would come after Him, and guide the world into all truth." And in the New Dispensation he sees the fulfilment of this prophecy, "the realization of Christian and Pauline anticipation."

Although the divinity of Christ is not held in the church of the New Dispensation as in the Orthodox churches of Christianity, yet his person and teaching are spoken of with a reverence and devotion that can hardly be surpassed. A subjective divinity is allowed him, but not an objective; indeed it is plainly asserted that this subjective divinity was all Christ claimed for himself. He was a partaker of the Divine nature. He was God-consciousness, not God himself. But all believers are equally partakers of the Divine nature. "As for Christ," exclaims Mr. Sen, "we are surely amongst

his honored ambassadors." And, again, he speaks of the founders of the church of the New Dispensation as Christ's Apostles in India. So that he takes no mean standing as a religious teacher, although disclaiming all supernatural power. It may be true that some of his followers revere him as something more than human, and honor him as an infallible Pope over the Church. But it is certain that he is modest enough in his self-assertion to his colleagues, as the following sentences taken from his "charge to the Apostles of the New Dispensation" will prove. They are translated from the Bengali, and appear in the *Sunday Mirror*, Calcutta, of April 3rd last:—

The Church of the New Dispensation believes in God as an objective reality, an infinite person, a supreme Father. But God is to them not only a person, but a character, the person they worship, the character they assimilate. For that character is Divine Holiness. Their aim is to realize divinity in their own hearts. Worship is useless if it does not render man heavenly and divine, nor is true worship completed till the nature of the worshippers is so covered as to partake of the nature of the divinity. The following "Garland of a Hundred names" is a list of titles of the Almighty adopted by the New Dispensation as suitable to their theistic worship,—the title of the Creator as taught by eclecticism:—

A belief is also inculcated in the objectivity of all prophets and departed saints, each a person, a child of God. But the simple admitting of their entity is not enough. There must be also a communion of spirits or a communion of saints. The mere objective recognition of the world's saints and prophets avails nothing. The Christ of older theologies, they say, is the barren outward fact. The Christ of the New Dispensation is an indwelling power, a living spirit, a fact of consciousness. In order to realize more fully this communion of saints, pilgrimages have been instituted by Mr. Sen. In these pilgrimages a room in Calcutta is transformed into an historical site in Palestine, Greece, Arabia, or northern India. Conversation is carried on with the prophet invoked. Lessons are taught and learned. A vivid imagination brings the historical personage invoked before the assembly and his utterances of centuries ago are applied more or less skillfully to the exigencies of the present time or the difficulties of existing theological speculation. Not that the spirits are supposed to be materialized, not that they are supposed to be omnipresent, or to fill all space, here, there, and everywhere. These pilgrimages are explained to be simply practical applications of "the philosophy of subjectivity." If the saints and prophets are not personally present, they may be spiritually drawn into the life and character of the devotees. The human soul, we are taught, has an absorbent character. It is marvellous in its power of receptivity. By an hour in the company of saints, the whole heart may be revolutionized. A miraculous power of sanctification may be the result of contact with exalted minds. Even the most hardened sinner may be thus impressed. To the simple inquirer it may appear absurd to call a room in Calcutta the mountain of Sinai, and there to converse with Moses as with a guest, the religious teacher asking and answering the questions all the time, always in the spirit.



of Moses. But in all this there is no absurdity to the devout believer. The human soul, if it has not lost its susceptibility, inevitably imbibes and draws in the goodness of saints, absorbing all that is good and true in them, by such exercises.

The unity of the Deity is a subject on which "the minister" (Mr. Sen) is eloquent, and doubtless the idolatry prevalent in India renders all his eloquence necessary to combat it. God he declares to be one eternally existing, indivisible Being; but the devotees of India, unable to comprehend him as a totality, divide him into fragments, and, taking up one fragment of his nature and of his attributes at a time, contemplate him within themselves piecemeal. During the Vedic period, when the *yogis* used to realise the invisible God face to face, they never inquired, What was the Deity; or, What were his nature and attributes. They believe that God was incomprehensible, beyond the grasp of human knowledge. The *yogi*, or devotee, in the fulness of his soul, was absorbed in the unity of the Deity.

Thus he shows that idolatry is the worship of broken fragments of the Deity, the minds of the worshippers seizing of a portion, and persuading themselves they have the whole. It was the mission of Brahmoism, Mr. Sen asserts, to collect these different scattered fragments, and combine them together into a consistent idea of the Deity, and so now the New Dispensation, on eclectic principles, reconciles into one the diversities and contradictions of Hinduism, Buddhism, Christianity, and Moelism.

The doctrine of the Brahmo Somaj relative to the Deity was that in the beginning the one Supreme Being existed who created the Universe; that this Being is Eternal, Intelligent, Infinite, Formless, Blissful, and Self-dependent—that he is without any second, absolutely alone all-pervading, all-governing, all-sheltering, all-knowing, perfect and immovable without equal or parallel. By worship of Him only can happiness be secured by man in this world or in the next, and that love towards Him and performing the works He loves, works of benevolence, charity, and brotherly love, alone constitute acceptable worship of Him.

The New Dispensation goes further than this. It supplies the devotee with a vast mass of inspired literature from which he is to derive his precepts and examples. How the contradictions of these writings are to be explained and harmonized, we are not yet authoritatively informed. Probably some attempt to harmonise them is even now in process of production. But the devotee of the Brahmo Somaj has to trust to the book of nature and to intuition, accepting help thankfully from the sages of the past, "Honor Christ," says Mr. Sen to his disciples, "but be not

Christians in the popular acceptance of that term. A mere imitation of Christ's virtues is not enough. Advance, my friends, to a higher ideal. Be Christ. Incorporate him into your being, import him bodily into your own consciousness. Make him your flesh and blood. Let us all be so many Christs, each a small Christ in his own humble way." Daring flights of imagery of this kind cause much mystification and misapprehension. So he calls the New Dispensation "the precious necklace in which are strung together the rubies and pearls of all ages and climates;" it is "the sweet music of diverse instruments harmonized;" it is "the wonderful solvent which fuses all dispensations into a new chemical substance." Christ is a person, a character "that demands absorption into your flesh and my flesh—flesh of your flesh, blood of your blood, breath of your breath." "In my faith," he says again, "I am supremely happy. My beloved Father makes me unexpectedly happy in the sweet faith he has vouchsafed to me. A word of praise I must also offer unto the blessed Son of God for he too has made me what I am. His sacrificial blood freely given unto a wicked world has gone into my very life-blood. While I was in my mother's womb I drank that precious blood and grew in stature and strength." In another address, he says, "As I was walking along the path of my life I met three stately figures, John the Baptist, Jesus Christ, and St. Paul." And similarly he speaks of his conferences with Moses, with Gotama Buddha, with Socrates, with Mahomed. Swedenborg too asserted that he met the characters of scripture history, not figuratively as Mr. Sen, but literally. "Indeed, General," said he, apologizing on one occasion, "St. Peter and St. Paul were with me, and you can easily apprehend that, when one receives such visitors, one is in no hurry to dismiss them." "I have conversed," writes Swedenborg, "with some who lived many years ago, with some who lived before the Deluge, and some after it, with some who lived in the Lord's time, with some of his Apostles, and with many of succeeding ages." "I have conversed with Athanasius," writes he in another place, "and he said he could find neither the Father, the Son, nor the Holy Spirit, and bitterly complained of his inability. The reason is plain—he confirmed himself in the idea of three Gods."

But Mr. Sen's bold imagery is not to be taken literally. "When I said I sat with Moses and Jesus the other day, you run and proclaim to the world that I have seen two human figures or rather their ghosts. You would put a ludicrous interpretation upon a plain piece of poetry, and then ridicule it as a fact of life. Ah! it is the eastern passion for metaphor, the vein of poetry so characteristic of Oriental nations that has ruined me."

The New Dispensation proclaims the immortality of the soul; that death is but the dissolution of the partnership hitherto existing between soul and body; that the future life is a continuation and development of the present life; and asserts that these ideas of immortality, as well as the primal teachings of morality, are primitive

convictions rooted in man's constitutions. The incarnation of the Deity is denied, but all the great teachers of religion from Moses to Mahomed are recognised as God's servants, and as useful teachers. A violation of duty is sin, such violation offend God, our fellow men, ourselves, or the inferior beings, towards all of whom we have duties to perform that are incumbent on us. Every sinner must suffer the consequences of his own sinfulness, sooner or later, in this world or the next. Holiness may be attained, however, and sinfulness extirpated from our own nature, by the worship of God, by self-control and self-denial, by repentance, by the study of God in nature and in good books; by good company, and by solitary contemplation. By these means salvation is attained. No mediation between God and man finds a place in the New Dispensation. Salvation brings with it a perpetual growth in purity, and such growth goes on for all eternity. The soul becomes better fitted for Heaven perpetually, and, as the companion of the Deity, enjoys everlasting happiness in eternity.

(To be continued.)

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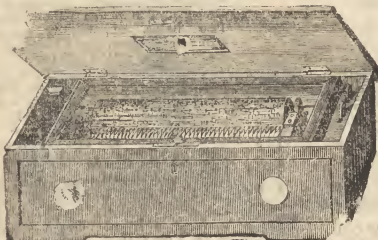
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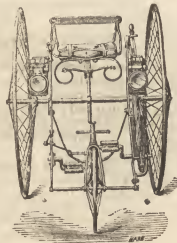
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The Search for Gold.	Gems of Thought.
The Groaning Tree.	Wit and Humour.
Wonderful Lights in Nature.	

Price Re. 1. Outstation residents may send a rupee's worth of half anna postage stamps in their letters to

The Manager, "Calcutta Magazine."

49, Dhurrumtollah Street, Calcutta.

**NO MORE PAINS!!!****DARLINGTON'S****PAIN-CURER.**

**W**ARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diphtheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

Many of the best Physicians of the day prescribe the Darlington's Pain-Curer, in the very worst forms of these ailments, with success.

Pains of every description have been cured by the use of Darlington's Pain-Curer, when all other medicines have been tried without effect.

\* \* The words Pain-Curer and No More Pains!!! are our trade marks.

Per bottle Re. 1, Large size Rs. 2, packing As. 8  
DARLINGTON & CO.

49, Dhurrumtollah Street, Calcutta.

Beware of a base, worthless, fraudulent, native imitation of Darlington's celebrated Pain-Curer.

CAUTION TO THE PUBLIC. Beware of imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

The Lady Superior of St. Joseph's Convent, Bandora, writes:—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE, Superiora of de la Cruz."

His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of DARLINGTON'S PAIN-CURER, approved of the medicine, and ordered for 6 and again for 12 more large bottles of DARLINGTON'S PAIN-CURER through Major Percy Gough, his Private Secretary.

Mr. E. C. Kemp, Editor and Proprietor of the *Engal Times*, writes from Dacca:—"I have lately witnessed a most complete and complete cure of a swollen foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of DARLINGTON'S PAIN-CURER."

From Bangalore we have the following.

"Darlington's PAIN-CURER has been found efficacious in a variety of complaints to which flesh is heir,"—*Bangalore Examiner*.



# F. W. BAKER & CO.,

**SILK MERCERS AND FURNISHING UPHOLSTERS,**  
BY SPECIAL APPOINTMENT TO H. E. THE VICEROY.

We have just received a most extensive supply of all furnishing requisites,  
and all orders entrusted to us will be most carefully executed.

**SPECIAL TERMS FOR LARGE CONSUMERS.**

**VELVET PILE, TAPESTRY & BRUSSELS CARPETS**  
IN ALL THE NEWEST DESIGNS

Made to order in any size at a day's notice.

## PLAIN PURDAH REPS

IN BLUE, CRIMSON, GREEN AND MAROON,

From Rs. 3-12 to Rs. 5-12.

## STRIPED PURDAH REPS

IN ALL THE LEADING COLORS, INTERMIXED WITH GOLD.

**Tapestry Reps, Billiard-cloths, Curtains, Brass Upholstery,  
Hassocks, Oil-cloth, &c., &c., &c., &c.**

ALSO A CHOICE SELECTION OF

## MIRRORS & GIRANDOLES

IN RICH GILDED AND BLACK AND GOLD FRAMES.

**F. W. BAKER & CO.,**

9, OLD COURT HOUSE STREET, CALCUTTA.

*Provision for Old Age combined with a Provision for the Widow and Orphan.*

### EXAMPLE.

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—seven after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

### The Same Provision, if commenced

at age 25, would cost	about FIFTEEN RUPEES a month;
at age 30, " "	about EIGHTEEN RUPEES a month;
at age 35, " "	about TWENTY-ONE RUPEES a month;
at age 40, " "	about TWENTY-THREE RUPEES a month;
at age 45, " "	about FORTY-ONE RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

There is an obvious advantage in effecting Investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

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Manager and Actuary:

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Agent for Bengal:

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ESTABLISHED 1846.  
**THE DRUGGISTS' HALL,**  
36-38, Colledge Street,  
CALCUTTA.

FRESH CONSIGNMENTS TO HAND.

**Turner's Effervescent Eucalyptic Saline and Febrifuge, Eucalyptus Globulus.**

**THE TREE OF HEALTH**  
A agreeable, cooling, refreshing, and invigorating Saline, beneficial in Headache, Bilious and Sea Sickness, Fever and derangements of the Liver and Stomach, Constipation, Eruptions, and Irritation of the Skin, Errors in Diet arising from indulgence in Food or Alcoholic Beverages.  
Price per bottle Rs. 3. Packing As. 4.

**Whitmore's Stomachic and Liver Pills.**—A certain cure of Indigestion, Acidity, Bilious Liver, and all stomach complaints.  
Price per phial Re. 1. Packing As. 4.

**Baudon's Restorative Tonic Wine.**—Prescribed with great success in consumption and wasting diseases, &c., and is recommended as a substitute for Cod-Liver Oil in Pulmonary and other complaints. It is extensively used as a tonic and restorative in Phthisis, Strumous Disease, and after severe surgical operations.  
Price per bottle Rs. 3-8. Packing As. 8.

**Nestle's Milk Food.**—The perfect food for infants. Is prepared from the pure milk of Alpine fed cows, the finest wheaten flour and sugar, combined in exact proportions to imitate closely the natural food for infants. It is thoroughly reduced to a fine powder perfectly soluble in water and requires only the simple addition of water to prepare it for use.  
Price per tin Re. 1-4. Packing As. 2.

## PROPRIETARY MEDICINES.

G. C. DUTT & CO.'S

**Concentrated Compound Essence**  
OF FLUID EXTRACT OF  
**SARSAPARILLA.**

This Preparation is decidedly preferable to any other form in which Sarsaparilla can be administered, on account of its portability and superior efficiency. It contains the whole active and medicinal properties of the root, in the highest state of concentration, combined with the ingredients of the Compound Decoction directed by the College of Surgeons. The beneficial effects of this medicine as an Alternative and Restorative—its great usefulness in all disorders of the Skin, Indigestion, general Debility, and after a too free administration of Mercury, have been universally admitted and established, by the sanction and recommendation of the most eminent practitioners of the present day.

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Price per bottle Rs. 2-0-0. Packing As. 4.

G. C. DUTT & CO.'S  
**CAMPFORATED**  
**Antiseptic**

**DEUTERIDE**  
HIGHLY ESTEEMED FOR  
Its Cleansing and Preservative  
Properties.  
Price per bottle Re. 1. Packing As. 4.

G. C. DUTT & CO.'S  
**Concentrated Essence of Jamaica**  
**Ginger.**

Strongly recommended in Gout, Indigestion, Flatulence, and painful affection of the stomach and bowels.  
Price per phial Rs. 2. Packing As. 4.

G. C. DUTT & CO.'S  
**Pomade**

FOR  
**Baldness, a sure remedy**

### DIRECTIONS.

A little to be rubbed twice over the Bald part every alternate day until the Hair comes out.

Price per phial As. 8. Packing As. 4.

Price List supplied to Mofussil Dispensaries and the Medical Profession and Trade generally on application.

**GOBIND CHUNDER DUTT & CO.,**  
CHEMISTS AND DRUGGISTS



**COOKE & KELVEY.**

**WATCH, CLOCK AND CHRONOMETER MAKERS,  
JEWELLERS AND SILVERSMITHS,  
TO HIS EXCELLENCY THE VICEROY & GOVERNOR-GENERAL OF INDIA,  
30, OLD COURT HOUSE STREET, CALCUTTA.**

**NEW REVISED PRICE LIST OF WATCHES.**

**COOKE & KELVEY'S MACHINE-MADE WATCHES FOR INDIA.  
GUARANTEED ENTIRELY LONDON MADE & FINISH.**

**LADIES' GOLD WATCHES.**

COOKE & KELVEY'S stock of these beautiful watches is the largest and most carefully selected in India.

Gold Hunting Watches, in substantial, beautifully engraved cases, gold dial, jewelled movements, thoroughly timed and tested, fitted in morocco case.

Rs. 100 to 150 Cash.

DITTO, in Gold Crystal-Faced cases.

Rs. 85 to 100 Cash.

LONDON-MADE SILVER HUNTING WATCHES, in substantial double-bottomed engine turned cases, sunk seconds, enamelled dial, lever escapement, full cased, jewelled, maintaining power, &c.

**Silver Hunting Case.**

Nett Cash Rs. 50.

**Silver Half-Hunting Case.**

Nett Cash Rs. 60.

**Silver Crystal-Faced Case.**

Nett Cash Rs. 50.

GUARANTEED FOR TWO YEARS.

**MARBLE CLOCKS****CARRIAGE CLOCKS****MYSTERIOUS CLOCKS****NIGHT LAMP CLOCKS****CAMP CLOCKS****ROUND BRASS CLOCKS****GILT CLOCKS****OF LONDON MANUFACTURE**

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Messrs. Cooke & Kelvey wish it to be understood that they guarantee their Watches to be entirely London-made, and not manufactured in Liverpool, Birmingham, or Coventry, with regard to the relative merits of Watches manufactured at these various centres, the London-made lever watch is far superior to any other.

Gold Albert and Guard  
Chains  
Sea's, Keys, Chams.

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**NATIONAL BANK OF INDIA, LIMITED.**

The Bank's present rates of interest are:  
On Twelve Months' Deposits 5%  
" Six Months' Deposits 4%

Special rates are allowed on Deposits for short periods.  
On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

a-52

J. CAMPBELL,  
Manager.

**COOKE AND KELVEY,  
30, OLD COURT HOUSE STREET, CALCUTTA.**

**REDUCTION OF PRICE.**

From this date until further notice  
the price of

**COOK AND CO.'S**

**Crushed Food for Horses**

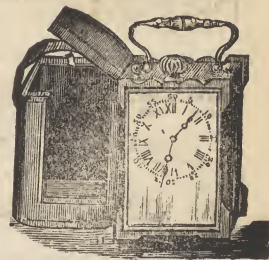
Will be Rs. 2/2 per md. Exclusive of bags.

**Crushed Food for Cattle,**

Rs. 1/10 per md. Exclusive of bags. Chaff

Rs. 1/8 per md.  
1st April 1881.

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**THE "MIGNONETTI."**

THIS little Carriage Time-Piece is not only a marvel of accuracy and cheapness, but at the same time it forms a very elegant little piece of Furniture; the engraving represents size No. 1 2½ inches high, keyless movements, horizontal escapement, fitted into a strong dust proof case, thoroughly protecting the movements from atmospheric influence, &c., in neat red covered outer case, Rs. 10.

**Size No. 2, 3;** inches high, keyless pendulum movements with a powerful alarm; hard enamel dial fitted into a red cloth covered case, Rs. 9.

Ornamental French time-pieces in a large and variety of designs, mounted with pictures or Mirrors, &c., from Rs. 20.

The Shaving Time-Piece, well adapted for a gentleman's toilet table, &c., good keyless lever movements in a bright nickel case on a black marble pedestal, and mounted with an oval plate glass mirror, Rs. 16.

The "Nutmeg" Time-Piece ... Rs. 5 8

The "Drum" do. ... " 10 0

A large variety of Superb Drawing-room clocks, in marble or ormourier, exceedingly well adapted for wedding and other presents, from Rs. 85.

**R. W. MATTHEWSON,  
NO. 1, CALCUTTA.**

**The Indian Guarantee and Suretyship Association.**

IS THE FIRST PUBLIC COMPANY, established in India to provide Security against Losses arising through dishonesty of persons holding situations of trust, and to obviate the inconvenience and defects of Suretyship by Private Bondsmen.

The Security of the Association is now generally adopted for European and Native Officers under Government and Public Companies.

Friends and Relations are relieved of the fear of those pecuniary losses to which persons are exposed, who become responsible for the acts of others.

Moderate rates, according to the nature of the employment, on the amount of security required.

*Premiums periodically reduced.*

For Prospectuses and Proposal Forms apply to

D. McLAUCHLAN SLATER, F.I.A.,

Secretary.

9, Elphinstone Circle, BOMBAY,

OR,

F. A. COHEN,

7 Wellesley Place, CALCUTTA,

Agent, for BENGAL;

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**Hooghly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 25th October 1881, from 1-30 to 4 30 P.M.

J. S. JEBB,

Offg. Secretary to the Bridge Commissioners.

**INDIA GENERAL STEAM NAVIGATION COMPANY, "L.D."**

SCHOONER, KILBURN & Co.,—Managing Agents.  
ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debrooghur downward every Saturday.



THE Str. *Agna* will leave Calcutta for Assam, on Friday, the 21st instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 20th instant.



THE Str. *Debrooghur* will leave Goalundo for Assam on Sunday, the 23rd instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 21st instant.

Passengers should leave for Goalundo by Train on Saturday, the 22nd instant.

**CACHAR LINE NOTICE.****REGULAR WEEKLY SERVICE.**

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.



THE Str. *Calcutta* will leave Calcutta for Cachar on Tuesday, the 25th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 24th instant.

For further information regarding rates of freight and passage money, apply to

J. GILLMAN, Offg. Secretary, Calcutta, 19th Oct. 1881.

**RIVERS STEAM NAVIGATION CO., "LIMITED."****ASSAM LINE.**

The Steamers of this Company will run weekly from Calcutta and Goalundo to Assam and back.



THE Steamer *Indore* will leave Calcutta for Assam on Friday, the 21st current.



THE Str. *Burmah* will leave Goalundo for Assam on Friday 21st October and Doobri on Wednesday 26th October.

Cargo should be sent to the Company's Godowns Juggurnauthgah and Passengers via Koosteah should leave by train on the night of Thursday, the 29th.

For freight or passage, apply to

MACNILL &amp; CO.,

1, Lyons Range,

a-2

**The Indian Timber and Steam Saw Mills Company,****FIRST CLASS****NEPAUL SAUL TIMBER.**

In Lengths up to 30'

Beams, Scantlings, Burgahs.

Godown Horses, extra strong (proof against

white ants and damp; especially recommended for Piece Goods.)

J. KENYON &amp; CO.,

Agents.

19, Strand.

**Notice.**

ALL private communications for the Proprietor of the *Indian Mirror* and the *Sunday Mirror* should be directed to No. 24, Mott's Lane, Dhurumtollah Street.

**Notice.**

THE Office of the Accountant-General, Bengal, will be removed from the old Treasury Building to No. 2, Dalhousie Square, East, on Monday, the 24th instant.

R. LOGAN,

Offg. Accountant-General, Bengal.  
The 20th October 1881.**A Card.**

KABIRAJ Sasi Bhushan Roy, of the well-known Kabiraj family of Kanchrapara. All kinds of Chronic diseases wonderfully cured by his genuine Ayurvedic oils and medicines which he keeps always ready. Advice and medicines gratis to the poor.

Address 55, Colutollah Street, Calcutta.

**!!! PATENT COUGH PILLS !!!**

A PURELY Vegetable Specific for the cure of Consumption, Asthma, Bronchitis, Whooping Cough, Coughs of years' standing, Difficulty in Breathing, Tightness of the Chest, Hoarseness, Throwing or Spitting of Blood, Simple and Dry Coughs, Colds, &c. Price per phial, with testimonials and full directions for use and diet, Re. 1; postage and packing, As. 8. The OLDEST and the YOUNGEST can take them with safety. To be had of

**STEPHENSON & CO.,**14, CHOWRINGHEE ROAD,  
CALCUTTA.**Infalible Specific**

FOR Cholera, Pain, Acidity, Vomiting, Burnings of the Heart, and other diseases of the Stomach. To be had at Kabiraj Haradhone Kautaran, No. 151, Abirittollah Street. Price per packet Re. 1. Postage annas 4.

[ESTABLISHED 1873.]

**H. C. RAY AND CO.,**

LUCKNOW,

General Merchants, Book-Sellers, Stationers and Commission Agents;

ALSO

**Chemists and Druggists;**

Will be glad to undertake agencies for the sale of PATENT MEDICINES of all kinds, and of SCHOOL BOOKS of every description and in all the recognised languages (of the Calcutta University) within the Oudh Educational Circle, and also for the sale of Books in general in the Province.

Terms of commission, &c., arranged in communication.

**Bengal Homoeopathic Pharmacy**

N. 1, UPPER CHOWRINGHEE ROAD,

CALCUTTA.

L. V. MITRA &amp; CO.,

Homoeopathic Pharmacutists,  
Book-sellers, Publishers,  
& Importers.

AGENTS

For the Homoeopathic medicines of Boericck and Tafel of America, (The most renowned Homoeopathic Chemists in the world)

AND OF

**Leath and Ross of London.**

Goods obtained from the above Establishments and that of others; by monthly Indents.

Catalogues free on Application.

**DR. R. L. SET'S****ASTHMA ELIXIR.**

A SINGLE dose of this sovereign remedy, if properly administered, is warranted to cure the most incurable forms of Asthma. The innumerable records of complete success in worst cases bear testimony to its efficacy.

Price Rs. 2. Postage and Postage As. 8.

SET, BASAK &amp; CO.,

68, NIMTOLLAH GHAT STREET,

Calcutta.

**UNDER THE DISTINGUISHED PATRONAGE OF****His Highness the Maharajah Dheraj of Burdwan,****KOBIRAJ P. C. SEN & CO.,**

**Native Physicians, Chemists and Druggists, Ayurveda Bihita Ausudhalaya.**

**For the sale of Native Medicines & Drugs**

SOBHABAZAR, CALCUTTA,

133, Upper Chitpore Road.

NONE but genuine Native Medicines under P. C. Kobiraj's superintendence are always available and at cheap rates. Medical Advertisements, and Medicines distributed free to the helpless and indigent at any hour from 7 to 9 A.M. An experienced Kobiraj may always be consulted.

**KOONJORA KANTI TOYLA.**

The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair, while adding beauty thereof. It also retards the hair from turning prematurely grey.

Price Re. 1 per phial.

Packing and Postage &amp;c., As. 8.

**DASHANNA SUNGSURNA CHURNA.**

OR

**The best dentifrice.**

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums, and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Annas 8 per box.

Packing and Postage As. 8.

**DUDDROOHUNNA BATIKA.**

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Annas 8 per box.

Packing and Postage Annas 8.

**INDRALUPTA HURRA TOYLA**

OR

**The best hair preserver.**

It is a sure remedy for Baldness

Price Re. 1 per phial.

Postage and Packing &amp;c., As. 8.

**MUTTY LAUL GOOPTA,**

Manager.

**THE INDIAN MIRROR.****RATES OF SUBSCRIPTION.**

(IN ADVANCE.)

TOWN.

	Rs.	As.	P.
For One Month ..	2	8	0
" Three Months ..	6	0	0
" Six Months ..	12	0	0
" Twelve Months ..	24	0	0

N. B.—The above includes subscription to the Sunday Edition.

(Single Copy Two Annas.)

MOTUSILL.

For One Month ..	3	6	0
" Three Months ..	8	0	0
" Six Months ..	16	0	0
" Twelve Months ..	32	0	0

Foreign.

For Twelve Months (via Southampton)	48	6	0
" " (via Brindisi)	64	10	0

**Sunday Edition.**

(Both for Town and Motusill.)

For One Month ..	1	0	0
" Three Months ..	2	8	0
" Six Months ..	5	0	0
" Twelve Months ..	10	0	0

(Single Copy Four Annas.)

For Twelve Months (via Southampton)	12	7	0
" " (via Brindisi)	14	14	0

**ADVERTISEMENT RATES.**

For casual Advertisements 2 annas per line.

No Advertisement charged for less than Rupee.  
For special contract rates apply to the Manager, N. B.—All remittances should be made payable to Babu Narendranath Sen, Proprietor.

Printed and published for the Proprietor by W. C. SOOR, at the Sun Press, at No. 2, British Indian Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE

VOL. XXI.

CALCUTTA, SUNDAY, OCTOBER 30, 1881.

NO. 239

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## Telegraphic Intelligence.

### REUTERS' TELEGRAMS.

#### THE KONIG DER NEDERLANDER

ADEN, 28TH OCTOBER.

The Steamer *Delo Cymna* arrived here states that on the 15th instant she picked up in latitude 5 south, and longitude 69 east, a boat containing 19 of the crew and passengers of the *Konig der Nederlanden*.

#### OPENING OF THE FRENCH CHAMBERS.

PARIS, 28TH OCTOBER.

The French Chambers were opened to-day. Mr. Gambetta was elected President of the Chamber of Deputies provisionally a very large majority.

#### FRANCE AND TUNIS.

TUNIS, 28TH OCTOBER.

The French Column occupied Kairouan without opposition; the rebels pillaged the town of the approach of the French, and afterwards retreated to the South.

## Editorial Notes.

A FEMININE duel, we read, was recently fought in the Bois de Vincennes by two Parisian matrons belonging to the working classes. The husbands acted as seconds, and both the combatants were wounded.

DEAN STANLEY, says an American writer, cannot very correctly be put in any party, but he was in a current which set in with Arnold at Rugby, "of which Coleridge was the philosopher, Dickens the humorist, Tennyson the poet, and Maurice the theologian."

We understand that the Punjab Government has invited Babu Protap Chunder Mozumdar to communicate to it his views on the form and constitution of the proposed University. This is an honor which the Brahmo community greatly appreciates.

No less than 21,900 persons were killed by wild and venomous beasts in India last year. Of these 17,260 found their death by snake bites. What makes this the more remarkable, says the *Bombay Guardian*, is that there is no country where such reverence for the snake is entertained.

LETTERS have been received at Bombay stating that Mr. Joseph Cook, the celebrated American preacher, is expected to arrive in India about the 1st of December. The news is welcome, for we shall have an opportunity of hearing good speeches. India is at the present moment singularly wanting in good European speakers.

The *Dnyanodaya* assures us that the recent memorial by the missionaries of Western India about infant marriages was not made in the hope of securing converts to Christianity. We have not read the memorial, and so we accept our contemporary's assurance on trust.

The Russian loyalists have organised a "Holy Brotherhood" to combat the revolutionary societies with their own weapons, to "get rid of" the most dangerous Nihilist leaders and to protect the person of the Emperor. This means that Nihilists will in future be as much in dread of assassination as Russian Princes and Princesses now are. The resolution is not good, though it recognises the principle of likes curing likes, in other words, of dread killing dread.

A WRITER in the last number of the *Indian Evangelical Review* accepts the phenomena of spiritualism but attributes them to the action of disembodied evil spirits who mesmerise the medium and serve their evil purpose by putting into his mouth words and expressions of their own. We are of opinion that this view is as unfounded and pernicious as the one it combats. It is too late in the day to try to convince the world that there are ghosts.

WE learn on good authority that the Secretary of State has formally appointed the Hon'ble Rivers Thompson to be the next Lieutenant-Governor of Bengal. This news, which was a rumour so long and is now confirmed, will be hailed with satisfaction throughout the province. Mr. Thompson will be a gain to Bengal. To singular honesty and straightforwardness he adds a large experience, an intimate knowledge of the people, and great ability and capacity for work. He is a zealous Christian, which is the highest praise that may be given him. We are sure and safe enough, God willing, for the next five years at least. Bengal waits to give him a hearty reception.

At the Oriental Congress just closed Mr. R. N. Cist made a presentation of 180 Bibles in as many different languages. The London correspondent of the *Indian Churchman*, who was present and who confesses that he stood at a disadvantage through the fact of the majority of the meetings being conducted in German, heard Professor Monier Williams' lecture on the *Sandhya* ceremonies. "These were illustrated by a young Brah-

min whom he brought with him in an amusing rather than an edifying style, in fact it was I confess to my feelings rather painful to have religious rites, however false or mistaken their object might be, travestied in the style which this free thinking young Brahmin exhibited. I suggested to him when I met him afterwards that I wondered whether his compatriots and coreligionists might not tear him in pieces if he returned among them, but upon that head he did not seem to have any fear whatsoever."

THE New Dispensation has met with hostility from two unexpected quarters in the Madras Presidency. The Hindus are hearing Bhair Amrita Lal with attention and respect. But while the protesting Brahmos at first refused to let him have the use of their hall, the atheists have begun to abuse him in right earnest. The believers in the New Dispensation are called "religious bigots and Keshubian fanatics." Another writer comments on the "twaddle" uttered by Bhair Amrita Lal. Alluding to one of his lectures he says that there was "a large audience present \* \* sprinkled with some ripe fruits of our university who have attained the very apex of the collegiate course." It is strange that while these atheists are violently denouncing the apostles of the *New Dispensation*, Babu Shiva Nath Shastri, a protester, receives nothing but fair words from them. The atheistic journal says:—"Honor to the Pandit for his bold, unflinching exposure of all revelation shams, and for his advocacy and practice of utilitarian morality." Does the Pandit accept this as a compliment?

THE *Bharati* for the last two months contains good matter. Almost all the articles are of a purely literary character. One article is a disquisition on Kant's philosophy and another a criticism on *De Profundis*. The review of Maharajah Krishna Chandra's life contains curious information, but the method of the writer is vicious, we were going to say, mischievous. Maharajah Krishna Chandra is strongly denounced because he intrigued against Seraj ud-Dowla, the Subadar of Bengal. The writer boils with indignation as he recounts the treachery of Meer Jaffer, the want of patriotism of Raj Ballah, the Setts, and others who took part in the overthrow of Moslem rule in Bengal. These, according to the writer, exchanged one form of slavery for another. It would have been better if they had invited the Mahrattas to come over to Bengal. That would have kept the country in the hands of Natives. So thinks this patriotic Bengali. We think otherwise. The Mussulmans would have ruined the country; the Mahrattas would have plundered it outright; the English alone have given us peace, life and order. Of all the forms of slavery we like this last form the best, because it is a slavery which prepares us for freedom.



In his interesting paper on the "Future of Islam" Mr. W. S. Blunt refers to a Moslem prophecy which pretends to fix the date of the end of the Caliphate. The next shock from without—some say it will come in 1883—will drive the scarcely resisting Ottoman out of Europe to seek a new capital, not, as is commonly anticipated, at Broussa, but beyond the range of Christian ambitions, at Bagdad or Damascus. Not, however, from the house of Ottoman, nor from any princely race of Africa or India will the new Khalifah then be chosen, but from the Sherifs of the Koreyah, the long-descended heirs of Ali and Mahomet, the tribe to which the Prophet left the seven gifts, of which the successorship was one. Such a Khalifah would, he thinks, be recognised by Shiite and Wahabi no less than Sunnite; but his power would be spiritual not temporal, and the moral reformation which would result from the return of the Caliphate to Mecca would be Islam's compensation for the loss of material and political greatness. This announcement is a relief; for whether it turns out true or false, it is enough to know that there is at least a chance of Islam sheathing the sword and beginning a career of peace.

We are not so fortunate as to receive the *Theosophist*. But we observe from an extract published in a journal that it is sometimes good enough to notice our movement. Babu Tripura Charan Bannerji has written an article, headed "The New Dispensation dissected," with the singular result that instead of dissecting the New Dispensation he has wonderfully succeeded in dissecting himself. We gather from it that he is a man who evidently prides upon his intellect. But the only evidence of this consists in the fact that he repeatedly lays stress upon it and also in the fact that he uses no complimentary language towards our leader. Babu T. complains of the "antology, figures of speech, bold assertions and paradoxes" which characterise the minister's speeches. "Apply," says he, "the solvent of logic to his utterances, and nothing will remain save a soap bubble." Very good. We go, therefore, to this master of logic to learn the illogicalness of our logic. We have read and re-read every word that he has said, and we confess we have not been fortunate enough in coming across any of the letters l-o-g-i-c in his reasoning. In fact from the tenour of his writing and the temper he exhibits we suspect the only argument he is fond of and may apply in our case is the *argumentum bacculinum*!

THE Rev. T. Evans supplies the *Lucknow Witness* with certain statistics regarding the increase of *abkari* revenue, consequent upon the introduction of the outstill system, in the single District of Monghyr. It is said that "the total revenue for country spirits realised in the District of Monghyr in the year 1844 was Rs. 51,471; in 1845, Rs. 51,470; in 1846, Rs. 57,838; in 1848, Rs. 63,620. By the year 1851 it went up to Rs. 81,601. And it took no less than 25 years to get the increase up to little over Rs. 1,00,000. In 1876 we find it to be Rs. 2,14,000, the next year it increased only Rs. 5,000; but no sooner had the out-still system been introduced, than it jumped up the first year to nearly Rs. 3,00,000, and this

year, I am told, it is Rs. 4,00,000. That is to say, the *abkari* revenue in Monghyr has increased in two years under the out-still system more than it did in 30 years under the old *sudder* system. In the same proportion has it gone up for the whole of Bengal. In 1866 the *abkari* revenue of Bengal was about 62 lacs of rupees; in 1877 it went up a few thousands, but in 1878-79, when the out-still had been introduced, it suddenly went up to Rs. 70,25,000, and in 1879-80, it gave a loan to Rs. 80,500, or an increase of *ten lacs and a-half* in one year. In 1880-81 it increased to 10 lacs more, so at this rapid rate it will soon reach a *million sterling*!" We commend these figures to the notice of Lord Ripon's Government. The new system was imperceptibly ushered into existence when Lord Lytton was Viceroy, and as all the landmarks of his administration are being carefully removed, will not this also share the common fate?

### THE STUPID SELF.

We have been reading the proceedings of the Native Christian Conference in the pages of the *Indian Christian Herald*, and on one day at least the entire burden of the speeches delivered was the want of unity among the Christians. The complaint is not new to us; it is what we hear and see daily in our own church. The question strikes us, why is there such disunion in religious communities? The religion of each is certainly not to blame. Christianity is the religion of peace and anch is also Brahmoism. We pray, we try, we adopt every means which faith places at our disposal to get rid of this pest. And yet we remain disunited. In this land of patriarchal homes no organisation on a federal basis can last, and it strikes us at last that a church is no exception to the rule. Not that there are no efforts to bring about union. Fraternal meetings, dinner parties, divine services are held; for a time discords are forgotten; all seem to live together in holy brotherhood. The charm goes away, however, shortly; disunion is again fostered; and every brother detaches himself from the group and likes to remain as a separate unit from the rest. Why is this? We have thought of it often, and the only conclusion we come to is that it is the old Bengali or rather Indian spirit of jealousy or disunion that is at work. Hindus never like to confederate, and however much you may try, they will never like to understand each better. We have been converted to a better religion, it is true; but our Indian nature is not converted. If the Brahmo Somaj had appeared in another country, it would probably have suffered less from disunion than it does here. However humiliating the confession, we are bound to make it; for look whatever way you like, there is no escaping the conclusion that God's work is hindered by the unworthy nature of the workmen who have been brought to the field. It may be asked, are there no schisms, no jealousies, no disunion in Europe? Undoubtedly there are; but let us also tell our readers what they will not find in that quarter of the world. They will not find that rabid, abusive spirit, that mean jealousy, that intolerance of superiority, that unworthy indulgence in personality, that wretched spirit of back-biting and intrigue which are experienced daily and hourly in this country. If opposition be based on principles, we are ready to welcome it; but it is not. No opposition is intelligible here which is not explained by personal

feelings. If you disagree with me, I ignore and hate you; if you slight or overlook me, I overlook you in return; if you grow an inch bigger than myself, I try my best to bring you down to your original size. So on every occasion it is this selfish I, this unworthy self that decides questions of momentous importance to the country. If it is God's will that something should be done here, be sure it is this stupid self that comes in the way and retards the work. This mean, conceited unworthy, arrogant self is the cause of all the disasters that have befallen India during so many centuries. If you ask who or what is this self, we think the question will not bear repetition. For there it is, as ignoble, as cruel, as cunning as anything could be. Self is the child of darkness, it is the natural enemy of God. The Brahmo Somaj has rejected all errors and expectations; but it has not yet eadched this self. Brahmo brethren, destroy, immolate, annihilate this self; make a total sacrifice and surrender of it to the Lord; sink your individuality entirely in the Father's will; and then if you wish to be saved, give yourselves up to the work you have undertaken. Nothing but the absolute surrender of self can free the Brahmo Somaj from the pest which has troubled it from its birth.

### THE POWER OF ATTENTION.

DR. MURRAY MITCHELL in his pamphlets noticed below speaks of attention as a factor of intellectual discipline, and refers to the mode in which the regulation of this faculty may be of use to a student. Practical moralists and men who lead religious lives have found out that attention is also an important element in the problem of spiritual regeneration. Instead of placing it in the category of intellectual powers, the author might have represented it as an instrument in every branch or development of human progress, intellectual, moral, or spiritual. "When Sir Isaac Newton was complemented on the wonderful genius which had made such sublime discoveries, he answered that he had no other geniuses than the power of close, connected thinking." And no doubt if a *yogi* or devotee were asked to account for his spiritual excellence, he would answer in the same terms. In the improvement of the understanding, in the formation of character, in the cultivation of spiritual instincts, attention plays an important role. A proper regulation of this faculty is the *sine qua non* of human elevation, whereas the least neglect brings on a corresponding want of symmetry and harmony in the moral structure. The art of teaching is nothing but a skilful use of this powerful instrument. This is true of the school master, the preacher, the writer, and the leader of communities. Whoever wishes to form disciples or convert souls should avail himself of it in no stinted manner. Now when we say that excellence depends upon the power of attention, we have in view another important phenomenon of the mind which goes by the name of association. Ideas are associated together, and when one of these enters the mind it immediately brings in its train the others. Dr. Mitchell explains this beautifully. "Our thoughts," he says, "are not like separate and independent atoms; they cohere; they are linked together."

One thought brings after it another thought, and that another, and that another still. If the mind be left to itself, a continuous succession of ideas passes through it, like a flowing stream. But really, if anything of value is to be attained in the discipline of the mind, we must often arrest the



current of our thoughts; otherwise, "our wits," in Bacon's phrase, will be "wandering." We must select the proper subject of consideration, and sternly drive intruders out. When we find that our minds have passed away from the right subject, we must just come back to it, and fix the attention on it. That effort to dwell exclusively or steadily on one subject soon becomes irksome; we think we know all about *that* matter, and we crave for novelty; so soon our thoughts are already starting up, and the mind may need to be dragged back to its proper place and work. We must deal with the mind as we do with a restive horse that would fain gallop off in a wrong direction. Rein him up; force him back; compel him to obey you;—otherwise, he may take the bit in his teeth, carry you off captive, and land you in a ditch. The most spirited horses, till they are fairly broken in, are the most difficult to manage; so the most active minds are those that most require the rein.

Hence the power of attention is needed as soon as the mind goes astray in the train of associated ideas. Let any one apply this truth to his own experiences. A student is seemingly deep immersed in the study of history. He reads for two hours continually and at the end of that period finds that he has read very little. Another student reading with him has probably gone through ten pages in two hours. What has retarded the progress of the former? Certainly an ill-regulated mind. He comes across a word, say, garden, and the garden suggests to him fruit and the fruit a particular garden he visited years ago, and this the occasion, and the occasion brings into his mind the company, and the company the feast, and the feast the distemper, and the distemper the doctor, and so on, till he makes an effort to come back to his studies. And then after going over a few words, he gallops off in another direction following another train of ideas. In this way he meets with as much obstruction to his studies as he would were a company of playmates to interrupt him with their loud laughter and merriment. Take the case of a student struggling with immorality with a feeble will. He reads a novel and comes across a love scene and this carries him in imagination through such a train of vile associated ideas that he finishes by becoming a libertine. So when we are at prayers, the mind tries to fix itself on God, but immediately the thought flies to some other object, to home, for instance, and then to certain repairs going on therein, and then to the money you have spent upon them, and then to a sense of your indebtedness, and then to the prospect of utter ruin, and then to your determination to enter upon a trade, and then to all sorts of Ananiasism till after the expiration of two hours you open your eyes and find yourself at the end of the service. Thus our desire to improve is obstructed at every stage by the appearance of ill-associated ideas, and every effort is overcome by the inherent weakness of our determination. The teacher who has to deal with disciples or pupils has to combat the evil just at this stage, and curiously enough he can correct this bad habit by availing himself of the very principle of association which has done so much harm. In moral efforts the mind should be equipped with chains of good associated ideas. Thus the same novel which has been the cause of perdition to one may suggest to another the pictures of true love, a happy home, a well-regulated household where peace dwells and innocence and lovely piety, so that at every stage a young man is tempted to aspire high through all the associated links of high and noble ideas. We are to check the mind whenever it wanders and feed it with high thoughts and noble ambition, whenever it staggers or faints through fatigue or exhaustion. Nothing is a worse foe to spiritual progress than the soul's rambling

through worldly and sinful ideas; and nothing is a better auxiliary than the attraction of a galaxy of perfect beings arrayed in a beautiful train of associations, serving as ideals to guide and impel us. The *rishtis* of ancient India recognised the truth of this opinion to the fullest extent. They carried their doctrine to excess, it is true; but what we mean to say is that in their deep spiritual exercises they recognised this important principle of the mind. As a consequence they shut themselves up from the world, confined themselves in caves where no disturbing object could divert their attention or lead the mind astray; in a word, they reined up the mind and treated it just as a skilful rider does a restive horse. At the same time their imagination dwelt upon and was carried away by the noblest ambitions that ever impelled man. It is thus that the mind is disciplined, the character formed, and the soul fitted for the daring flights of communion and devotion. Always keep up chains of noble associated ideas in the mind, for they will serve as a storage of spiritual electricity to impel the inner nature from progress to greater progress.

#### INTELLECTUAL AND MORAL DISCIPLINE.

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DR. MURRAY MITCHELL has kindly sent us two of his excellent discourses on this subject. They form parts of "The Papers for Thoughtful Readers" which are being published by the Bombay Tract and Book Society. We need not say that we have read them with the greatest pleasure. Dr. Mitchell is one of the ablest, most scholarly and cultivated of the Christian Missionaries now working in India, and any thing coming from his lips must be eminently suggestive and afford food for ample thought. These papers may be profitably read by young students, and what is of greater importance they will be profitable to teachers as well. Dr. Mitchell is evidently one of those that believe that the present system of secular education is productive of great mischief and that our educationists have committed a great mistake in undertaking the intellectual discipline of Indian youths, leaving the moral powers unrecognized and uncultured. Strange to say this mistake has not been perceived, though half a century's experiences may lead one to suppose that the time has come for a new departure in the line of education. The authorities have no faith in moral education. Sir E. C. Bayley altogether ignored its use when the best of thoughts, the best of ideas, the best of examples could be placed before young men in the books that were given them to read. There is besides an impression that moral education is impracticable without religion, and since Government is precluded from teaching religion, the formation of character must form no part of its functions. We say this idea is unfounded and, as experience has taught us, totally unsupported by facts. We could believe in this doctrine if it were proved to us that since religion and morality were inseparable the effects of both upon individual character were instantaneous, that is to say, that in every case the acceptance of dogmas or doctrines is followed by an improvement of character. In truly spiritual lives, of course, this is a fact, for the acceptance of doctrines in their cases is both followed and preceded by a total revolution in the character. In ordinary lives, however, the two may be separable, and we have found that in the best regulated households where religion is cherished, morality is

a subject of culture by itself. In fact, the religious and moral faculties are simultaneously cultivated. In India there is considerable danger of a divorce between religion and morality. Here a man may be religious and not moral. The present day followers of Chaitanyas revel in the luxury of spiritual fellowship, but they do not consider that morality is indispensable to their religion. And so in society a man may remain all his life unfaithful to his wife, and yet pass for the most rigid and orthodox Hindu. That shows how widely have religion and morality been divorced from each other. We have illustrated our remark by a special reference to India; not that it does not apply equally well to other countries. The fact is that moral powers require special culture, and if they are neglected not all the secular education in the world will serve to make a man a model father, son or citizen. We know that the advocates of secular education will controvert this position. Indeed their faith in the efficiency of this instrument is unbounded. Secular education is, according to them, a panacea for all the evils under which India is groaning. We are ready to give credit to many of these assertions. But certainly there is a limit to credulity. More than forty years ago Lord Macaulay wrote to his father—"It is my firm belief that if our plans of education are followed up, there will not be a single idolater among the respectable classes in Bengal thirty years hence. This will be effected without any efforts to proselytise, without the slightest interference with religious liberty and merely by the natural operation of knowledge and reflection." More than thirty years have passed away and Bengal remains still idolatrous. That proves the opinion we have always expressed in these columns that mere secular education has not killed, indeed it cannot kill, idolatry. It destroys belief, but after a certain age is passed the blank mind recurs to superstitious notions and ends by becoming idolatrous. The same may be said of character. It is absurd to maintain that secular education can form the character, when its direct object is the development of the intellectual powers. Dr. Murray Mitchell speaks with the voice of authority when he says—"Mere intellectual discipline seems of very little avail in resisting evil; and it is very saddening to think how many educated men in all countries have sunk into dissipation and been cut off even in early youth." Here is clear infallible testimony to the inadequacy of mere intellectual remedies for the cure of moral evil, and it is borne out by the experiences of every practical worker in the line who has devoted his attention to the subject. It is awful to contemplate that for half a century Government has been imparting instructions to the people of this country without thinking of the responsibility it incurs of sending out generation after generation of students carrying no moral principle or stamina in their constitution. The theory that intellectual education will cure India of its idolatry or immorality has been found out by experience to be wrong, and unless Government is an avowed foe to progress, it should no longer remain indifferent to the vast responsibilities it incurs by allowing an entire country to run waste in moral and spiritual torpidity. The time has come when educationists and thinkers of all classes should make an effort to get a reversal of the present short-sighted policy and substitute a comprehensive plan of education more suited to our national wants and aspirations. We count upon the able and zealous co-operation of scholars and philanthropists like the Rev. Dr. Murray Mitchell.



## Brahmo Somaj.

From this day Divine Service will commence at 6.30 P.M. in the Brahma Mandir.

DERA ISMAEL KHAN.

[FROM A CORRESPONDENT.]

The 23rd October 1881.

REVD. AGHORNATH GUPTA, an Apostle of the New Dispensation, arrived here on the 5th October 1881. He put up with me about 16 days, and during this period he delivered six lectures and sermons, as noted below. A well-ventilated house within the city opposite to mine was chosen for the meeting.

Almost all the educated persons of this town seemed long to hear the Apostle, as the inhabitants of this part of the country (a frontier town) had never heard a lecture before. There was a great agitation in the city, and it was a common saying among the vulgar that a Pandit had come from Calcutta who could do *kitha* without any *puthi*.

No. Day ... Lecture or sermon.

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|---|--------------|---|
| 1 | 10th October | ... Necessity of Religious Life.                      |
| 2 | 11th "       | ... Love of God and the New Dispensation.             |
| 3 | 12th "       | ... Devotion.   |
| 4 | 13th "       | ... Bhakti.   |
| 5 | 14th "       | ... Development and Unification of all Dispensations. |
| 6 | 15th "       | ... True Asceticism.                                  |

Afterwards he left this place for Dera Ghazi Khan on the 21st inst. by boat.

## THE APOSTLES EXAMINED.—II.

(New Dispensation.)

1. Are you sure you will continue to live after the dissolution of the body? What is your argument for a future life? Do you regard the next world as a continuation of the present life or a new creation? Is there not a shadow of a doubt in your mind regarding the great hereafter?

2. Do you look forward to a place in the high heavens as your future home, or do you simply seek a higher life in God? Have you any idea as to whether there will be a resurrection of the present carnal body? If every soul be disembodied, how will men recognise each other?

3. Do you cherish any hope of meeting the souls of prophets and saints in the next world? Are you sure you will see Jesus and Paul, Socrates, Moses and Chaitanya? You may wish to see them, but does not your unworthiness stand in the way? Do you expect a family reunion in the life to come? Or do you believe that only those who are spiritually united here, will be reunited hereafter?

4. Have you any idea of heaven? Is it possible to get into heaven while here? Did you ever try the experiment? If so, what was the result? Do the denizens of the earth get admittance into the realm above? Do departed saints ever come to visit the earth, and do they hold intercourse with men? Or are you merely a believer in spiritual intercommunication? Do you believe in spiritualism?

5. Do you believe in future rewards and punishments? What sort of reward do you expect? How will you be punished for your sins and in what measure? Have you not sinned for your sins by your devotion and charity? Do you expect to join the Danes in heaven?

## HOW THEY GET ON.

(New Dispensation.)

It may interest our readers to know how our apostolic brethren get on. Particulars of their daily life may prove both pleasant and profitable reading. These poor souls, men of God, believe that they live in the safe-keeping of Providence, and that their food and raiment come directly from him. This is no boasting, but a fact. There is nothing like a permanent fund or a definite source of income upon which reliance could be placed. The only earthly prospect of sustenance is furnished by precarious casual contributions, a

printing press with poor resources, and the sale of books and periodicals. As a rule, Brahmo congregations do not support their ministers. Nor is there a mission fund for the maintenance of our missionaries. So that the entire body of our apostles with their families and children hang upon the outside public, and upon insufficient and indefinite income. The various sources of income indicated above farly deficit of some two or three hundred rupees; so that every apostle has to count upon receiving only about half of what the bare necessities of life would cost. A gloomy prospect indeed! Yet the God of Providence has, month after month, somehow in His mysterious ways, paid the deficit come, all is uncertain. Before the morrow most likely be given to each family, but how much none can divine. There may be enough for the fuel. As for clothes and shoes, they may not be forthcoming, though urgently required, for another week or two. So that the morrow means, if not "Mara" or death, at least privation and distress and probable starvation. The apostles have been taught by Christ to take no thought for the morrow outside and killing anxiety within—the gloomy prospect of fifty souls, and among them helpless little ones, struggling hard with penury and crying for food. But the darkness ceases and the apparition of want vanishes as soon as the morrow comes. An affectionate and loving Mother solves the whole problem, and supplies the pressing wants of each day as it comes. How?—we can hardly tell. Nor, if we did tell, would the world comprehend the ways of Providence, where are past finding out. Here comes a ten-rupee note, there a piece of cloth, here a pair of shoes, there a phial of medicine and a doctor ready to render gratuitous services. All this comes unexpectedly, and, therefore, causes both astonishment and joy. It seems as if the good Mother goes begging every morning, and supplements the deficiencies. Never does the Lord say to our brethren, "here is provision for the morrow." And yet when the season actually comes and food is most urgently needed by hungry mouths, sure as we live, the Merciful God, who feeds the sparrows, feeds these poor but trusting human sparrows. It is a Mother's soft hand, that our food direct from the Mother's soft hand. The workers of Providence are daily seen in the Mangal Bari, where dwell the apostles of the New Dispensation.

## DOMESTIC OCCURRENCE.

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[THE CHARGE FOR NOTIFYING A DOMESTIC OCCURRENCE IS ONE RUPEE, AND THE ANNOUNCEMENT MUST BE AUTHENTICATED.]

## BENGAL.

BIRTH.

MOZUMDAR.—At Camar Dunnow, 19 miles down to Ranikhet, on the 15th October, the wife of Babu Pramathanath Mozumdar, of a son.

## PUBLIC ENGAGEMENT.

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MONDAY, 7th November, 8 P.M.—Annual General Meeting of the Albert Institute.

## Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed. S.M.]

## SHAKESPEARE ON MUSIC AND MR. BRADLAUGH.

—o—

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—Alluding to Mr. Bradlaugh's singular confession, "I never sang in my life," you say in your issue of yesterday, "Shakespeare's strong verdict against those that have no music in themselves is, after all, intelligible." As some of your readers may not have come across the passage you refer to I give it below:—

The man that hath no music in himself, Nor is not mov'd with concord of sweet sounds, Is fit for treason, stratagems, and spoils. The motions of his spirit are dull as night,

And his affections dark as Erebus: Let no such man be trusted.

—Merchant of Venice.

But Mr. Bradlaugh is not only singular in having never sung in his life. In a speech, published about four months ago in the *Liberal Review* or in the *Secular Review*, he makes use of the musical word "rascality."

Yours &amp;c.,

KATLAS CHANDRA BOSE.  
Rungpore, 24th October.

## MADRAS.

—o—

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—I request you will kindly give publication to the following facts in your paper.

The statement in your paper of the 9th October 1881 that "the Executive Committee of the Southern India Brahmo Somaj have written to Babu Amrita Lal Bose, permitting the use of their hall for worship" is altogether misleading. Important facts being omitted therein, as will be seen from the following extracts of letters addressed to the Babu by the Executive Committee in connection with this subject.

Extract of letter to Babu Amrita Lal Bose, dated 29th September 1881.

"Place the Hall at your disposal with two simple requests, let that you will kindly confine yourself to the truths and principles of pure Brahmoism; 2dly when writing to use the hall you will inform me (the Secretary) that I may so arrange that your work may not interfere with that of Pandit Sivansath Sastri."

Extract of letter to Babu Amrita Lal Bose in reply to his letter of 7th October 1881.

"What we meant by asking you to confine yourself to truths and principles of pure Brahmoism was that you would kindly refrain from preaching those objectionable features of the New Dispensation of which we have so often spoken to you."

Now, Mr. Editor you will clearly see from the foregoing extracts that the Executive Committee placed the hall at Mr. Bose's disposal on two conditions, which fact was suppressed by your note above referred to. The Committee altered their original opinion on the precedent that Revd. C. H. A. Dall, M. A., Unitarian Missionary of Calcutta, was once allowed the use of the hall conditionally.

Yours &amp;c.,

M. BUTCHAYA PAUTALA,  
Sub-Secretary, S. I. B. Somaj  
Madras, 18th October 1881.

☞ The whole correspondence appears elsewhere.—Ed. S.M.

## Provincial.

## SIMLA.

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[FROM OUR OWN CORRESPONDENT.]

The 3rd October 1881.

As stated in my last letter, we have had many interesting meetings brought about at the instance of Babu Protap Chunder Mozumdar, which did much good to all those who came to hear him. I shall refer to the present to one that took place in the house of our esteemed brother, Babu Jodu Nath Ghose. It was convened with the view to explain away any objections the people here may have against the principles of the New Dispensation. The meeting, which I think lasted more than two hours, was almost wholly occupied with explanations by the Rev. Babu Protap Chunder Mozumdar on "Flag," "Baptism" and "Hom" ceremonies, and I am glad to be able to say that every one present, except a solitary protester, was satisfied with the reasons advanced in favor of those observances. The one great objection which people say they have against these ceremonies is that these latter will, in the course of time, bring idolatry into the Brahmo Somaj. If this were really the case, I should be the first to give them credit for it. But there is something else that causes them to protest against the doings of the India Brahmo Somaj. And that something must at first of all be ascertained before their advice can be considered. As I would ask, if the opponents of the New Dispensation sincerely deplored the performance by our Reverend Minister of the rites referred to above, why did they construct their Mandir for the



worship of the formless God? Is not the Mandir after all a form, and has it not led to idolatry and superstition of the grossest kind? Do not the Brahmans perform the ceremonies of "Nam Karan," "shradh," "marriage" &c., &c.? And yet they say not a word against their own practices. These anti-New Dispensationists, who have overindulged themselves in self-finding require to be told once for all that they cannot judge others so long as they have in themselves the fault of *hating* people. Now tell me which amongst the sons of man can make an impartial and accurate estimate of his brother's worth so long as he secretly worships that truly hateful Demon of Hate. Led by this evil spirit, he cannot but misconceive the best and the noblest thoughts and actions of the individual who is the object of his hate, while at the same time he is perfectly blind to those of his own. I need not enter into details of the explanation given by Bhai Protap Chunder at the meeting in support of the ceremonies and reforms his views having already appeared in the June number of the *Theodic Review and Interpreter* in an article headed "Sacraments in the Brahmo Somaj."

From the short accounts of the doings of Bhai Protap Chunder I have been giving you from time to time, you will have, I trust, formed some idea of the efforts made by him in propagating the truths of the New Dispensation amongst the inhabitants of this station, and of the amount of success that has attended those efforts. Hundreds of educated men came and attentively heard his preachings during the present season, and of Bhai Amrita Lal during the two preceding seasons, and at times joined with them in their prayers and *wakayung*. It is not too much to say that much practical good was in this way done in guarding to some extent the morals of the educated classes against the encroachments of sensuality and corruption. The immorality that prevails at this station is proverbial. In the first place, the women of the surrounding hills are of an extremely loose character. Again the station being the summer retreat of the Government of India, a large number of clerks, attached to their several offices, are obliged to reside here for full eight months in the year, leaving in many cases their families behind in the plains. The female population of the Native town, I regret to say, counts many of women of ill-fame. The lower bazars are, to say the least, a den of vice. Now in the midst of all this corruption and temptation, who is to look after the educated people, not to speak of the other classes of population who are, perhaps, in no better condition? Being hundreds of miles away from their homes, they altogether cease to put any moral restraint which binds them more or less when they are under the eye of their guardians or family members. And thanks to the Government principle of religious neutrality observed in our Government schools and colleges, the influence of Hinduism upon our educated men is rapidly fading away. That of popular Christianity is almost nil. The sacred duty then of religion is referred here as elsewhere, is evidently left to the Brahmo Somaj, whose preachers have not only obtained great audiences at times, but have besides the great advantage of having free access into the homes of the people.

## CHITTAGOING.

[FROM OUR OWN CORRESPONDENT.]

The 24th October 1881.

In connection with the opening of the new Baptist Chapel in Chittagong the Rev. Mr. Ker of the London Baptist Missionary Society came here. The ceremony was celebrated to the satisfaction of all. It commenced on Sunday, the 16th, and ended on Thursday, the 20th instant. On the latter day a lecture was delivered to the educated Natives on "True Religion" was delivered. Among other things he offered a few laudatory remarks on the church of Babu Keshub Chunder Sen. He had once, he said, attended service in the Brahmo Mandir, and when he heard the prayers offered to the Almighty, and saw the worshippers standing with their clasped hands repeating the words, "Take us from darkness to light, &c." he felt agreeably surprised. The mode in which this part of the lecture was delivered, impressed the audience a great deal.

Babu Jagat Chunder Ganguly then rose and appealed to the audience for subscription, and said that there was still a debt of Rs. 600 in the name of the building fund. The subscription list was then circulated,

## MADRAS.

[FROM OUR OWN CORRESPONDENT.]

WITH the kind permission of Mr. Bose, I beg to send you the following correspondence, reserving my individual opinion for some future occasion:—

SOUTHERN INDIA BRAHMO SOMAJ HALL,

The 11th August 1881.

Dear Brother,—I am desired by the Executive Committee to convey to you the heartfelt thanks of the Southern India Brahmo Somaj for your kind visit to Madras. I am exceedingly sorry to say that the Southern India Brahmo Somaj is not prepared to meet the expenses of your stay here for any length of time. This fact was duly communicated to the Secretary, India Brahmo Somaj, in reply to Babu Protap Chunder Mozumdar's letter to W. S. Krishna Swamy Naidu Garu. But, however, we shall try to do our best to see you and I family comfortably accommodated for a fortnight.

I am also to state that the sympathy of the Southern India Brahmo Somaj is with the Sadharan Brahmo Somaj. I am further desired to inform you that the Southern India Brahmo Somaj regrets its inability to avail of your services for conducting Divine Service and delivering religious discourses.

I remain, yours fraternally,

P. SANKARANARAYANA,

Secretary, Southern India Brahmo Somaj.

MADRAS, SOUTHERN INDIA BRAHMO SOMAJ.

The 29th September 1881.

Dear and Rev. Sir,—Since the communication of their late resolution about the use of the Prayer Hall by you, the Executive Committee have had reason to alter their previous opinion, and are willing to place the Hall at your disposal with two simple requests: 1st. that you will kindly confine yourself to the truths and principles of pure Brahmoism; 2ndly, when wishing to use the Hall you will kindly inform me in order that I may so arrange that your work may not interfere as regards time with that of Pandit Shitansh Chatterjee.

In conclusion it is hoped that you will forget and forgive them for any unintentional offence that may have been given by their previous letter.

I remain yours fraternally,

P. SANKARANARAYANA,

Secretary, Southern India Brahmo Somaj.

Dear Sir,—I beg to acknowledge your letter of the 29th ultimo, and while feeling surprised that you should have substituted this for the letter which you had proposed to send me on this subject, allow me to thank you for the kindness with which you have now seen it fit to place your Hall at my disposal.

With reference to the list of your requests, as contained in the letter under reply, I am glad to be able to assure you that I will always preach, as I have hitherto done, the truths and principles of pure Brahmoism.

As to the 2nd, I find its terms a little varied in a letter addressed by one of your trustees, M. R. V. C. Iyasaami Pillai Avargal to M. R. Ry W. S. Krishna Swamy Naidu Garu, and now in my hands. If this variation has the sanction of your committee, as I suppose it has, I am sorry to say that my present arrangements do not permit me to name my days for sermons at your Hall.

I am willing, however, to deliver a sermon and to conduct Divine Service at your hall on Monday, the 9th instant, at 6 P.M., and I shall thank you if you will announce the same to the public, and make necessary arrangements. I shall be and by let you know what other days I shall be able to name.

I remain yours, &amp;c.,

AMRITA LAL BOSE.

MADRAS, the 7th October 1881.  
To P. Sankaranarayana, Secretary, Southern India Brahmo Somaj.

Dear and reverend Sir,—I am in receipt of your letter of the 7th October 1881.

I am sorry that your letter reached me too late for announcement, but you may use the hall if you like to-day. What we meant by asking you to confine yourself to truths and principles of pure Brahmoism, was that you would kindly refrain from preaching those objectionable features of the New Dispensation of which we have so often spoken to you.

As communicated by M. R. Ry Iyasaami Pillai Avargal in his private letter to M. R. Ry W. S. Krishna Swamy Naidu Garu, the Somaj hall will be placed at your disposal on any other day, excepting Wednesday evening and Sunday morning.

By order

P. SANKARANARAYANA,  
Secretary, Southern India Brahmo Somaj.

Madras, 14th October 1881.

Dear Sir,—I have the honor to acknowledge the receipt of your letter of the 9th instant, and I regret my inability to understand what you mean by "those objectionable features of the New Dispensation of which we have so often spoken to you."

The draft letter which you proposed to send me, gave out the Flag ceremony, *Arati*, *Hom*, &c., as the objectionable features, and in the draft of the reply I sent you I accepted your terms in my own words. Your formal letter, however, which succeeded these negotiations, so completely altered the terms of your draft that I was led to believe that the explanations I had given you in respect of those features, gave you satisfaction, or that you acted at least generously towards me in withdrawing the condition; and while pointing out to you that your letter varied from the draft proposed, I wrote to you expressing also in your own words my compliance with your first request which related to this subject. Your second letter, viewed in the light of these facts, simply puzzles me. What then are the objectionable features you allude to, and which of you it is that spoke to me about them? An answer will highly oblige me.

Allow me to assure you that I realize the kindness with which you make a request of me instead of insisting on it as a condition; but you will see that ordinary etiquette required that I should quiet your fears which underlie the request.

Will you kindly announce to the public that I am to hold Divine Service and deliver a sermon at the Somaj Hall on Tuesday, the 8th instant, at 6 P.M., and see that the necessary arrangements are made in the Hall for the purpose?

I am yours, obediently,

AMRITA LAL BOSE.

Madras, 17th October.

Dear Sir,—I beg to acknowledge the receipt of your letter of the 14th October 1881, inquiring what the Executive Committee meant by the objectionable features of the New Dispensation, and at the same asking us for the use of the hall.

In reply I am to state that we purposely adopted a course which you yourself acknowledge to be generous simply to avoid any unpleasant discussion; and still being desirous of pursuing the same policy, we leave the matter to your conscience and good judgment in full confidence of your meeting our expressed wishes.

I shall as requested by you, look to arrangements being made for your Divine Service and Sermon at the Somaj Hall to-morrow evening.

By order,

P. SANKARANARAYANA,

Secretary, Southern India Brahmo Somaj.

Mr. Bose delivered a very interesting lecture on the 15th instant at the Madras Hindu Reading Room, on "Man and his Duty." Mr. Krishnaswami Naidu was voted to the chair. The hall was full. Your readers will be very glad to learn that last Tuesday Mr. Bose conducted Divine Service at the Southern India Brahmo Somaj Hall.

## Literary, Scientific &amp;c.,

We have received the *Dhanda* number of *Bisha Baira*, the journal of the Band of Hope. It is a useful publication, and we always wish it success and prosperity.

A "PEOPLE'S Edition" of Sir Theodore Martin's "Life of the Prince Consort" will shortly be published. The issue will be in five volumes, price 6d. each.

The French Academie des Inscriptions et Belles-Lettres has just published the first part of the "Corpus des Inscriptions Semitiques." It is edited by M. Reuau, and includes Phœnician inscriptions from Byblor, Sidon, Tyr and Cyprus.

The Academy states that the glossary of "Anglo-Indian Words," upon which Colonel Yule and Mr. Burnell have been jointly engaged for the past ten years, and of which some specimens have already appeared in the *Indian Antiquary*, may be expected shortly.

A SOCIETY with the name of the order of *Trio Briticus* has been founded in England "for protect



ing the social liberties of the people, improving the nature of their amusement, and opposing the election of all candidates, whether parliamentary or municipal, who are in favor of Sunday closing, local option, and similar tyrannical measures." The Marquis of Salisbury has expressed his sympathy with the movement.

"THE Paris Lie" is the singular title of a new French journal, which was brought out last week in Paris with a curious programme. Edited and written by a single journalist, the paper will only appear at intervals, that is, whenever the editor "has a falsehood to reveal and a truth to declare." Another "occasional" journal was also published last week, *Henri V.*, which is to appear once a year, on the birthday of the Comte de Chambord.

A SERIOUS disturbance occurred at Sheffield the other day. A detachment of the Salvation Army was going with colors flying, when a woman brandished a broom in the leader's face. An altercation ensued, and presently a band of roughs made a determined attack upon the Army, tore up their colors, and knocked the captain down and jumped on him. He was so seriously injured that he is now under medical treatment. Other people were kicked and injured, and for an hour the streets were in a great commotion.

AN aristocratic clown caused considerable excitement at the fair of St. Cloud last week. He wore emblazoned on his back a gorgeous coat of arms, which so roused the ire of a certain Viscount that a row ensued, and the Police had to interfere. The clown, however, maintained that he had a right to wear his own coat of arms, as he was a baron, and on enquiry his assertion was fully proved. Some ten years ago his father had cut off his allowance, and partly to annoy his parent, and partly from pelfishness, the young Baron became a mountebank. Subsequently the father died, but he had squandered his fortune, and the son was consequently too poor to abandon his chosen calling.

## Calcutta.

We have been requested to announce that the next Annual General Meeting of the Albert Institute will be held in the Albert Hall, on Monday, the 7th November, at 8 P.M.

## Selections.

### A WORD TO DAVID.

(New Dispensation.)

O DAVID, Prince of Psalmists, lend us thy sweet harp. The New Dispensation will "sing unto the Lord a New Song." Therefore help us, help us with thy harp and the voice of a psalm. Now is the time for us to sing a new song. "For He hath done marvellous things: His right hand, and His holy arm hath gotten Him the victory. The Lord hath made known His salvation: His righteousness hath. He openly showed in the sight of the heathen. He hath remembered His mercy and His truth toward the house of Israel: all the ends of the earth have seen the salvation of our God." It is true we have seen the marvellous grace of the God of the New Dispensation, making known unto this nation the blessed gospel of redemption. Yea, we have seen the light, and kissed it. And we cannot be silent. "Come let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods." And in such psalm-singing who is fitter to lead and inspire us than thou, O David? How many hearts have thy harp touched and sanctified! How sweet, inexpressibly sweet are

thy psalms! We love thee, David, for thy psalms' sake. They are as honey. Very sweet they are. How they go into the inmost soul and pour the sweet nectar of heaven. Great Psalmist, thou knowest how to sing unto the Lord as nobody else knows; and thy psalms have no parallel in the whole literature of devotion, in ancient or modern times. Therefore, we come to thee, O soul-bird, O nightingale of divine music, and we ask thee to sing unto thy God and our God in our inmost soul. Blessed Psalmist, sing and inspire us with sacred music, pouring into us out of the fulness of thy Psalms.

### THE NEW DEVELOPMENT OF THE BRAHMO SOMAJ.

(Concluded from last "Sunday Mirror.")  
(Contemporary Review)

In his "Indian Theistic Reformers" Professor Monier Williams has given an admirable account of the progress of the doctrines of Theism, from the teachings of Rajah Rān Mohun Roy to those of Mr. Keshub Chunder Sen, but without describing their later development in the New Dispensation. In the Garland of a Hundred Names, ascribed to the Deity, and already quoted from the periodical, entitled the "New Dispensation," it will be seen that the Motherhood of God is insisted upon. The learned Professor gives the following abridgment of remarkable "proclamation" issued in December 1879, and purporting to come from "India's Mother":—

This idea of God's Motherhood as a correlative to God's Fatherhood, continues the Professor, is thoroughly Hindu. It existed in Hinduism long before the Christian era. Professor Williams does full justice to Mr. Sen's honesty and sincerity, his eloquence and his genius—indeed, he speaks of his almost superhuman eloquence, ability, and genius. I would not attempt to go farther than this in my admiration. I am sure none can patiently peruse Mr. Sen's addresses without feeling convinced that an earnest soul struggles to express itself in them, that he has a very difficult warfare to wage, and that his zeal, his vigour, energy, and ability are worthy of all praise as to the amount of truth in his speculative opinions, that, of course, is quite a different affair.

But the Professor falls foul of the "minister" on account of the marriage of the daughter of the latter to the Maharajah of Kuch Behar, in 1878, partly, apparently, because the bridegroom was a Maharajah, partly because idolatrous rites were performed on that occasion, and partly because the bride was too young. Mr. Krishna Behary Sen, writing to the Professor, has disposed of some of these objections, showing that the ceremony objected to by the Professor was a mere betrothal, and that the parties did not live together as man and wife till the Maharajah was eighteen and his bride sixteen, and, therefore, that the epithet "child marriage" applied to it was erroneous. As to the idolatrous rites, they were not performed till the bride and her party had left the place. Mr. Sen was not present at them. Everything was performed apparently in compliance with the usual ritual of Brahmo marriage. On Mr. Sen's side it is further urged that the marriage was a severe blow to caste prejudices, that the propagation of Theistic opinions in Cuch Behar, and in Native States generally, will be much facilitated thereby, and that, finally, Mr. Sen acted in accordance

with the will of God. If this last point be established, surely nothing more need be urged in favor of the marriage. The New Dispensation is openly and fearlessly declared to be the work of God and not of man. A system elaborated by man, argues its founders, is sure to break down; there are certain to be hitches and flaws in its abundance. But the work of God is consistent, and though it takes a long time for development, and although the media through which it is made visible to all men are very various, yet the work itself is a harmonious whole, the manifestation of the Divine will working upon the conflicting elements of human nature. And such, they claim, are the characteristic features of the New Dispensation. It is, they assure us, a beautiful symmetrical plan of Providence daily being developed, and which, true to its Divine mission, provides an infallible remedy for human vint and shortcomings. The Vedantic Somaj of Rajah Rān Mohun Roy, and Hindu Brahmoism of Debendro Nath Tagore, have both been outgrown. And now, in the fulness of time, the New Dispensation makes its appearance—a system of Divine eclecticism, absorbing all religions, incorporating in itself all the prophets of God. It includes and fulfils the Somaj of the Rajah, and the Adi Brahmo Somaj of the Bahā. It carries both to their legitimate and logical sequence. "The Lord planted the seeds, the Lord watered it, and the Lord has given it a plentiful harvest."

Among the fellow-workers with Mr. Sen in the labor of founding the New Dispensation, may be mentioned his cousin, Mr. Protap Chunder Mozumdar, his brother, Mr. Krishna Behari Sen, and his missionary prophets, Babu Amrita Lal Bose, Bhai Achore Nath, and Bhai Dano Nath.

A ritual will, doubtless, be elaborated in time. At present the services are simple and unpretending—a hymn, an invocation, an address, silent communion, and a prayer. But in January last the flag of the New Dispensation was unfurled, and that appears to be the prelude to an elaborate ritual. The Arati ceremony with which the flag was inaugurated, gave offence to many. It consisted of the waving of lights before the flag, and the chanting of hymns—"sacred secrets of symbolical faith." The banner, we are told, as a whole, represents the Church militant developing into a church Triumphant. The flag waving high in the air suggests the idea of victory. To unfurl the banner is to declare war with evil, and to proclaim the kingdom of heaven. Secularism must be overcome; eclecticism and spiritualism, the holy confraternity of saints, and the kingdom of the Supreme God have to be established in the place of sectarianism. All these ideas and anticipations, we are assured, are symbolized in the banner.

The banner of the unfurling of the flag was in this wise. Upon a small table, covered with scarlet cloth, were arranged the four principal scriptures of the world, the Hindu, the Buddhist, the Christian, and the Muhammadan. In front of this stood the banner of the New Dispensation. On the silver-plated pole thereof was suspended the bugle of the Expeditionary Army. The minister (Mr. Sen) then addressed the assembly:—

The disciples then, one after another, marched past the flag, touching it and kissing it, and then reverently bowed before God, and gave him their allegiance and homage, praying that his kingdom might come. The whole thing, we are assured by



the New Dispensation organ, was a grand symbol of royalty of the heavenly king enthroned, a foreshadowing of the future kingdom of God on earth. For in this solemn spectacle the eye of the believer saw the living symbol of Christ's kingdom of heaven.

However, all did not see this. Many of the former adherents of the Brahmo Samaj were offended at it, and refused to enrol themselves as disciples of the New Dispensation. This feeling, we are assured, is neither wide-spread nor likely to be lasting.

A new sacramental ceremony has also been instituted, and is thus prefaced and described in the periodical, called the *New Dispensation*:—

"The 'vow of self-surrender' is another novelty of the New Dispensation. Those who take it constitute the order of *grihastha vairagi*, or the ascetic house-holders. They are men of the world, they work in various ways, make money by diligent labor, but discharge no priestly function. Nor are they missionaries. They are seculars, who devote themselves and all they can acquire to the church. Self-surrender is their motto. They give all their substance to mother Church. They toil from morn to night, they labor diligently in their various vocations, and they lay all their earnings at the feet of the church with full confidence that she will do what is right with them. They are her children and servants. Covetousness thus, we are quaintly told, becomes impossible. The wants of those who have taken this vow of self-surrender upon them must, I suppose, be supplied by the church, such as their food and clothing; but particulars of this kind are not given. The spiritual blessings that accompany the vow, and chiefly the extinction of covetousness and worldiness, are particularly dwelt upon. But I confess a little more detailed information as to the management of the scheme—how the devotees are boarded, lodged, and clothed—would be acceptable. I do not suppose the number of these devotees is yet considerable. Three were admitted on one occasion, two on another, and so on.

Another peculiarity of the Church of the New Dispensation is the singing of hymns by devotees from door to door for the benefit of the worldly-minded. Hitherto the practice has been confined only to the lower classes of the people, the poorer Vaishnavas. But the middle and higher classes are now warmly invited to engage in this 'exalted work.' They are exhorted to give up their indolence and selfish apathy, their pride and vain-glouriousness, and to go in the evening to houses of the wealthy, and to the huts of the poor, singing before them the praises of God and the robes of his mercy, thus securing a great benefit to their country by a little self-denial. They are to form themselves into little groups of Dispensation Minstrels, singing 'God's sweet name' in different parts of the city. This innovation was introduced on the Bengali New Year's Day in April last.

In order to illustrate the teachings of the apostles of the New Dispensation, I cannot do better than extract from their own organ a sermon on 'The Cross,' probably from the pen of 'the minister' himself, Mr. Sen.

The mingling together of the lessons of the Cross of Christ, the passionate Buddha, and Hindu asceticisms, has a strange and weird character. But what shall we say of the following, an address, to

the spirit of Saint Peter, also from the *New Dispensation*? Does it not look like a travesty of the Roman Catholic invocation of saints and angels?

"The doings of this Church of the New Dispensation," says a private letter from Calcutta,—"reminds me of what I read of the salvation Army in England. It is the mission of the New Dispensation to lead the people of this country to the Holy Land, says one of their preachers. They assemble in the evening—twenty of them or more—always half a dozen boys amongst them, with big lanterns, and they go parading up and down the streets or lanes, singing Bengali hymns. The other evening I met them in the Upper Circular Road, they passed through Cary's Church Lane into College Square, and there taking their seats in front of a Native gentleman's house, they began to sing with great enthusiasm. The owners of the neighbouring houses seemed pleased with the harmony, and some of them begged the performers to sing in front of their houses. First they sang two Sanskrit hymns standing; then, seats being courteously offered and accepted, a little crowd collected. There were, perhaps, a hundred or more, and I cannot help saying that a more orderly and impressive service I never witnessed. I listened to one of the discourses in English, and it was a wonderfully effective, full of intellectual persuasion, without rant of any kind. It is a system of eclecticism that has charms for all hearers. Some of the discourses about Christ would satisfy our evangelical friends at home, whilst Buddhists, Hindus, and Moslems will all find something to admire. Purity of thought, word, and deed is faithfully inculcated, with a noble human philanthropy embracing all sects, that would have charmed your friend Carlyle."

Mr. Sen regards the New Dispensation a God-sent protest against Atheism. Whatever the discoveries of science, whatever the speculations of philosophy, all of them, he believes, can be reconciled with the religious truths inculcated by his reformed Brahmoism. The history of Brahmoism, he insists, proves its Divine origin. So many earnest men would not have found consolation in it if it were otherwise. For more than twenty years some of them have found spiritual consolation in it, in all trials. An intellectual system, that is one merely and simply intellectual, would not have given such consolation. Sinners have been converted, and some of the vilest characters reclaimed by it. And this, he maintains, is a proof that it is something more than an intellectual system. The New Dispensation, however, does not merely preach goodness, it preaches godliness. Goodness is human, it teaches, and godliness Divine. In this way only can the divinity be assimilated and

*Holloway's Pills and Ointment.*—Glad Tidings. Some constitutions have a tendency to rheumatism, and are throughout the year borne down by its protracted tortures. Let such sufferers bathe the affected parts with warm brine, and afterwards rub in this soothing Ointment. They will find it the best means of lessening their agony, and, assisted by Holloway's Pills, the surest way of overcoming their disease. More need not be said than to request a few days' trial of this safe and soothing treatment, by which the disease will ultimately be completely swept away. Pains that would make a giant shudder are assuaged without difficulty by Holloway's easy and inexpensive remedies, which comfort by moderating the throbbing vessels and calming the excited nerves,

made our own. The 'yoga' faculty or the power of spiritual communion and absorption, is specially claimed for the Hindu race, a faculty enabling them to annihilate time and space, and to bring home to their minds an external Deity and an external humanity. In the following eloquent strain, Mr. Sen exhorted his hearers, in his last address in the Town Hall in Calcutta, to make use of this yoga faculty and make of all the nations of the world—one people:—

It is not wonderful that such eloquent appeals should stir the hearts of Mr. Sen's listeners, viewing his labors and successes, his indefatigable industry and his courage, his enthusiasm and his fortitude, it is not wonderful, perhaps, that Professor Monier Williams should write of "his almost superhuman eloquence, ability, and genius."

But many may ask, in this country, what have the Theists of Bengal actually accomplished. In what respects, besides their speculative religious opinions, are we called upon to admire them? I will enumerate a few of the reforms advocated by them. In the first place, a complete abolition of all caste restrictions. It is not easy for any one who has not witnessed the force of those restrictions in the East to understand how much is implied in their complete renunciation; secondly, the abolition of the worship of deceased ancestors, the *shraddha*; thirdly, a reformation of the ceremonies usual at birth and at cremation; fourthly, reform of marriage customs—and to remodel the ceremonies appropriate to marriage is to reconstruct Hindu society; fifthly, the promotion of female education and emancipation; sixthly, to limit men to one wife; seventhly, to remove the prohibition against the marriage of widows; and eighthly, social reform, the suppression of intemperance of all kinds, the promotion of education amongst the people, and the social and moral regeneration of the people of India generally. To secure these last objects Mr. Sen founded "the Indian Reform Association" on his return from his visit to England in 1870, an Association chiefly intended to promote female improvement. A female normal and adult school, in connection with it, was opened in 1871.

Men who are engaged in a great warfare against prejudice, superstition, and evil customs deserve our sympathy and esteem, whatever we may think of their theological opinions. India has been paralyzed by the social system forced upon her, centuries ago, by a superstitious and self-seeking priesthood. The men of the New Dispensation seek to remove that paralysis. They would restore freedom of action, as well as of thought; and, with this, blessings incalculable will be realized. All, therefore, who desire the welfare of humanity will earnestly wish the reformers "Godspeed" for their warfare is against their prejudices of centuries against spiritual slavery, and the moral and social fetters which, for more than two thousand years, have bound more than a hundred and fifty millions of the human race in religious thralldom.

W. KNIGHTON.

*Darlington's Pain-Curer* has been found to be a certain cure for Pains in the Backs, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Headache, Toothache, Neuralgia, Colic, Rheumatism, Paralysis, Pains in Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Piles, Ringworms, Pimples, Freckles, & Eruptions on the skin,



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Jewellers In Ordinary to H. E. the Viceroy and H. R. H.  
the Prince of Wales,

a-81

CALCUTTA, BOMBAY, AND SIMLA.

### BLACK AND MURRAY'S ENGLISH RS. 55 WATCHES.

**M**ACHINE-MADE, with lever escapements for accuracy, durability, and cheapness *excel all others*. Manufactured in two sizes, and in either hunting or guards' cases. The movements are warranted to be entirely of British manufacture, and *Not American or Geneva* productions fitted in English cases.

Gold Hunting English Watches Rs. 180, in strong and neat cases, (usual McCabe size.) Railway guard's Keyless Watches, unsurpassed for accuracy and strength Rs. 35, (Will stand rough use and are very reliable.)

Racing Chronographs in brass and nickel, Rs. 33 to Rs. 70.  
Spectacles and Neutral tinted Eye-preservers from Rs. 4.8. Warranted good lenses.  
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Of Watches, Clocks, Musical boxes, Bird boxes, and of all kinds of Scientific and Electrical Instruments receive prompt attention. B. & M.'s experience as practical manufacturers of over 50 years' standing in England and India, warrants them in offering special advantages in this important Branch.

BLACK AND MURRAY,  
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**N**ATIVE Princes, Chiefs, Noblemen, and Gentlemen, wishing political and other petitions and papers to be drawn up, are respectfully solicited to address themselves in writing to X, care of the Printer,

ESTABLISHED IN 1875, A.D.

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No. 312, CHITPORE ROAD, BATTOLAH, CALCUTTA.

Homoeopathic medicines, Vials, Corks, Bengalee books, Labels—English and Bengalee, clinical thermometers, Pocket and table filters, Medicine cups, Spoons, &c., &c., other sundries.

Terms Cash—Easy.

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A treatise on Venereal Diseases in Bengalee

Illustrated with 6 woodcuts.

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Seeds! Seeds! Seeds!!  
THE Steamer "City of Edinburgh" has brought in the Nursery's usual consignment of American vegetable and flower seeds which are sold here at the following reduced prices. All orders should accompany remittances.

40 varieties of fresh vegetable seeds with several varieties of cabbages, Ole kapee, Phool kapee, Beet root, Turnip and Radish, Carrot, Lettuce, Peas, Beans, &c., &c., in imported packets, with brief instructions for sowing, &c., on each paper of seed at Rs. 6 per packet.

40 do. of do. do. sub-divided and prepared here into packets with all the above seeds but without instruction for sowing at Rs. 5 per packet.

50 do. do. do. " 7 "

60 do. do. do. " 8 "

30 do. of choice and selected flower seeds received in 30 glass stoppered phials at Rs. 5 per packet.

20 do. do. do. at Rs. 3 per packet.

12 do. only double flower seeds such as double Portulacae, Potunias, —clianthus Damperii, Germanaster, Heartsease, Pinks, —Poppies, &c., &c., at Rs. 3 per packet.

Early and late large headed Cauliflower at Re. 1 per tola.

Sea Island Cotton seed at Rs. 2 per seer.

Potatoe seed—a novelty—at Rs. 3 per tola.

8 sorts of peas and beans at Rs. 2 per packet.

Plants such as Roses of excellent varieties, mangoes of nearly 50 varieties—Crotons, Shrubs, Creepers, &c., &c., are always obtainable here at the lowest prices. Early applications for them or their price lists should be made to me.

Instructions for sowing and planting plants and seeds with every facility can be obtained from the Nursery, entitled the "Krishi Tatwa" issued in monthly parts in Bengali language. The yearly subscription is Rs. 3-6 or for the parts from last Mang to Pous next. We have finished off the first and the second volumes. For the opinions of the Press and the public, see our price list for plants for 1881 and 1882.

Price lists of seeds is furnished free of charge, as well as the catalogue of plants.

NETTO G. CHATTERJEA.

Proprietor, Pikeparah Nursery, Calcutta.



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WONDER OF MODERN TIMES!

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LONG experience has proved the famous remedies to be most effectual in curing either the dangerous maladies or the slighter complaints which are more particularly incidental to the life of a miner, or to those living in the back.

Occasional doses of these Pills will guard the system against those evils which so often beset the human race, viz.—coughs, colics, and all disorders of the liver and stomach—the frequent forerunners of fever, dysentery, diarrhoea, and cholera.

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Is the most effectual remedy for old sores, wounds, ulcers, rheumatism, and all skin diseases; in fact, when used according to the printed directions, it never fails to cure alike, deep and superficial ailments.

The Pills and Ointment are Manufactured only at  
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And are sold by all Vendors of Medicines throughout the Civilized World; with directions for use in almost every language.

Beware of counterfeits that may emanate from the United States. Purchasers should look to the Label on the Pots and Boxes. If the address is not 533, Oxford Street, London, they are spurious.

a-22



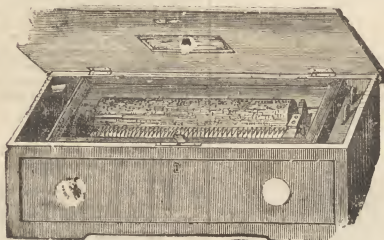
**HAROLD & CO.,**

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**MUSICAL BOXES.**

PLAYING

BENGALÉE AND HINDUSTANEE TUNES.

**Box, No. 1, playing 8 Bengalee Tunes.**

No.		
1.	Ragini Saranga	... Tala Madhyamana
2.	Ragini Lum-Jihit	... Tala Madhyamana
3.	Ragini Yogina	... Tala Thuri
4.	Ragini Bibhasha	... Tala Pat-tal
5.	Ragini Bibhasha	... Tala Madhyamana
6.	Ragini Chhayana	... Tala Madhyamana
7.	Ragini Kedara	... Tala Madhyamana
8.	Raga Nata-Narayana	... Tala Madhyamana

Cash Price, Rs. 100.

**Box, No. 2, playing 8 Bengalee Tunes.**

No.		
1.	Ragini Syama	... Tala Pat-tal
2.	Ragini Hamira	... Tala Madhyamana
3.	Ragini Khambaja	... Tala Madhyamana
4.	Ragini Behaga	... Tala Madhyamana
5.	Ragini Chhayana	... Tala Madhyamana
6.	Ragini Kedara	... Tala Madhyamana
7.	Ragini Iman-Kalyana	... Tala Madhyamana
8.	Ragini Bhupali	... Tala Madhyamana

Cash Price, Rs. 100.

**Box No 3, playing 8 Bengalee Tunes.**

No.		
1.	Ragini Gaura Saranga	... Tala Madhyamana
2.	Ragini Gaura Saranga	... Tala Madhyamana
3.	Ragini Bibhasha	... Tala Madhyamana
4.	Ragini Iman	... Tala Thuri
5.	Ragini Sobini	... Tala Madhyamana
6.	Ragini Megha	... Tala Thuri
7.	Ragini Jihit	... Tala Thuri
8.	Ragini Iman-Kalyana	... Tala Madhyamana

Cash Price, Rs. 100.

**Box No. 4, playing 8 Bengalee Tunes.**

No.		
1.	Ragini Bhupali	... Tala Madhyamana
2.	Ragini Aruna-Mallara	... Tala Druta-trital
3.	Ragini Surata	... Tala Madhyamana
4.	Ragini Bhupali	... Tala Druta-trital
5.	Ragini Bibhasha	... Tala Surphakta
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Behaga	... Tala Madhyamana
8.	Ragini Iman-Kalyana	... Tala Druta-trital

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**Box No. 5, playing 8 Bengalee Tunes.**

No.		
1.	Ragini Saranga	... Tala Ekatala
2.	Ragini Purabi	... Tala Madhyamana
3.	Ragini Jangala-Saranga	... Tala Madhyamana
4.	Ragini Iman-Puriya	... Tala Madhyamana
5.	Ragini Behaga	... Tala Chautala
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Yogina	... Tala Madhyamana
8.	Ragini Malari	... Tala Druta-trital

Cash Price, Rs. 100.

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No.		
1.	Ragini Surata	... Tala Druta trital
2.	Ragini Bibhasha	... Tala Chautala
3.	Ragini Behaga	... Tala Chautala
4.	Ragini Behaga	... Tala Madhyamana
5.	Ragini Bibhasha	... Tala Madhyamana
6.	Ragini Hamira	... Tala Madhyamana
7.	Ragini Maligaura	... Tala Chautala
8.	Ragini Karnati	... Tala Madhyamana

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We undertake to execute orders in the following.

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Commercial and Fancy Stationery. Fancy Articles in great variety kept in stock.

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Executed by skilled artists.

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INFANTILE FEVER POWDER (for Fevers,

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in Intermittent Fevers, Ague and

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RESTRINGENT MIXTURE (for Diarrhoea,

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BALSAMIC EXPECTORANT DROPS (for

Coughs, Colds, Hoarseness, Asthma,

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FAMILY LAXATIVE, A safe, certain and

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FAMILY HAIR TONIC (unrivalled for pro-

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FAMILY EMBROCATION (for Sprains, Chro-

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The above are most strongly recommended

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where medical aid is not available. Thousands

of cases have been cured by their judicious use: A

printed pamphlet giving full instructions is

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LOCK-STITCH  
Sewing Machines. Gold Medal.  
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1878.

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Sewing Machines. 356, 432  
Machines,  
Sold in 1878.

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without cover,  
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with polished cover and  
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on polished Table, with  
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LOCK-STITCH  
Sewing Machines. New Family Treadle Machine  
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on polished Table with do.  
cover and Hand Accessory  
Rs. 105.

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LOCK-STITCH  
Sewing Machines. The Medium Machine on po-  
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SINGER'S  
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Sewing Machines. The Medium Machine  
For Milliners & Dressmakers,  
Tailors and Shoemakers,  
with cover,  
Rs. 115.

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LOCK-STITCH  
Sewing Machines. Packing for  
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Up-country orders with remittances promptly  
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**DR. A. C. KHASTGIR.**

189, BOW BAZAR STREET, CALCUTTA.

(Of 25 years' Medical Experience.)

(1.) Promptly Cures recent and acute Fevers.

(2.) Holds Lord Northbrook's First Prize on

Burdwan Epidemic Fever and its Treatment.

(3.) Has successfully operated thousands of

urinary stones, tumours of testicles, &amp;c., &amp;c., charge

for treatment suited to circumstances.

(4.) Is Author of "Bengal Midwifery," sold at

Rs. 4 per copy.

(5.) Is Author of "Bengal Diseases of Women

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(6.) Both books bound together, Rs. 5 per copy.

(7.) Has the tact of curing many long-standing

Malarial fevers, with, or without liver, or spleen

complications, which have baffled other treatments.

(8.) His cholera medicine never yet known to

fail, if exclusively and timely used.

May be consulted at all hours of nights and days.

**THE CALCUTTA ARMOURY CO.**

No. 1/1 MISSION ROW, (ROUND THE CORNER.)

Guns, Rifles, Pistols, Ammunitions,

Shooting &amp; Fishing Tackles, Fencing, Archery,

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Also Mathematical Instruments, Bengali surveying

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For sale at unprecedented low prices. a-7







# F. W. BAKER & CO.,

**SILK MERCERS AND FURNISHING UPHOLSTERERS,**

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We have just received a most extensive supply of all furnishing requisites, and all orders entrusted to us will be most carefully executed.

**SPECIAL TERMS FOR LARGE CONSUMERS.**

**VELVET PILE, TAPESTRY & BRUSSELS CARPETS**

IN ALL THE NEWEST DESIGNS

Made to order in any size at a day's notice.

**PLAIN PURDAH REPS**

IN BLUE CRIMSON, GREEN AND MAROON,

From Rs. 3-12 to Rs. 5-12.

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IN ALL THE LEADING COLORS, INTERMIXED WITH GOLD.

**Tapestry Reps, Billiard-cloths, Curtains, Brass Upholstery, Hassocks, Oil-cloth, &c., &c., &c., &c.**

ALSO A CHOICE SELECTION OF

**MIRRORS & GIRANDOLES**

IN RICH GILDED AND BLACK AND GOLD FRAMES.

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*Provision for Old Age combined with a Provision for the Widow and Orphan.*

## EXAMPLE.

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

*The Same Provision, if commenced*

at age 25,	would cost	about FIFTEEN RUPEES a month;
at age 30,	" "	about ELEVEN RUPEES a month;
at age 35,	" "	about TWENTY-ONE RUPEES a month;
at age 40,	" "	about TWENTY-THREE RUPEES a month;
at age 45,	" "	about FORTY-ONE RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

There is an obvious advantage in effecting Investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

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ESTABLISHED 1846.  
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FRESH CONSIGNMENTS TO HAND.

**Turner's Effervescent (Eucalyptic Saline and Febrifuge, Eucalyptus Globulus)**

(THE TREE OF HEALTH)

AN agreeable, cooling, refreshing, and invigorating Saline, beneficial in Headache, Bilious and Sea Sickness, Fever and derangements of the Liver and Stomach, Constipation, Eruptions, and Irritation of the Skin, Errors in Diet arising from indulgence in Food or Alcoholic Beverages.

Price per bottle Rs. 2. Packing As. 4.

**Whitmore's Stomachic and Liver Pills.**—A certain cure of Indigestion, Acidity, Bilious Liver, and all stomach complaints,  
Price per phial Re. 1. Packing As. 4.

**Baudon's Restorative Tonic Wine.**—Prescribed with great success in consumption and wasting diseases, &c., and is recommended as a substitute for Cod-Liver Oil in Pulmonary and other complaints. It is extensively used as a tonic and restorative in Phthisis, Strumous Disease, and after severe surgical operations.  
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**Nestle's Milk Food.**—The perfect food for infants. Is prepared from the pure milk of Alpine fed cows, the finest wheat flour and sugar, combined in exact proportions to imitate closely the natural food for infants. It is thoroughly reduced to a fine powder, perfectly soluble in water and requires only the simple addition of water to prepare it for use.  
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**PROPRIETARY MEDICINES.**  
**G. C. DUTT & CO.'S**  
**Concentrated Compound Essence**  
OF FLUID EXTRACT OF  
**SARSAPARILLA.**

This Preparation is decidedly preferable to any other form in which Sarsaparilla can be administered, on account of its portability and superior efficacy. It contains the whole active and medicinal properties of the root, in the highest state of concentration, combined with the ingredients of the Compound Decoction directed by the College of Surgeons. The beneficial effects of this medicine as an Alternative and Restorative—its great usefulness in all disorders of the Skin, Indigestion, general Debility, and after a too free administration of Mercury, have been universally admitted and established by the sanction and recommendation of the most eminent practitioners of the present day.

DOSE—A dessert-spoonful to be taken three times a day, in water, milk, or any simple fluid.  
Price per bottle Rs. 3-0-0. Packing As. 4.

**G. C. DUTT & CO.'S**  
**CAMPHORATED**  
**Antiseptic**  
**DENTIFRICE**  
HIGHLY ESTEEMED FOR  
Its Cleansing and Preservative  
Properties.  
Price per bottle Re. 1. Packing As. 4.

**G. C. DUTT & CO.'S**  
**Concentrated Essence of Jamaica**  
**Ginger.**

Strongly recommended in Gout, Indigestion, Flatulence, and painful affection of the stomach and bowels.  
Price per phial Rs. 2. Packing As. 4.

**G. C. DUTT & CO.'S**  
**Pomade**  
FOR  
**Baldness, a sure remedy.**

**DIRECTIONS.**  
A little to be rubbed twice over the Bald part every alternate day until the Hair comes out.  
Price per phial As. 8. Packing As. 4.

Price List supplied to Mofussil Dispensaries and the Medical Profession and Trade generally on application.

**GOBIND CHUNDER DUTT & CO.,**  
CHEMISTS AND DRUGGISTS



# COOKE & KELVEY.

**WATCH, CLOCK AND CHRONOMETER MAKERS,  
JEWELLERS, AND SILVERSMITHS,  
TO HIS EXCELLENCY THE VICEROY & GOVERNOR-GENERAL OF INDIA,  
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## NEW REVISED PRICE LIST OF WATCHES.

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GUARANTEED ENTIRELY LONDON MADE & FINISH.**

### LADIES' GOLD WATCHES.

COOKE & KELVEY'S stock of these beautiful watches is the largest and most carefully selected in India.

Gold Hunting Watches, in substantial, beautifully engraved cases, gold dial, jewelled movements, thoroughly timed and tested, fitted in morocco case.

Rs. 100 to 150 Cash.

DITTO, in Gold Crystal-Faced cases.

Rs. 85 to 100 Cash.



Some years have elapsed since Messrs. Cooke & Kelvey first introduced Machine-Made Watches to the Indian Public, at prices very much lower than had then been ruling in the Indian market. That they were successful is evident from the great demand experienced and the large number of Watches sold. Encouraged by this success, they have, with the aid of additional and more perfect machinery, doubling the productive power, been enabled to produce watches at still lower rates, and in order to meet the requirements of their numerous constituents they are now offering Watches entirely of London manufacture as follows.

LONDON-MADE SILVER HUNTING WATCHES, in substantial double-bottomed engine turned cases, snail seconds, enamelled dial, lever escapement, full cased, jewelled, maintaining power, &c.

### Silver Hunting Case.

Nett Cash Rs. 50.

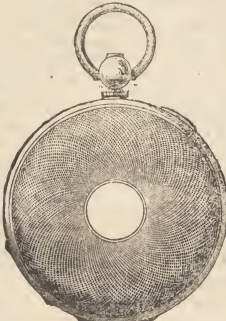
### Silver Half-Hunting Case.

Nett Cash Rs. 60.

### Silver Crystal-Faced Case.

Nett Cash Rs. 50.

GUARANTEED FOR TWO YEARS.



### Gold Hunting Case

Nett Cash Rs. 150.

### Gold Half-Hunting Case.

Nett Cash Rs. 100.

### Gold Crystal-Faced Case.

Nett Cash Rs. 150.

GUARANTEED FOR TWO YEARS.

### OF LONDON MANUFACTURE Nett Cash Rs. 50.

### MARBLE CLOCKS

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### AMERICAN CLOCKS

### SCHOOL CLOCKS

### OFFICE CLOCKS



Messrs. Cooke & Kelvey wish it to be understood that they guarantee their Watches to be entirely London-made, and not manufactured in Liverpool, Birmingham, or Coventry, with regard to the relative merits of Watches manufactured at these various centres, the London-made lever watch is far superior to any other.

Gold Albert and Guard Chains  
Sea's, Keys, Chains.

**COOKE AND KELVEY,  
20, OLD COURT HOUSE STREET, CALCUTTA.**

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### NATIONAL BANK OF INDIA, LIMITED.

The Bank's present rates of interest are:

On Twelve Months' Deposits 5%

„ Six Months' Deposits 4%

Special rates are allowed on Deposits for short periods.

On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

a-52

J. CAMPBELL,  
Manager.

### REDUCTION OF PRICE.

From this date until further notice the price of

### COOK AND CO'S

### Crushed Food for Horses

Will be Rs. 2/2 per md. Exclusive of bags.

### Crushed Food for Cattle,

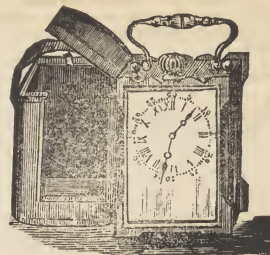
Re. 1/10 per md. Exclusive of bags. Chaff

Re. 1/8 per md.

1st April 1881.

a-9

### THE "MIGNONETTI."



THIS little Carriage Time-Piece is not only

marvel of accuracy and cheapness, but at the same time it forms a very elegant little piece of Furniture; the engraving represents size No. 1 2 3 inches high, keyless movements, horizontal escapement, fitted into a strong dust proof case, thoroughly protecting the movements from atmospheric influence, &c., in neat red covered outer case, Rs. 10.

Size No. 2, 3 1/2 inches high, keyless pendulum movements with a powerful alarm; hard enamel dial fitted into a red cloth covered case, Rs. 9.

Ornamental French time-pieces in a large and variety of designs, mounted with pictures or Mirrors, &c., from Rs. 20.

The Shaving Time-Piece, well adapted for a gentleman's toilet table, &c., good keyless lever movements in a bright nickel case on a black marble pedestal, and mounted with an oval plate glass mirror, Rs. 16.

The "Nutmeg" Time-Piece ... Rs. 5 8

The "Dram" do. ... „ 10 0

A large variety of Superb Drawing-room clocks, in marble or ormourier, exceedingly well adapted for wedding and other presents, from Rs. 85.

**R. N. MATTHEWSON,  
NO. 1, CALCUTTA.**

### The Indian Guarantee and Suretyship Association.

IS the FIRST PUBLIC COMPANY, established in India to provide Security against Losses arising through dishonesty of persons holding situations of trust, and to obviate the inconvenience and defects of Suretyship by Private Bondsman.

The Security of the Association is now generally adopted for European and Native Officers under Government and Public Companies.

Friends and Relations are relieved of the fear of those pecuniary losses to which persons are exposed, who become responsible for the acts of others.

Moderate rates, according to the nature of the employment, on the amount of security required. Premiums periodically reduced.

For Prospectuses and Proposal Forms apply to

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Secretary.

9, Elphinstone Circle, BOMBAY,

OR,

F. A. COHEN,

7 Wellesley Place, CALCUTTA,

a-16 Agent, for BENGAL;



**Hooghly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 1st November 1881, from 7-30 to 10-3) A. M.

J. S. JEBB,

Offg. Secretary to the Bridge Commissioners.

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Calcutta, 24th Oct., 1881. Offg. Secretary.

a-1

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Printed and published for the Proprietor by W. O. SOOR, at the San Press, at No. 2, British Indian Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE

VOL. XXI.

CALCUTTA, SUNDAY, NOVEMBER 6, 1881.

NO. 264

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## Editorial Notes.

DR. BRADLEY, the new Dean of Westminster, is said to be an indefatigable worker. As an under-graduate he used, it is affirmed, to read nine hours and run nine miles daily.

THE inscription on Professor Clifford's grave reads as follows:—"I was not and was conceived. I loved and did a little work. I am not and grieve not." Does he not grieve now that he is actually on the other side the grave?

THE following verse was inscribed on a scroll between two pillars before the coffin of the late President Garfield:—

Life's race well run,  
Life's work well done  
Life's crown well won  
Now comes rest.

AT the fifth Congress of Orientalists Professor Windisch, in a paper on the Hindu drama in general and the *Mrichchhakatika* in particular, contended for Greek influence on the development of the drama. His views were disputed by Professors Pischel and Jacobi, the former expressing a hope based on an examination of a Sanskrit drama from Nepal that fresh light might be derived from that quarter on the early history of the Hindu stage.

WE observe that Pandit Brahmabrata Samadhyaji has commenced a series of annotations and dissertations on the Bhagavat in the *Dharma Tatva*. He states in the preface that he is so full of his subject that the work will occupy him at least from five to seven years. Well, we need not anticipate the end. Let us get as much as he can give us. We assure him the first instalment has proved interesting. Pandit Samadhyaji has studied the principles of the New Dispensation to great advantage.

MR. LONGFELLOW has published the following sonnet on the late President Garfield:—

"E' renni dal martirio a questa pace."  
These words the poet heard in Paradise.  
Uttered by one who, bravely dying here  
In the true faith, was living in that sphere  
Where the celestial cross of sacrifice  
Spread its protecting arms athwart the skies;  
And, set thereon in jewels crystal clear,  
The souls magnanimous that knew not fear  
Flash'd their effulgence on his dazzled eyes.

Ah me! How dark the discipline of pain,  
Were not the suffering followed by the sense  
Of infinite rest and infinite release!  
This is our consolation; and again  
A great soul cries to us in our suspense,  
"I came from martyrdom unto this peace."

MR. MCCORDLE is publishing his translation of the Fragments of Ktesias in the *Indian Antiquary*. Europeans are so generally distinguished from Asiatics by their powers of historical investigation that it is difficult to account for the ridiculous credulity and want of common sense displayed by the writer whose work Mr. McCordle has taken the trouble to translate. Ktesias is, perhaps, right when he speaks of the Hindus as a people characterised by their great justice, their love for their sovereigns and their scorn of death. He adduces another fact which we commend to the notice of Dr. K. M. Bannerji and those who are fond of smelling the Bible in every written utterance of Indian sages. Speaking of color, he says that he had with his own eyes seen white Indians, viz., two women and five men. Might not these be the veritable inhabitants of Swatadwipa of which Narada spoke, or better still, the five Christians, named Siva, said to have settled themselves in the Himalayan region? Here is proof enough to serve those who seriously believe that the Bhagavadgita was borrowed from the Bible.

THE Salvation Army cannot remain a misnomer long, if we are to credit its numerous and frequent collision with the populace. The time has come when it should actually fight with sheathed swords, if it is to retain its character, and with unsheathed ones, if it is to lose it. At Salisbury there was a serious riot. A special meeting of the "Happy Family" was held at the Assembly Rooms. The audience contained a very disorderly element, and shrieks, howls, the explosion of crackers, and ribald interjections diversified the proceedings. The disorder proceeded to such extremes that the Police were sent for. The two Policemen, who appeared, were, however, of little use. They were rudely set upon, buffeted, bonneted and hustled about, and ultimately they succeeded in making their escape, dragging one of the offenders with them. The Salvation Army in Exeter have been parading the streets with a banner bearing the words "Blood and Fire," and the rough element have been marching through the streets carrying a banner on which are a skull and cross bones, and the words "Skeleton Army."

WE have to thank Pandit Ram Narain Tarkarata for a copy of his Sanskrit poem, *Daksha Jagnam*. The author's name is well known all over Bengal. He is a veteran worker in the education department, and for a long series of years has had the direction of the teaching of a very large number of the young men of this city. He is an author and yet of no mean reputation, and his dramas have been frequently re-

presented on the stage. His description of three kinds of *phalar* we can quote from memory still. The present work is evidently a departure from the line which he chose for so many years. It is a Sanskrit poem of finished composition describing the celebrated *Jagna* which witnessed the death of *Sati*, the consort of Mahadeva. The author is equal to the dignity of the subject. His style is graceful, his words melodious and the description generally graphic. It is a pleasing fact that Sanskrit is still cultivated in these days, and writers appear who have all the tact and grace which characterise the present production. Long life to this veteran writer; he deserves well of his countrymen.

THE Parsis of Bombay have addressed the Shah of Persia on the subject of the amelioration of the condition of the remnant of their co-religionists residing in that country. The poor fireworshippers are treated like dogs, and the list of grievances appended to the petition is one that is calculated to destroy the least respect that one may have felt inclined to entertain for the Shah's Government. We are told, for instance, that when a Parsi dies, any member of his family, no matter how distant, who may previously have been converted to Mahomedanism, claims and obtains the whole property of the deceased, to the exclusion of all the rightful heirs. One Synd Mahomed Ali himself acknowledges to have become the owner of more than 40 estates up to date in this way. Among other grievances the following may be related. A Parsi desirous of buying landed property is obliged to pay one-fifth of the value of the property as fees to the Mullahs. The Zoroastrians of Yazd and Kerman are prevented from building new or repairing their old houses, and throughout the country they are prevented from riding an animal, even if a Parsi were ill and obliged to ride to go to his doctor. And lastly in addition to several taxes they are subjected to a heavy and oppressive poll-tax, called the "Juzia." There were at one time 4,000 Parsi families in Persia, and now the number is reduced to 500. Fancy a whole nation making up its mind to crush only five hundred families! That is cowardice of the worst description.

IF Government were to take a religious census of India and prepare a list of the numerous sects in existence, it would not be a waste of labor. It is proper that the principal doctrines and tendencies of the various religious organisations should be known. The other day a disturbance took place in the temple of Jagannath in which the curious spectacle of a new sect coming in collision with the gigantic idolatry of India was seen. The Kumbhapatials are a body of monotheists in the district of Sambharpore. They call God the Alekh; truthfulness, obedience to spiritual guidance and faith are the principal tenets of their religion. They believe in the



thirty-three crores of Hindu gods and goddesses, but they do not respect their images, as they argue that it is impossible to represent the form of the Supreme Being whom no one has ever seen, nor do they worship these gods and goddesses. They have, indeed, a hearty hatred of idolatry.

They eat and drink only in the day-time; if they feel hungry or thirsty at night they can drink water only. They pray in the open air every day (morning and evening) with their faces turned towards the sun, and with their hands folded and held at the nose. If four or more persons join in the prayer, one of them recites, in humble words and suppliant voice, the praises of the Almighty, the others repeating the words after him. They bow down, prostrating themselves to the ground, 64 times, corresponding to the number of disciples of their god. Their habits are very filthy. They take no medicine, but rely on the help of their god alone for recovery; in case of severe illness, they take a little earth from the prayer-ground, mix it with rice-water, and drink the mixture.

On the 1st March last a party of these people, consisting of twelve men and three women, entered the temple of Jagannath with the object of burning the idol. They entered almost in a state of nudity with cries of *alekh, alekh*. They had with them a pot containing cooked rice, of which, judging from the state of their hands, they had evidently only recently partaken. Well, they entered, but could make no impression. Wherever they went they found the doors shut. A thousand spectators were there to see what they did. In the confusion one of the crusaders fell and was hurt. He was lifted up by his companions and assisted out of the temple, but shortly after he expired. The rioters were arrested, tried and sentenced to rigorous imprisonment for three months each.

### WHAT IS THE NEW DISPENSATION?

(New Dispensation.)

Let us sing the glory of the New Dispensation, the latest revelation of our heavenly Father, untious, His children and servants in India.

Blessed are they who believed in the new gospel for they shall enter into the kingdom of heaven.

The New Dispensation is the harmony of all scriptures and all saints and all sects.

It is the harmony of reason and faith, of inspiration and science, of devotion and duty.

It is the harmony of the ascetic and the householder, of the east and the west, of the ancient and the modern.

It is the harmony of the Veda and the Purans, of the Old Testament and the New Testament.

It is the harmony of *yoga* and *bhakti*.

It is the harmony of youth and age, of man and woman.

It is an explanation of the mysteries of the Trinity and the Incarnation.

It is an explanation of the symbolic rites of Baptism and Sacrament, Hom and Jhanda.

It is an explanation of pantheism and polytheism.

It is an explanation of the philosophy of the Hindu pantheon with its millions of divinities.

It is the Church of the One Supreme, and tolerates not the least idolatry.

It is the Church of Universal Brotherhood, and tolerates not the least sectarianism.

It is the religion of an ever-working and ever-watchful Providence.

It is the religion of universal inspiration.

It is the religion of God-consciousness.

It is the religion of a Speaking and Teaching God.

It is the religion of pure science.

It is a protest against every form of deception, superstition, lying and imposture.

It is a protest against all manner of sin and iniquity.

It is apostolical faith.

It is the communion of saints.

It is Christ's kingdom of heaven.

It is the dawn of the Satya Yug or the golden age of universal peace.

It is the return of the world to primitive infancy and innocence.

It is the advance of the world into regenerated and second manhood.

It is the union of all flesh with the son of God.

It is the immediate intercommunion of divinity and humanity without mediators.

It is the mystic dance of all saints and prophets in the heart.

### SUBJECTIVE.

We hold objectivity to be a great drawback to popular religions. It is often inevitable, perhaps also desirable. Inasmuch as it keeps people to some form of worship, it may be even said in some sense to be useful. But it kills the life of religion, and spoils and destroys the force of truth. There is a romance of faith in the original utterances and purposes of the founders of great religions which, in ordinary hands, has been utterly divested of its poetry. There is a grandeur of truth in their systems before which the accepted religions of the world appear to be caricatures. Those transcendental souls seldom touched the world in which they moved; they soared high in the world of ideas in which vulgar conceptions of utility or prudence had no place. They did not calculate, but they laid down laws, enunciated maxims, and manifested the hidden beauties of spiritual existence which to men beneath were so much unintelligible jargon. In one respect they were purely earthy, and felt the weakness of their human nature. They were full of thoughts and ideas; but they woefully lacked the language which was to give their sentiments an articulate shape. It was as if a mighty volcano seemed to struggle with the superabundant forces and energies hidden in its womb, and when nature proved too weak to contain them, burst forth in a splendid explosion. The great power struggling within its bosom left no traces of its working except in heaps of ashes and molten lava. The prophets of the world labored long with their divine ideas; but when these burst forth upon the world, they left no traces of their power except in a few fragments of broken expressions and parables. Large ideas, Divine thoughts, untranslatable into the languages of men, struggled to find utterance, and behold, they get themselves clad in veritable clay. The subjective nature of their lives is unintelligible to ordinary comprehension, and men unaccustomed to heavenly things, readily turn them into the current coin of the world. The wealth bequeathed by masters like Christ bear the stamp of the Divine seal; but the world reads thereon the titles of councils and emperors, inquisitions and synods. In this way the entire beauty of the original is destroyed, and people are seen to render unto Cæsar things which belong only to God. Christianity is certainly not the thing it was left to the world by its founder. He gave us ideas, and the world has materialised them; he employ-

ed figures for lack of expression, and the world has interpreted them literally; he instituted ceremonies as the symbol of startling spiritual realities, and men have accepted the symbols without thinking of the reality. The true religion of Christ is thus hidden from the view by a deep crust of formalism, and its power as a spiritual agent is considerably diminished thereby. The fact is the world must learn to be subjective. If this be not done, religion will lose its romance, and in a few days will lose its power too. Already the cruel hand of science is dismantling the outer fortifications of orthodoxy; a few years hence the entire superstructure will be made the object of its attacks. It is absurd to think that dry, formal and literal interpretations of the Bible will silence the hostile criticisms of science. A ceremony on the face of it appears ridiculous to an observer; and if it is not proved to be the symbol of a large idea, it will never command attention. We say, therefore, that the time has gone by when in the absence of a scientific spirit men could easily live upon the products of materialised thought, and the day has come when dead, dull matter should be confronted with the living and life-giving spirit. Think not of dressing truth in the garments with which children are pleased to dress their dolls. The spirit likes not to be put in habiliments. It strives rather to fight naked, like the hideous Kali warring with the demons of doubt and atheism. It is this spirit of subjective realisation, this spirit which cannot be converted into matter, this spirit which gives life and enkindles hearts, this spirit which can in a moment make a paradise of this earth—it is this divine principle in man that has the power to conquer the world and protect it from the ravages of infidelity.

### THE CONDITION OF IRELAND.

If a man is to be well abused, let him be abused in the manner in which the Irish party are now abusing Mr. Gladstone and Mr. Forster. There is a daring outspokenness in their utterances which is strangely significant, for we must not forget that Ireland is at this moment at a reasonable distance from civil war, and the heat of party strife may within a few days end in conflagration. If it is true that in politics it is the unexpected that generally happens, then it will be wrong to predict what the arrest of Mr. Parnell and the decisive attitude of the British Government may lead to. All we need say is that the contemporary history of Ireland is by no means of the kind that raises a momentary alarm which is soon enough appeased by a timely concession. The Irish people are not in a mood to be satisfied. Concessions may be made to them without number, but the national mind has passed beyond the stage of satisfaction. Incendiary fires are taking place every day, outrages are frequent, marriages are stopped, landlords are fired upon, personal liberty is endangered; in fact, everything tends to show that the country is about to pass through a deadly ordeal. The best and the ablest men of the land are speaking out with no uncertain sound; even priests are being imprisoned for the support they extend to the Land-leaguers. In the meantime the country is in a state of alarm and insecurity. Notices of the following description are frequent. We read that "a notice was posted in the vicinity of Tullamore signed 'Rory', threatening with death any man who worked for Mr. E. J. O'Donnell, of Cappernum. \* \* Three men who



were in the employ of Mr. O'Connell were particularly named in the document, and in consequence they immediately left their work." "Notices have been posted at Killlean, County Mayo, on a vacant farm, threatening any one with death who worked upon or had anything to do with the farm." Then mark the boldness with which the Premier is being denounced. At a meeting at Leeds Miss Anna Parnell (saucey a lady speaking in this manner!) is reported to have applied to Mr. Gladstone such choice epithets as "hoary-headed political innubug" and "shoe-black to the Duke of Wellington," and to have affirmed that there was no infamy at which he would stop, that he wished to reenact the horrors of the Indian Mutiny in Ireland, and to have expressed her readiness to use dynamite or any other means of putting an end to his "hellish tyranny." Other speakers at the same meeting denounced the Premier as the greatest enemy Ireland could possibly have, and a false, selfish, and hypocritical Minister. Mr. Gladstone seems to have taken a false step at Leeds when he praised O'Connell and along with him Mr. Dillon with a view to run down Mr. Parnell. Mr. Dillon some how failed to appreciate the compliment, and on the 11th October delivered a daring philippic against the Premier. Speaking of O'Connell he said:—"It was a strange fact that for many hundred years any Irishman who had secured the confidence or affection of his countrymen had been hated and vilified by English Ministers so long as he was alive and able to serve his country, but when the grave had closed over him for twenty years, the eyes of Englishmen were opened to his virtues, if he had any." And for himself he said that "Mr. Gladstone had grossly—he would not say deliberately—misrepresented him." Then, again, he said:—"Having read Mr. Gladstone's speeches he was distinctly of opinion they were dishonest public utterances. A fine illustration of the dishonesty of the Government, and to bring home to the minds of the people that Mr. Gladstone had proved himself to be a dishonest politician, he read extracts from which he contended he had deceived the Boers. \* \* \* He (Mr. G.) stated, and I was listening to him, that he would enter into no terms with the Dutch until the authority of the Queen was re-established in South Africa. He was beaten once, and he did not stop the war; he was beaten a second time, and he did not stop the war; but he was beaten a third time at Majuba Hill, and he then gave in. \* \* \* I was in London and met the leader of the deputation from Holland, who came over to negotiate and ask for mercy for his countrymen. I met the leader, and he told me that blacker treachery had never been practised by any man than by this leader of the Liberal party. He told me he was detained in London by fair promises, while orders had gone out to South Africa to fight at Majuba Hill, and it was only when Majuba Hill was fought that it was discovered the English were strong enough to be generous." It must be remembered, however, that Mr. Gladstone represents England, and to abuse him is to abuse the English nation generally.

#### THE NEW DISPENSATION—THE ONLY ROAD TO SALVATION.

WHAT idea of salvation does the New Dispensation give us? Every religion has its own special appropriated gate to paradise, and this gate, it says, is open to those only that believe in it. Proselytising religious ex-

pect that the whole world should pass through their particular gates; in other words that all men should embrace a particular form of religion. Heretics, infidels and *kafirs* are outside the pale of salvation. If they do expect to be redeemed, they are to embrace a particular form of belief. In this way, there is a constant wrangling kept up about the superiority or inferiority of systems of faith, and before the question is decided whether a man should be saved or not, he must burden himself with the task of unravelling mysteries, deciphering the unintelligible characters of history, or wading through pages of obscure and unmeaning dissertations. Hard study, patient investigation, all the resources of a scholar are necessary for the attainment of salvation as of any university degree. So that entrance into paradise or heaven is not only a spiritual but an intellectual feat. In Christendom we have reasons to believe the school that sent unbelievers to hell is fast disappearing. The claims of innate goodness independently of faith in any prescribed doctrines, have begun to be recognised, and it is possible for Christians to believe that a man, not Christian, if he be good, earnest, and sincere, may be exempted from hell. Dr. Pusey admitted this before our minister when he was in England. It is not known what precise form this doctrine has taken, whether orthodox Christians believe in a separate world for devout non-Christians, or whether they are admitted on equal terms to the gates of heaven. So much is certain that there is a considerable rebound on the side of toleration and charity, and that there is an unwillingness to send people to hell on the nearest pretext. It is hoped that time and a better knowledge of the working of the spirit will bring about greater and more wholesome changes in the direction, and that the doctrine that man is doomed to be saved will work itself out in all the churches and sects of Christendom. One point is now to be settled. If, according to the New Dispensation, every one is doomed to be saved, why should not men stick to their own forms of faith, knowing well that whatever they are or whatever they may be, they are sure to be saved? It is quite true that salvation is impossible without the New Dispensation, and it is quite true also that a man's future depends upon the use he makes of his powers in this world. How then are we to reconcile these two opinions? It is not difficult to answer this question. Salvation is possible *only* through the New Dispensation. Are then Hindus, Christians and Mahomedans debarred from ultimate redemption? Certainly not. Salvation means salvation from sin, not from punishment. According to this definition every man, if we are to have faith in the absolute mercy of the Father, must be saved from sin. Now what is the best way of being thus saved? Is that way Christianity, or Hinduism or Mahomedanism? We say, none of these. The New Dispensation is the only way. It may be asked if salvation depends upon the New Dispensation, then those that do not accept it are necessarily doomed to hell. No. Every man, as we have said, is doomed to be saved (from sin), and when we say this we mean that every man is doomed to be converted to the creed or spirit of the New Dispensation, whether in this world or in the next. If salvation means exemption from sin, it is clear that all the imperfections of character, all the one-sided features of life, all the sins that potentially or actually exist, must be got rid of; and not only that, but a higher stage of positive spiritual existence must be attained. Now, we have

frequently asserted in these columns that none of the current religions of the world is broad or comprehensive enough to cover or embrace human nature. Every religion is suited to the needs of particular countries, races, climates, periods or circumstances, and its advocates have restricted it to their own nature. English Christianity is English, and it does not recognise what is considered to be essential to Greek or Latin Christianity. It is evident that taking human nature in its totality, we find no religion comprehensive enough to answer to its many-sided wants. English Christians expect that Hindus should be English before they turn Christians, and Hindus, if they turn proselytisers, would think in the same way. It does not strike them that to be real men they should be both, that is to say that Englishmen should add to their nature the good nature of the Hindus, and that Hindus should imbibe the spirit of Englishmen. A perfect man is the embodiment or sum total of all the good qualities that are found among mankind—qualities that find their perfection in the Infinite. Hence the perfect religion is that which ministers to the many-sided needs of man. The New Dispensation recognises these needs as a matter of course. To attain perfect manhood, in other words, to gain salvation, we should avail ourselves of all the modes by which particular wants have been removed from human nature; and to avail ourselves of these is to say that we should accept the New Dispensation. Again, to attain salvation is to attain God, and we can attain God by the numerous moles which prophets have laid down for the benefit of mankind. This is the same thing as to say that we can attain salvation by means of the New Dispensation. One religion lays down work as the only road to life, another says it is knowledge, another that it is *bhakti*, another that it is *yoga*. Our religion says it is by all these that we are saved. Knowledge, faith, *bhakti* and *yoga* are elements of the human character. When they are harmoniously developed, they produce unity of character, and if this unity means anything it means salvation. Thus whatever arguments we adopt they infallibly lead us to the New Dispensation as the only road to salvation.

#### THE STUDY OF HISTORY.

WE have reproduced in another column a number of maxims attributed to the late President Garfield. They are so beautiful and some of them so original, that we hope our readers will store them in their memory with the care and regard so eminently due to them. Among other things he said:—"History is but the unrolled scroll of prophecy. The world's history is a divine poem of which the history of every nation is a canto and every man a word. Its strains have been pealing along down the centuries, and though there have been mingled the discords of warning cannon and dying men, yet to the Christian, philosopher, and historian—the humble listener—there has been a divine melody running through the song which speaks of hope and halcyon days to come." It is this special aspect of history which we wish our countrymen should specially study and cultivate. History is a stumbling block to our countrymen. It is a regular fright to many of those that think of passing University examinations. We know of cases in which it was hardly possible for a student to continue his studies merely because of this aversion to this subject. We ourselves could



hardly make up our mind to go through certain historical primers which we could not in any way associate with what we understood to be charming or attractive. Among other things the history of the Jews struck us as dry and uninteresting reading. Of course it was not taught us with the light of the Bible; nor was it possible in those days to understand what a divine plan or purpose meant in the economy of Providence. The history of the Jews with its ugly, nameless, its strange associations, its repulsive localities and traditions repelled us altogether, and we could not help it. Years have passed away since then, and the same work sounds to us as a veritable romance. Whence this difference, whence this change in taste? We cannot attribute it to advancing years or growing wisdom, nor can we have anything to do with it. It is the manner of reading that has altered, and we owe it entirely to religion. History is generally read as a record of dry details; events are regarded as altogether accidental and unconnected; kings and princes are considered as the only persons involved. If teachers deal with principles, if they explain events by laws, if they understand the beginning and formation of epochs, if they recognise design in everything that transpires, if they accept history as nothing but mental and moral philosophy teaching by examples, if the records of particular epochs are referred for explanation to the ages of the persons who formed those epochs, then it is possible to infuse life under the ribs of death and make dead and forgotten characters rise once more quick with life and animation. If Native students read history as they read natural theology, instead of being the dry study it is, it will be poetry of the sublimest description. They will find that there is design in every page of it, the operation of laws regulating every event, and the presence of God illuminating every letter. To a theological student history is scripture itself. The man who divided it into the profane and the sacred must have been singularly ignorant of the dignity and sublimity of human nature. We reckon every page of it to be holy, and every word instinct with divine life and inspiration. There are certain writers who have tried to lay down a number of empirical laws to account for the phenomena of history. By the very nature of their efforts they have lamentably failed. A writer like Buckle tried to explain events by natural laws of climate, &c., and by statistics. They might explain ordinary occurrences, but what is to account for the appearances of great men and prophets who obeyed no laws and were subject to no climatic or social drawbacks? The enervating climate of India, which Buckle thought so unpropitious to original thought, gave birth to Buddha, the torrid and repulsive tracts of Arabia gave birth to Mahomet; while Jesus was born on the western confines of Asia. Thus the only three prevailing religions of the world are Asiatic, while Europe which is so fertile in the resources of the mind, which is the home of thought and culture, has given birth to no prophet and to no religion whatever. That proves the fact that the formation of epochs, in other words, the appearance of prophets, depends upon no physical laws. It obeys other laws, higher, divine laws, which may be detected only after the comest-like characters have disappeared from the horizon and left the world to admire and adore the departed glory. History is, therefore, a collection of epochs and the working out of the ideas given to the world by the epoch-makers. God's hand is visible through its pages. The divine purpose runs like a silver thread

through its tissue and one has merely to refer to it to appreciate the value and richness of the stuff we have to deal with. We come to know thus how from the infancy of civilization the Father of nation has been bringing them up in knowledge and faith; how from simple growths more complicated mechanisms of civilization became necessary; how through darkness, danger and death nations were brought to rest in ultimate peace; how mankind is led through different roads towards the same goal; and how ultimately the union of the human race is visible in a common ground of faith and inspiration. We should read history with the eye of faith, and then everything will appear rosy and beautiful. The very face of nature will assume an aspect not visible to prosaic eyes. The external world will appear full of new life, and the internal world full of purpose and unity, and the history of both will be the history of animated nature. Behold the whole world is a temple, men and women are the worshippers, history the only scriptures, and the different faiths of nations give harmony to the sublime chorus of worship raised to the Father of the universe.

### Brahmo Somaj.

BRAT AGHORE NATH writes to a friend from Dacca, India thus:—The New Dispensation is doing a great work here. Rimour invests me with the character of a great, unrivalled Pandit, Pathan, Musselman, Pandit, Fakir, Bhakta, the inmates of the Dharmas sala all regularly attend my lectures. Every one says, after hearing of the Dispensation, "We never listened to such a gospel of love before." We can have no enemies. Every one says—"This is my religion."

The Singing Apostle spent eight days at Dhubri. A local branch of the Brahmo Somaj of India has been established there. Its rules are four:—(1) That the services of the Somaj should be according to the prescribed ritual of the Brahmo Somaj of India, and besides there should be individual spiritual culture according to specified vows from time to time; (2) that the membership should be open on these conditions on 7; (3) that no one hostile to the New Dispensation should preach opinions unfavourable to it there; and (4) that there should be congregational worship once a week.

### HOW THEY GET ON.—II.

(New Dispensation.)

HERE is a plain narrative of what our apostolic brethren do. Immediately upon rising from the bed they remember the Lord, and trustfully cast themselves upon His care. After a cursory glance over the morning papers, they have their bath, and then the Kamal Siroori or in pipe water, during which sometimes baptismal ejaculations are uttered. A hasty breakfast follows, consisting of gram and fruits, and milk, if available. The doors of the Sanctuary, which has been just cleaned by the sisters who have charges of it, are opened, and the bell rings announcing the time of worship. The devotees, who live mostly in the neighbourhood of the Laly Cottage, hasten towards the Sanctuary and take their seats, each in his own prescribed place and upon his own prescribed carpet. Every day the minister has to conduct service, which lasts for two hours, and sometimes for three and even four hours. The members of the congregation have to offer personal prayers by turn. This is the chief thing in the day, the soul's principal meal, out of which cometh nourishment, spiritual pabulum for the individual and the Church. The latest tidings of joy, the latest gospel of the Dispensation, the latest form of devotion and discipline comes through this daily worship. Service closes generally between 11 and 12. As soon as it is over, our friends repair to the cottage in the south-western corner of the minister's residence, and there they cook their own food, which consists chiefly of rice and vegetables. As cooking goes on, which takes generally an hour, the Upa-

dhya read select passages from the Srimala-vagvat and other books, or conversations are carried on in connection with some one or other of the leading topics of the day. A dispersion follows, each going upon his respective errand. These men of the New Dispensation have a variety of occupations, such as writing articles for the journals and magazines connected with the movement, collection of alms and promised contributions towards the aid of the mission and for the support of missionary families, collection and administration of charitable funds, visitation and ministrations lectures and discourses at public meetings, supervision of printing and construction, purchase of provisions and other useful things, cultivation of fellowship with Hindu and Christian brethren, reading, conferences, &c. Besides office work, such as correspondence, account, sale of books and tracts. In the evening some are engaged in solitary devotional exercises with the *ekhara*, in the Sanctuary or elsewhere, which continue for an hour or two. The friends meet again after supper in the minister's study. Here for hours, when the neighbourhood is hushed in sleep, conversation embracing a variety of profitable and interesting subjects, is carried on, terminating sometimes at 1 A. M. May these men prosper!

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed. S. M.]

### THE PUNJAB BRAHMO SOMAJ AND THE NEW DISPENSATION.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—I beg you will kindly publish in the *Sunday Mirror* the accompanying "Declaration." There are, so far as I know, not more than thirteen members of the Punjab Brahmo Somaj, who at present reside at Lahore. Of these eight have signed the "Declaration." Of the remaining five, one is neither for nor against the New Dispensation, two have signed separate statements herein enclosed, which please also print, while the other two may for the present be considered to be not wholly in favor of the New Dispensation.

Lahore, the 29th October 1881.

Yours &c.,

RALLA RAM BIMBHAT.

### DECLARATION.

We, the undersigned members of the Punjab Brahmo Somaj, feel it our sacred duty to make the following declaration:—The Punjab Brahmo Somaj, in reviewing its past, regrets to find that its present position is not what it should be. There is no doubt that it has declined both in spirit and in activity. Its devotional meetings are not so well attended as before. Its services are less attractive, its practical resolutions have become less and its membership has grown more disunited, in short its earnestness and religious spirit have greatly suffered during the last few years. The agitation which has outwardly disturbed the Brahmo Somaj in recent times is not the cause of the decline, because the Punjab Brahmo Somaj has always maintained a faithful and devoted attitude in regard to such agitation. The cause is to be sought for within. The Punjab Brahmo Somaj has made but little progress during recent times in the spirit of prayerfulness, in faith, in spiritual insight, in holiness of personal and social life. In short, both in its relations to God and to man the improvement of the Somaj has been exceedingly small. In the spiritual world those who do not move forward must move backward, and hence the Punjab Brahmo Somaj shows a decline in all its operations. In this condition of things the sympathy of the outside public for it has very much contracted in limits. Though the members of the Punjab Brahmo Somaj have no feelings against any class of Brahmos, yet they are not in thorough sympathy with any class. We have honored the venerable Devendra Nath Tagore, and never arrayed ourselves against his church; but we cannot say we have been able to identify ourselves with the Adi Somaj. We have good will for other Brahmo brethren who of late have established in Lahore the prayer meeting, called the Punjab Central Brahmo Somaj, and the Sadharan Somaj elsewhere. We are ready to appreciate any good work that they may do. But we have never been able to join their movement or even to sympathize with it. We do not think there is any occasion to form a new Somaj, called the Punjab Central Brahmo Somaj. The Punjab



Brahmo Samaj is all inclusive; it has repeatedly invited them to join it, and is ready to give them every scope in their religious wants and aspirations, yet they have not responded to our calls. Somewhat different, however, have been our relations with the Brahmo Samaj of India. Its leaders have been our beloved brothers, ministers and tried friends for many long years. We have been long connected with them, and have identified ourselves with them. We have almost every year invited them at our anniversaries and unanimously availed ourselves of their ministrations. Of late, however, some of the views expressed by them have not been fully understood by us, and we have, therefore, hesitated to subscribe to some of their proceedings that have of late taken place. Hence it has been represented in some quarters that we are against the New Dispensation. This representation is not correct. We are not against the New Dispensation. We are for it. Nay we accept its principles. We believe the religion of the Brahmo Samaj is a Dispensation from the One True God. We believe that it is the latest, or the New Dispensation. We believe in "One God, One Scripture, One Church, One God, One Soul, One Communion" (realizing the distinctive ideals of Prophets and Saints by meditating upon their precepts, characters and lives) of Prophets and Saints, Fatherhood and Motherhood of God, brotherhood of man and sisterhood of woman, harmony of knowledge and holiness, love and truth, *yoga* and asceticism in its highest development in loyalty to sovereign. If there were still some small and minor differences of views left, these have been removed by recent explanations that have been received. But little differences in unimportant things are unavoidable. Yet we have no doubt when in devotion and in conscience we are more fully and accurately now, these differences will naturally disappear. With this hope and trust inspiring our minds we have celebrated our anniversary festival. In the year to come may the Heavenly Father give us greater love to worship Him, greater good will for each other, and for all theists, greater faith and holiness in our lives, and greater love and devotion in our practical efforts. May our brothers and friends from all parts of the country help our cause, and our misadventures be disposed by God to cooperate with us for the spiritual regeneration of the Punjab.

(Sd.) GUNDA MULL,  
" RAJA RAM BHIMBAT,  
" KASHI BABA,  
" AND FIVE OTHERS.

Our dear and beloved friend Bhai Protap Chunder Mozumdar having expounded the principles of New Dispensation, the following is our view on the subject. We believe Brahmo Dharma to be a God-sent religion or Dispensation. We believe in one God, one scripture (universal), one church (universal), eternal progress of the soul, communion (realizing by meditation and prayer the precepts, characters in our own lives) of prophets and saints (great men), fatherhood and motherhood of God, brotherhood of man and sisterhood of woman, harmony of knowledge and holiness, love and we *yoga* (not the Indian *yoga* but communion with God) and asceticism (not in dress and habits, but spiritual asceticism in their highest development) and in loyalty to sovereign (of the land). We believe in the above principles with explanations, and sympathise in the movement so far as it is consonant with the principles above mentioned. All the Samaj, Adhi, Brahmo Samaj of India, and Saharan Samaj, have our sympathy in this work. There cannot be any doubt that comparatively our respect and love to the Brahmo leaders is great or less according to our old connections, associations, and the character of the leaders. Consequently in Brahmo Samaj of India we have many much pluses from. Regarding the ceremonies and other rituals which appear in the New Dispensation, there is a difference of opinion, some like them, others do not, consequently the Punjab Brahmo Samaj is not prepared to accept any such ceremony or ritual. As far as the principles above mentioned are concerned, the Punjab Brahmo Samaj sympathizes with N. D. (New Dispensation) but the details (which Bhai Protap Chunder Mozumdar does not consider important) have not its fullest acceptance.

(Sd.) BIR LAL GHOSH,  
Member of the Committee of Management,  
Lahore, 23th October 1881.  
True copy of Pandit Govardhan Dass' Declaration—

"Aha silly and fully subservient to the grateful sense evinced in the declaration towards the Brahmo Samaj of India and to the statements

made therein defining the position of the Punjab Brahmo Samaj. I believe in the principles of the New Dispensation as explained in the declaration, but I cannot give the name 'Dispensation' to any religion so long as I am not convinced of its necessity. I am open to correction.

Yours &c.,  
(Sd.) GOVARDHAN DASS,  
Member of the Managing Committee."

# MAHARSHI DEBENDRA NATH TAGORE'S TWO LETTERS.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—It was only the other day that I had to perform the disagreeable task of criticising adversely the conduct of Bhai Raj Narain Bose in publishing his "letter of sympathy" to Bhai Collet; and yet at the expiration of a single month, he commits the same blunder again! In the *Tattva Bodhini Patrika* of the 1st Ashwin (16th September) last is published a letter from the venerable Maharshi Debendra Nath Tagore. In this letter he has said to Keshub Bhabu that he has written to Bhai Protap Chunder Mozumdar (*Vide Sunday Mirror* of the 11th September last.)

The letter in the *Tattva Bodhini* is addressed to Raj Narain Bhabu, and is evidently written in reply to the *Kaifiat talab* to which the Maharshi so feelingly alludes. Now, whatever be the motive of this *Kaifiat talab*, Bhai Raj Narain Bose has shown an extremely bad taste in compelling the venerable Maharshi to undertake this most "unpleasant task." Had such a procedure on the Bhabu's part been productive of any good, had that even helped the Bhabu in his not very noble work of ruining the character of Keshub Bhabu, there might have been some excuse for him to rush so hastily to print. But can it be said that such has been the case? Barring the disappointment of the Bhabu and his friends, the publication of Debendra Bhabu's letter could possibly do no harm to any body in the world. Indeed, the latter, as the harbinger of the much-wished for reunion between the two, might have been hailed with delight by every lover of peace and good will. But unfortunately Bhai Raj Narain Bose vi was this matter with alarm, and sets himself to work until he gets, as he fancies, the Maharshi to go against Bhai Keshub Chunder Sen (and we fear, against himself, likewise). Of this uncongenial task, how feelingly the old gentleman character! This (passing opinion on other men's character) is extremely uncongenial work for me, God save me." But this worthy disciple, as if to mock his guru in his perplexities, publishes the suicidal letter in the *Adi Samaj* orzan!!

Let us now see how far the Bhabu, by acting thus, has succeeded in his undignified work of ruining Keshub Bhabu. The only thing which would lead any one to doubt the Maharshi's good wishes towards Keshub Bhabu, is the former's attempt in his second letter to modify certain statements made in the first. As far as I can see, there are two things of which explanation has been offered, viz.: 1st That he loves Keshub Bhabu, not for what he is, but for what he was; and 2nd, that his place he assigned to Brahmananda's religious teaching, was only an ironical way of expressing his disapprobation of it. It is worth while to see if these will bear an examination.

1st. Whether his eulogium has reference only to Keshub Bhabu's past, or begins his remarks on Keshub Bhabu thus:—"Now what shall I say of Brahmananda! To talk about him, to discuss about him, has become the ordinary occupation of men. Whether it be in praise of him or in blame, men *do not* drink their daily cup of water without taking his name. Some *honor* him, others *condemn* him; but he has honor and dishonor, and he remains firm, and absolutely devotes his life to the progress of the Brahmo Samaj. In the palace of the prince and in the cottage of the peasant he enters like the sunbeam, and spreads the light of religion."

The words italicised show the distinct allusion to present time. Indeed, the manner in which he speaks of this being the subject of talk with every body can, by no stretch of imagination, be said to refer to the time when Mr. Sen is said to have been a good boy; for it was not till he succeeded from the *Adi Samaj* that Keshub Bhabu began prominently to attract public notice. But the thing which conclusively proves the attempt to be altogether a failure, is the allusion to *every body* which, everyone knows, came to his lot much later than even the praise.

2nd. Whether it was all a simple irony. To show that this was so, the word "self-conceit"

has now been added. "How can," the Maharshi says in his second letter, "there be any reconciliation when in his self-conceit he has risen so high that we cannot reach him?" The words of the first letter, to which the following—"Brahmananda has risen to a position so high that we can no longer reach him." When read alone, they may mean an irony, but read with their connections, they must mean something very different. For the benefit of the reader I shall quote more fully from the first letter.

"So long as he disseminates God's religion, and so long as he glories in his glory, as long as he lives, and even death will be dear to him for the sake of truth. His powers are like the glory of the midday sun; but his cheerfulness, his gentleness, his meekness, his piety brighten the beauty of his face. . . . If for any one I have shed the tears of love, it is for him. Now I have no longer got those tears of love. The quantity of blood in my heart has become so small that it can no longer be converted into a supply of moisture to the eye. Otherwise this letter of mine would have wet with tears. Now my eyes are even more feeble than before and my ears are more deaf. In trying to express the sentiments of my mind, words do not come, and I am reduced to me as before. The mechanism of body is rusting away, it cannot work as before. Nevertheless your letter, as it were, calls back my youth again. The past, present and future appear before me at the same instant. Brahmananda has risen, &c. . . . The italics in the above are mine. Now, if this be irony, I demand to know, with tears in his eyes, be capable of a solemn mockery of the kind, the whole world must be a huge sham, a delusion and a snare. If, again, we take into consideration the circumstances under which the two letters were respectively written, there can remain no doubt as to the value to be attached to each. Let me again quote here the Maharshi:—

"After having finished my morning devotion, I was sitting, when your (Protap Bhabu's) letter, as if shot out of heaven, poured into my heart a deluge of honey." (1st letter). "I write this much to you (Raj Narain Bhabu) in pursuance of the dictates of stern duty." The call for explanation or *Kaifiat talab* (2nd letter). From these words, it is equally plain from the words italicised, we learn that the one, the first, was written under Divine influence, and the other, the second, under pressure from man. Is it a wonder then that the two letters should contradict each other?

Before concluding I must say a word about the conduct of the Maharshi himself. He readily confesses that the venerable Pradhan Acharya laid himself open to hostile criticism by doing what he has done, and that if any one were disposed to take advantage of this, he might do so without doing violence to his sense of justice. As for myself, I take a different view of the matter. With all his failings, Debendra is undoubtedly a man of God; and for him deliberately to falsify himself in the way in which he has been made to do, is simply impossible. On the other hand, the goodness of his heart, which forms so remarkable a trait in his character, does frequently lead him, as it leads so many other good men, to do things which he should not. The Maharshi no doubt loves Keshub Bhabu; but he loves Raj Narain Bhabu more, and a *kaifiat talab* from the latter in a matter like the present, is simply irresistible, and the Maharshi temporarily forgets himself.

Yours &c.,  
D. D. ROY.

## Provincial.

### LAHORE.

—O—

[FROM OUR OWN CORRESPONDENT.]

The 25th October 1881.

BHAI PROTAP CHUNDER MOZUMDAR arrived here from Simla on Saturday, the 9th instant. He was received at the Railway station by the leading members of the Punjab Brahmo Samaj. His stay here, this year, was a very short one, but during this period he has been able to do much good to us. He has been almost every day giving us explanations in regard to the New Dispensation and certain ceremonies performed by the reverend minister of the Brahmo Samaj of India, and I am glad to be able to say that the great majority of the resident members of the Punjab Brahmo Samaj have accepted the New Dispensation, and identified themselves with the Brahmo Samaj of India. On the day of Bhai Protap Chunder Mozumdar's departure a



special prayer meeting was held in the Brahma Mandir early in the morning, in which thanksgivings were offered to the All Merciful Father by some of the gentlemen who have formally accepted the New Dispensation. Babu Protap Chunder Mozumdar's prayer on this occasion was most touching. On Wednesday, the 12th October, a public meeting was held in which almost all the members and some outsiders were present. Explanations were given by Babu Protap Chunder Mozumdar on the subject of the new *yoga*. On the evening of Friday, the 14th, he delivered a lecture in the Lahore Brahma Mandir on the "Future of Theism." In the course of his discourse, the revered gentleman deeply impressed upon the minds of his hearers the absolute necessity of cultivating religion which, he said, did not consist in mere opinions and dry worship, but in love, character, and true faith. Who does not intellectually know, the lecturer remarked, that there is one God? But how infinitely smaller is the number of those who realize in their hearts His Holy presence. The Nagar Sankirtan took place on the evening of the 15th October. After a short prayer by Babu Protap Chunder Mozumdar, the procession started from the Brahma Mandir at about 6.30 p. m. As it passed by the houses of certain local Brahmins into the public thoroughfare many outsiders joined it. We entered the city by the Shahalmi Gate, and after passing through some of the principal bazars, returned to the Mandir at about 9.30 p. m. On the following day (Sunday), the 16th October 1881, the 18th anniversary of the Punjab Brahma Samaj was celebrated. From 7 to 8 a. m. hymns were sung under the Shanilani pitched in front of the Mandir. The morning service commenced at about 8 a. m., and was conducted by Babu Protap Chunder Mozumdar. His sermon on "Seeing God" was very impressive. During the afternoon certain members read passages from different religious scriptures. Babu Protap Chunder Mozumdar read the first few verses from the last Chapter of the Gospel of St. John and gave his explanation on them. He clearly pointed out that the term "Word" or "Logos" or "Shabad" or "reason" conveyed an idea which is found in the scriptures of all important systems of religion. The hours between five and six were devoted to religious conversation. The proceedings of the day closed with Divine service at about 9 p. m.

The Reverend Bhai Anghore Nath is preaching the saving truths of the New Dispensation in some of the frontier districts of the province. He has visited Rawul Pindi, Murri, Shahpore, Dera Ghazi Khan, and is now at Dera Ismail Khan. I shall try to send by and by a brief account of his doings in these places.

## Literary, Scientific, &c.

PROFESSOR MASSON'S notice of Thomas de Quincey in "The English Men of Letters" series will be published during the coming season.

THE latest form of Boycotting in Ireland is the stoppage by threats of a marriage which was about to take place near Malrow, County Cork.

A DOUBLE-HEADED snake has been captured by a Canadian at Smith Falls, Ontario, the *Colonist* tells us. The reptile uses both heads in eating.

A LECTURE was recently delivered before the Paris Geographical Society by Dr. Leuz, who has just returned from an expedition through the Desert of Sahara. He states that the proposal to turn the Desert into an inland sea by flooding it is impracticable. He notices that the climate is not so hot as has been generally believed, that wild beasts are scarce, and that the only enemies to be dreaded are the ferocious Touraig tribes.

It is believed that the existence of the pit from which the royal Egyptian mummies have recently been excavated has long been known to the A-bas, who concealed the knowledge of the site from the Egyptian authorities. The pyramid found with the mummies appears to be of ritualistic and not of historical interest. All the names of the recovered monarchs have been already published in the "Konigebuch" of Lepsius, and the chief interest of the discovery consists in the light it throws on the successions of the twenty-first dynasty, which is rather confirmed than altered.

The Company appointed to revise the Authorized Version of the Old Testament finished their 71st

session on Friday afternoon (October 7) in the Jerusalem Chamber. The following members attended:—The Bishop of Bath and Wells, the Deans of Canterbury and Peterborough, Mr. Busby, Professor Birrell, Dr. Chance, Mr. Cheyre, Dr. Davidson, Dr. Douglas, Mr. Driver, Dr. Cotch, Archdeacon Harrison, Dr. Key, Professor Leath, Professor Lumby, Mr. Sayce, Mr. Robertson Smith, Professor Wright, and Mr. Aldis Wright, Secretary. The second revision of Isaiah was continued as far as Chapter XIV. 13.

A FUNERAL Ascent of Mont Blanc has been planned at Chamonix according to the *American Register*, where the wintry weather has now probably put a stop to all such plans for the present season. A rich American had attempted the ascent four times, and on his last failure vowed that he would reach the summit dead or alive. He died suddenly soon after, and his will left an immense fortune to three nephews on condition that they carry his coffin body to the top of the mountain. Unwilling to lose the legacy, the perplexed heirs are considering how they can best fulfil the conditions.

THE German war-treasure carefully stowed away in a strong vault in the Julius Tower of the Spandau fortress, is yearly visited by two Imperial Commissioners, who are bound to count over every mark of the 6,000,000l.,— booty from the French indemnity, and laid up to defray the expenses of the next Teutonic war. The Commissioners are escorted to the cell by a detachment of picked troops, they open the massive doors simultaneously with two keys, most intricately made, and the only specimens of their kind in existence, and unseal the 1,200 canvas bags, containing the treasure. At the close of their work they draw up a most minute report of the proceedings, and are escorted out of the castle, where the guards have been carefully doubled for the occasion. This money is absolutely unproductive in its present condition.

To the systematic treasure-seeker, says the *Overland Mail*, a hopeful prospect is opened out by an electrical achievement lately reported from the United States. It would appear that, during the summer of 1843, the schooner *Vermilion*, laden with copper bars, disappeared in Lake Erie during a heavy gale of wind. Her cargo was valued at 600,000 dol., and its owners spared no pains or expense to recover it, but in vain. The *Vermilion* had come down in the deep at part of the lake, and, after several fruitless attempts to discover her whereabouts, the search for her was abandoned in despair. Thirty-eight years had elapsed since her loss, when an Erie boat, provided with an electrical apparatus for the detection of metal substances, was cruising about the lake one fine morning. Suddenly the person in charge of the machine observed unmistakable indications denoting the presence of metal beneath the surface of the water over which the boat was at that time passing. The bearings of the spot were at once taken, and on the third of last month a couple of divers were conveyed thither and lowered into the lake. They alighted on the deck of the submerged schooner, and succeeded in penetrating into its hold, whence they extracted and brought to the surface one of the long missing copper bars. The entire cargo has since been recovered. After this success of first, when can doubt that it is reserved to electricity to solve all the old-standing mysteries of sunken Spanish and Dutch galleons, British treasure ships, and piratical hoards that have defied mere human ingenuity and perseverance for so many years past?

EMERSON says:—"Whenever the pulpit is usurped by a formalist, then are the worshippers defrauded and disconsolate. We shrink as soon as the prayers begin, which do not uplift, but smite us. We are fain to wrap our cloaks about us, and secure, as best we can, a solitude that hears not. I once heard a preacher, who sorely tempted me, thought I would go to church no more. Men go, I thought, where they are wanted to go, and had no soul entered the Temple in the afternoon. A snowstorm was falling around us. The snowstorm was real, the preacher merely spectral: and the eye felt the sad contrast in looking at him, and then out of the windows behind him, into the beautiful morning. He had lived in vain. He had no word intimating that he had laughed or wept, was married or in love, had been commended or chastised or chagrined. If he had lived and acted, we were none the wiser for it. The capital secret of his profession—namely to convert life into truth—he had not learned. Not one fact in all his experience had he yet imported into his doctrine. This man had ploughed, planted and talk-

ed, and bought, and sold; he had read books; he had eaten and drunken; his head aches, his heart throbs, he smiles and suffers; yet was there not a sunrise, a hint, in all the discourse that he had lived at all. Not a line did he draw out of real history. The true preacher can be known by this, that he deals out to the people his life—life passed through the fire of thought. But of the had preacher it could not be told from his sermon what age of the world he fell in; whether he had a father or a child, whether he was a freeholder or a pauper, whether he was a citizen or a countryman, or any other part of his biography."

## Selections.

### PRESIDENT GARFIELD'S MAXIMS.

IN illustration of the late President's character we give the following extracts from a work recently published at Philadelphia by Mr. William H. Bach, containing a collection of General Garfield's maxims, rules of conduct, and judgments on social society.

I would rather be beaten in right than succeed in wrong.

I feel a profounder reverence for a boy than for a man. I never met a ragged boy in the street without feeling that I may owe him a salute, for I know not what possibilities may be buttoned up under his coat.

Poverty is uncomfortable as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself. In all my acquaintance I never knew a man to be drowned who was worth the saving.

If the power to do hard work is not talent, it is the best possible substitute for it.

We cannot study Nature profoundly without bringing ourselves into communion with the spirit of art which pervades and fills the universe.

If there be one thing upon this earth that mankind love and admire better than another, it is a brave man; it is a man who dares to look the devil in the face, and tell him he is the devil.

It is one of the precious mysteries of sorrow that it finds its solace in oneself's thought.

Every character is the joint product of nature and nurture.

It has been fortunate that most of our greatest men have left no descendants to shine in the borrowed lustre of a great name.

An uncertain currency, that goes up and down, hits the laborer, and hits him hard. It helps him last and hurts him first.

We no longer attribute the untimely death of infants to the sin of Adam, but to bad nursing and ignorance.

The granite hills are not so changeless and abiding as the restless sea.

In their struggle with the forces of nature, the ability to labor was the richest patrimony of the colonists.

Coercion is the basis of every law in the universe—human or divine. A law is no law without coercion behind it.

We hold remissions, not for the dead, for there is nothing in all the earth that you and I can do for the dead. They are past, our help and past our praise. We can aid to them no glory, we can give to them no immortality. They do not need us, but for ever and for ever more we need them.

Throughout the whole web of national existence we trace the golden thread of human progress towards a higher and better state.

Heroes did not make our liberties, but they reflected and illustrated them.

The life and light of a nation are inseparable.

After all, territory is but the body of a nation. The people who inhabit its hills and valleys are its soul, its spirit, its life. In them dwells its hope of immortality. Among them, and where, are to be found its chief elements of destruction.

It matters little what may be the forms of national institutions if the life, freedom and growth of society are secured.

Finally, our great hope for the future—our great safeguard against danger—is to be found in the general and thorough education of our people, and in the virtue which accompanies such education.

The germ of our political institutions, the primary cell from which they were evolved, was in the New England town, and the vital force, the informing soul of the town, was the town meeting, which, for all local concerns, was King, Lords, and Commons in all.



It is as much the duty of all good men to protect and defend the reputation of worthy public servants as to detect public rascals.

Be fit for more than the thing you are now doing.

If you are not too large for the place, you are too small for it.

Young men talk of trusting to the spur of the occasion. That trust is vain. Occasions cannot make spurs. If you expect to wear spurs you must win them. If you wish to use them you must buckle them to your own heels before you go into the fight.

Greek is, perhaps, the most perfect instrument of thought ever invented by man, and its literature has never been equalled in purity of style and boldness of expression.

Great ideas travel slowly and for a time noiselessly, as the gods whose feet were shod with wool.

What the arts are to the world of matter, literature is to the world of mind.

History is but the unrolled scroll of prophecy.

The world's history is a divine poem of which the history of every nation is a canto and every man a word. Its strains have been pealing along down the centuries, and though there have been mingled the discord of warring cannon and dying men, yet to the Christian, philosopher, and historian—the humble listener—there has been a divine melody running through the song which speaks of hope and halcyon days to come.

Light itself is a great corrective. A thousand wrongs and abuses that are grown in darkness disappear like owls and bats before the light of day.

Liberty can be safe only when suffrage is illuminated by education.

Parties have an organic life and spirit of their own, an individuality and character which outlive the men who compose them; and the spirit and traditions of a party should be considered in determining their fitness for managing the affairs of the nation.

#### PARLIAMENTARY DISCIPLINE IN THE OLDEN TIME.

—O—

WHEN Acts of Parliament were scarcely longer than modern speeches from the Throne; when boroughs, far from desiring the franchise, thought it a grievance to be called upon to return representatives to the Lower House; when the immunity of Hon. Members from arrest had to be enforced against the minions of the Law Courts by the irresistible argument of that Chamber of Little Ease wherein no man, much less a Sheriff of London or a Warden of the Fleet, could stand or lie at his full length; when rudimentary efforts to put down the national vice of drunkenness, by enacting that none should go for drink to a tavern within two miles of his own house, first, perhaps, created the pretty fiction of the lawful traveller, and the Sir Wilfrid Lawson of the day complained that ale was brewed which was "as strong as wine, and would burn like sack;" when Parliament in a word was just beginning to feel its strength, and to shake off the bonds in which it had been held by wily masterful Tudor Sovereigns, may seem to many a sadly darkened time. One shudders even to think of the hot debates on the great question whether members should come into the House "with their spurs on," of the prompt commitment to the Tower, which befell that honest Knight of the Shire who in the debates upon the

Union broke into revilings against "the roughish Scots," not "standing up with his hat off, as the order is," and "using many words of scandal and obloquy, ill becoming such an audience, and not pertinent to the matter in hand;" of the merciless severity which checked "tedious" speakers by putting it at once to the House "if it would hear them any further." Yet something was there in these barbaric Senates of stern regard for discipline and order, and for the "honorable about the Chair," from which our own more courteous and long-suffering age might take a lesson—something which ripened slowly with the years into that written and unwritten law of the House which made Speaker Onslow's thirty-four years' reign (A. D. 1727-1761) an awe-inspiring memory down even to the days of Liverpool and Canning. Speeches, except on great occasions, and when a Cecil or a Bacon spoke, "were mostly brief, as Delphic oracles—sometimes it must be admitted as obscure as well—and full as was ever Sancho Panza's talk of the quintessence of proverbial wisdom.

Yet thus early there were occasional symptoms of a degenerate tendency to indulge in needless flow of words. The British Solomon in those Speeches from the Throne, which sound so strangely in nineteenth century ears, to members "fed and cloyed (you specially of the Lower House) with long precogitate orations," dwells more than once upon the peril of such ways. "Parliament," saith he, "is no place for particular men to utter there their private conceits, and least of all to make show of their eloquence by tying the time with long-studied and eloquent orations." And again at the opening of the Session of 1609: "Studied orations and much eloquence on little matter is fit for the Universities, where not the subject that is spoken of but the trial of his wit that speaketh is commendable. On the contrary, in all great Councils of Parliament, fewest words with most matter do become best." And the homely wisdom, thus somewhat pedantically enforced, was quite in accordance with the feeling of the House. Already, indeed, unprompted measures had been taken against purposeless and unnecessary discussion. "If any speak"—it was ruled in April 1614—"impertinently or beside the question, the Speaker may interrupt, and ask the House if it will further hear him." Three days later, we believe, the rule was enlarged to include all "tedious" speeches; and on the 19th of May was rigorously applied to Sir W. Paddy, whose "long speech" was thus cut short, the House deciding that the Speaker had the right "to moderate." So, too, in 1610 it was ruled that the chair might "stay impertinent speeches." "The neglect of these rules," says Hatsell, looking grimly back on "Mr. Onslow's" stern but beneficent regime, when none would have been allowed to speak impertinently or beside the question, even on the pretence of explaining himself

or to waste the time of Parliament by reading from papers—"the neglect of these rules has been the principal cause of the House sitting so much longer of late years." What would Hatsell say if he were writing now?

Yet it cannot be said that the old Parliament had no rebellious and stubborn spirits to deal with and put down. If there were some whose simple reverence for its authority was as excessive as that Mr. Zachariah Locke's who when he would have spoken to a Bill against the "Double Payment of Debts," did "shake so for very fear that he could not proceed, but stood still for a while, and at length sat down," or whose submission, when called to order, was as complete as the offender's who finding his apology insufficient, implored the House to "tell him what he should say and he would say it," there were others obdurate as Mr. Parnell himself. The recalcitrancy of Arthur Hall, thrice M. P. for Grantham, still keeps his memory green in the annals of Elizabethan Parliaments. On two occasions did Mr. Hall—a popular man apparently with his constituents, and a liberal—come into open collision with the House—the first time for a delinquency of his servants, aided and abetted therein by their master, for which he got off with a reprimand. Not satisfied, however with this, he surreptitiously published "his opinion of the House" in a book "greatly reproachful to some particular good members of great credit, and also slanderous and derogatory to the authority, power, and state of the House, and prejudicial to the validity and proceedings of the same, charging the House with dulness as accompanied in its councils with Baalhus"—speaking of members "who had never sailed to Anticilia," and of the House itself as a "new person in the Trinity," and its doings as "*opera tenebrarum*." For all this Mr. Hall was imprisoned six months in the Tower, fined 500 marks, and "removed, severed, and cut off from being any longer a member of the House during the continuance of the present Parliament." Nor does he appear to have been able, as after his first offence, to secure his re-election. He is last heard of on a question between the borough and the House touching his "wages" as a burgess, which it is pleasing to know he is willing "freely and frankly to forego."

Speeches out of doors offensive to the dignity of the House, and the publication of speeches made during the debates, alike brought down swift and severe punishment on the culprits. Sir E. Dering for publishing one such speech, was committed to the Tower, lost his seat, and had his pamphlet burned by the common hangman. Sir Rowland Carr for offensive words within the House was brought to the Bar and severely reprimanded; for the same offence outside he was further imprisoned in the Tower. On another occasion speeches published against the rules of the House, were ordered to be burned at Westminster, Charing Cross, and Chisleide, and the authors as usual committed. Yet the House so keen to check licentiousness, was equally prompt to defend its privileges and liberties. The severity with which it came down on the "singularly obstinate" Warden of the Fleet, who would not release an imprisoned member

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until he (the Warden) had been sent to Little Ease, and again upon the City authorities after the affray in the Compter, when the gilt Crown upon the Sergeant-at-Arms' mace was beaten in and the Sergeant's man "stricken down," was so far effectual that no Member after this was forcibly made a prisoner for debt. It was prompt to defend its honor against great or small—against the official of the Upper House, who roughly pushed one of its members back with a "Goodman Burgess, you come not here;" or against the page who "off red to throng" another Member on the steps of Parliament, and whom the Sergeant incontinently made his prisoner. But it was no way cruel as a rule or vindictive towards offenders. It "took it ill" when a Member who had been arrested by a too hasty creditor would not accept the creditor's excuse that he "wist not what he was doing." It sharply reprimanded the sassy page, but it rejected as inconsistent "with its gravity" the proposal that the page who wore his hair Cavalier-fashion, "very long," "should be sent to the barber and have it cut short!" before he was let go. It was not a House to give up anything worthy of being fought for. But it resolutely put its foot down on any attempt to waste its time and patience. What would its conduct be in the stormy Sessions which, prophets of evil say, are close at hand for ourselves?

TALPA.

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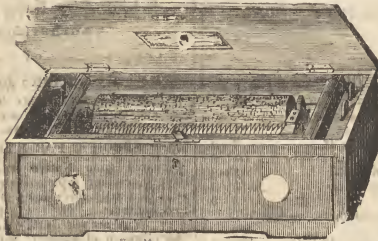
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A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 168-0-0 per annum (or at the rate of about Rs. 13-0-0 per month) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

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at age 25, would cost about FIFTEEN RUPEES a month;  
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at age 35, " " about TWENTY-ONE RUPEES a month;  
at age 40, " " about TWENTY-THREE RUPEES a month;  
at age 45, " " about TWENTY-FOUR RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

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Its Cleansing and Preservative  
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**Baldness, a sure remedy.**

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Price per phial As. 8. Packing As. 4.

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COOKE & KELVEY'S stock of these beautiful watches is the largest and most carefully selected in India.

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Rs. 100 to 150 Cash.

Ditto, in Gold Crystal-Faced cases.

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Some years have elapsed since Messrs. Cooke & Kelvey first introduced Machine-Made Watches to the Indian Public, at prices very much lower than had then been ruling in the Indian market. That they were successful is evident from the great demand experienced and the large number of Watches sold. Encouraged by this success, they have, with the aid of additional and more perfect machinery, doubling the productive power, been enabled to produce watches at still lower rates, and in order to meet the requirements of their numerous constituents they are now offering Watches entirely of London manufacture as follows.

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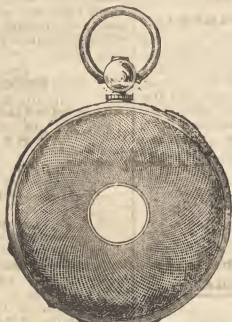
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Gold Albert and Guard Chains  
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On Twelve Months' Deposits 5%  
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J. CAMPBELL,  
Manager.

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### REDUCTION OF PRICE.

From this date until further notice the price of

### COOK AND CO'S

### Crushed Food for Horses

Will be Rs. 2½ per md. Exclusive of bags.

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Rs. 1/10 per md. Exclusive of bags. Chaff  
Rs. 1/8 per md.  
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THIS little Carriage Time-Piece is not only a marvel of accuracy and cheapness, but at the same time it forms a very elegant little piece of Furniture; the engraving represents size No. 1 2½ inches high, keyless movements, horizontal escapement, fitted into a strong dust proof case, thoroughly protecting the movements from atmospheric influence, &c., in neat red covered outer case, Rs. 10.

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Ornamental French time-pieces in a large and variety of designs, mounted with pictures or Mirrors, &c., from Rs. 20.

The Shaving Time-Piece, well adapted for a gentleman's toilet table, &c., good keyless lever movements in a bright nickel case on a black marble pedestal, and mounted with an oval plate glass mirror, Rs. 16.

The "Nutmeg" Time-Piece ... Rs. 5 8  
The "Drum" do. ... " 10 0

A large variety of Superb Drawing-room clocks, in marble or ormourer, exceedingly well adapted for wedding and other presents, from Rs. 85.

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The Security of the Association is now generally adopted for European and Native Officers under Government and Public Companies.

Friends and Relations are relieved of the fear of those pecuniary losses to which persons are exposed, who become responsible for the acts of others.

Moderate rates, according to the nature of the employment, on the amount of security required. Premiums periodically reduced.

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Secretary.

9, Elphinstone Circle, BOMBAY.

OR,

F. A. COHEN,

7 Wellesley Place, CALCUTTA.

Agent, for BENGAL;

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**Hooghly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 8th November 1881, from 3 to 6 P.M.

J. S. JEBB,

Offg. Secretary to the Bridge Commissioners.

**INDIA GENERAL STEAM NAVIGATION COMPANY, "L.D."**

SCHOENE, KILBURN & Co., Managing Agents.  
ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debrughur downward every Saturday.



THE Str. Simla will leave Calcutta for Assam, on Friday, the 4th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 3rd.



THE Str. Tempore will leave Goalundo for Assam on Sunday, the 6th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 4th.

Passengers should leave for Goalundo by Train of Saturday, the 5th proximo.

**OACHAR LINE NOTICE.****REGULAR WEEKLY SERVICE.**

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.



THE Str. Assam will leave Calcutta for Cachar on Tuesday, the 8th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 7th instant.

For further information regarding rates of freight or passage money, apply to  
4, PATRIE PLACE, J. GILLMAN,  
Calcutta, 3rd Nov., 1881. Offg. Secretary.

**RIVERS STEAM NAVIGATION CO., "LIMITED."****ASSAM LINE.**

The Steamers of this Company will run weekly from Calcutta and Goalundo to Assam and back.



THE Steamer Scinde will leave Calcutta for Assam on Friday, the 4th proximo.



THE Str. Mysore will leave Goalundo for Assam on Friday 4th November and Doobri on Wednesday 9th November.

Cargo should be sent to the Company's Godowns Juggernautghat and Passengers via Koohteah should leave by train on the night of Thursday, the 29th.

For freight or passage, apply to  
MACMILLAN & CO.,  
1, Lyons Range.

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**TIMBER.**

Nepaul Saul } squares  
Moulmein Teak } Scantlings  
AND  
Nepal Sissoo } Logs

RATES FURNISHED UPON RECEIPT ON SPECIFICATION.

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Agents.

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KABIRAJ Sasi Bhushan Roy, of the well-known Kabiraj family of Kanchrapara. All kinds of Chronic diseases wonderfully cured by his genuine Ayurvedic oils and medicines which he keeps always ready. Advice and medicines gratis to the poor.

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**Infallible Specific**

FOR Cholice Pain, Acidity, Vomiting, Burnings of the Heart, and other diseases of the Stomach. To be had at Kabiraj Haradbone Kanavaran. No. 161, Ahirittollah Street. Price per packet Re. 1. Postage annas 4.

**!!!PATENT COUGH PILLS!!!**

A PURELY Vegetable Specific for the cure of Consumption, Asthma, Bronchitis, Whooping Cough, Coughs of years' standing, Difficulty in Breathing, Tightness of the Chest, Hoarseness, Throwing or Spitting of Blood, Simple and Dry Coughs, Colds, &c. Price per phial, with testimonials and full directions for use and diet, Re. 1; postage and packing, As. 8. The OLDEST and the YOUNGEST can take them with safety. To be had of

STEPHENSON &amp; CO.,

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CALCUTTA.

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N. 1, UPPER CIRCULAR ROAD,  
CALCUTTA.

L. V. MITRA &amp; CO.,

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Agents;

ALSO

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The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cures the break, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair, while adding beauty thereto. It also retards the hair from turning prematurely grey.

Price Re. 1 per phial.

Packing and Postage &amp;c., Ans. 8.

DASHANNA SUNGSKURNA CHURNAM.

OR

The best dentifrice.

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums, and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Ans. 8 per box.

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DUDDOOGHUNNA BATIKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 8 per box.

Packing and Postage Ans. 8.

INDRALUPTA BURHA TOYLA

OR

The best hair preserver.

It is a sure remedy for Baldness

Price Re. 1 per phial.

Postage and Packing &amp;c., Ans. 8.

MUTTY LAUL GOOPTA,

Manager.

**THE INDIAN MIRROR.****RATES OF SUBSCRIPTION.**

(IN ADVANCE.)

TOWN.

	Rs.	As.	P.
For One Month	...	2	8 0
" Three Months	...	6	0 0
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" Twelve Months	...	24	0 0

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(Single Copy Two Annas.)

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For One Month	...	3	6 0
" Three Months	...	8	0 0
" Six Months	...	16	0 0
" Twelve Months	...	32	0 0

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For Twelve Months (via Southampton)	48	6 0
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(Both for Town and Mofussil.)

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" (via Brindisi)	14	14 0

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For casual Advertisements 2 annas per line. No Advertisements charged for less than Rupee.

For special contract rates apply to the Manager. N. B.—All remittances should be made payable to Babu Narendranath Sen, Proprietor.

Printed and published for the Proprietor by W. C. BOOZ, at the Sun Press, at No. 2, British India Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE

VOL. XXI.

CALCUTTA, SUNDAY, NOVEMBER 13, 1881.

NO. 270

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	Advertisements.

## Editorial Notes.

THE Vice-President of the Western Union Telegraph Company states that over two million telegrams—averaging about four million messages of the average length—have been transmitted over the Company's wires relative to the condition of President Garfield since his assassination on July 2nd.

MR. WILLIS of the Oxford Mission states that the Bible does not give us every thing necessary for salvation, but that its teachings are to be supplemented by tradition and interpretation. The *Christian Herald* contends that the Bible contains everything that is essential or important. The difference between the two, it strikes us, is very great.

THE following advertisement appeared in the *Manchester Guardian* of October 1st:—"Carter.—Wanted, a respectable steady man, as cartier to the Wine and Spirit Trade; an abstainer preferred; wages £1 per week, with prospect of rise; state references as to character and last employment. Address, O 29, at the printer's." What a satire on the wine and spirit trade! A butcher's advertisement for a respectable steady vegetarian assistant would, says a writer, hardly be more incongruous.

AT a meeting of the Native Christian Conference, held in Calcutta the other day, the subject discussed was "Christian Homes." The Rev. Lal Bihari Dey, the Chairman, in winding up the discussion, "remarked that while busy preaching abroad, we should see to it that we did not neglect the spiritual interests of our own families; that while going in for *Nagar kirtan* in view of the edification of street people, we should see to it that our own roofs did not resound with the *kirtan of moles*." Quite edifying, we say! The allusion was as witty and graceful as the occasion no doubt, was grave and solemn.

THE *Indo-European Correspondence* makes a quiet yet effective hit against those Native Christians who have petitioned the Supreme Government to be exempted from the provisions of the Arms Act. It says:—"Calcutta has of late been placarded with documents in what the *Hindu Patriot* calls 'missionary Bengali' against idolatry. Not that we at all object to denouncing idolatry. One of those whom we honor as a Martyr reaped into the arena of the Roman Amphitheatre where all the rank, wealth, and beauty of paganism were assembled, and unbraided the audience with their insane worship of idols. He paid with his life for his temerity, and right cheerfully paid the price—instead of memorialising for the use of weapons."

WOMEN of ill fame are placed under very strict supervision at Berlin. We read in the *Bulletin Continental* that a public woman is directed always to wear simple and decent dress, and she is not to resort to any striking toilette that may draw the attention of the passer-by. She is forbidden to stand on a public road and live in the neighbourhood of churches, schools, public offices and the palace. The windows of her room should always remain closed, and she is forbidden to place a lamp or any other sign whatever on her house to tempt passers-by. We wish similar restrictions were placed upon these women in Calcutta. The City of Palaces seems to us to be a city of obscenity, and it loudly calls for the active interference of the authorities.

WE should be cautious as to how we receive the generalisations of eminent scientists based upon information regarding the religious condition of savages. Mr. Darwin, for example, in the last number of the *Contemporary Review*, states his opinion that "nations may be moral without religion, and quotes, in proof of it, the Lepchas, who are wonderfully honest; the Dhimals, who are amiable; the Sonthals, who are hospitable and truthful; the Veddahs, who have all virtues; and the Arafuras, who aspire to wealth that they may pay their brethren's debts. None of these tribes have any idea of God or religion,—ergo, as regards morality, practice is almost everything and theory nothing." We do not know the Arafuras, but undoubtedly the Lepcha honesty, says the *Spectator*, is in part "like a carrier's honesty, the result of a certainty that he would starve if he were not honest; while a Sonthal seems not to have the wit to frame a lie, and is certainly not without ordinary bad impulses. At least, the things best known of him are that he drinks like forty Highlanders, that he is most extravagant, and that if a money-lender worries him, he chops his head off, or, throwing him into a great heap of millet, sets fire to it." But who has told Mr. Darwin that

the Sonthals have no idea of God or religion? Half the superstition of Bengal may, we think, be traced to aboriginal influences.

IF England gets on at present rate, it will become a material paradise very soon. Mr. Gladstone, in his speech at Leeds, quoted an array of statistics from which we learn that in 1841 the population of the United Kingdom was 26½ millions; in 1881 it was 36 millions—an increase of 36 per cent; in 1842 the income taxable amounted to £251,000,000; in 1880 (including the £40,000,000 supposed to have been lost) to £582,000,000—an increase of 130 per cent; in 1848 the export trade of the country amounted to £51,000,000; in 1880 it was £223,000,000—an increase of 450 per cent; in 1841 the amount deposited in the savings banks was £24,000,000, in 1880 £75,500,000; in 1849 there were in England and Wales 201,000 paupers, which in 1880 were reduced to 111,000; in 1840 there were 34,000 criminal cases, which in 1880 had fallen to 15,000. That is a remarkable state of things of which any Government may be proud. On the other hand, church attendance in all the denominations in England has suffered an enormous decrease during the last thirty years, if we are to believe the figures supplied by the *Post*. In 1853, we are told, the number of worshippers was 100,000, and in 1881 it has fallen down to 60,000! That shows that the spiritual condition of the United Kingdom is as surely sinking as its material one is rising.

IT seems that an antidote to snake poison has been discovered at last. From a note to the Paris Academy, says the *Times*, it appears that M. de Lacaze has discovered a fact of considerable scientific and practical importance,—viz., that permanganate of potash counter-acts very effectively the poison of serpents. In a first series of experiments a water solution of the poison was injected into the cellular tissue of dogs, under the legs; and its usual effects were large swellings, with abscesses, loss of substance, and destruction of tissues. But when an equal quantity of filtered (one per cent.) solution of permanganate of potash was injected one or two minutes after the poison, those local injuries were quite obviated; there was merely a slight swelling where the syringe had entered. Next, introduction into the veins was tried, and the permanganate again succeeded admirably. In only two cases out of more than 80 was there any failure, and this is attributed to the animals being very young and weak and badly fed; also to the antidote being given at too long an interval after the poison, when the heart was already tending to stop. In one series of cases the permanganate solution was introduced half a minute after a solution of venom, and the animal showed no derangement beyond a very transient agitation and acceleration of



the heart for a few minutes. In another series, the characteristic troubles caused by the poison were allowed to manifest themselves (dilution of the pupil, quick breathing and heart action, contractions, &c.) before the antidote was given. In two or three minutes, sometimes five, the troubles disappeared; a slight general prostration followed for 15 to 25 minutes, after which the animal would walk, and even run about, and resume its normal aspect. Other dogs poisoned similarly, but not receiving the antidote, died more or less quickly."

## THE NEW DISPENSATION,—ITS EUROPEAN SIDE.

### (New Dispensation.)

THE faith that has come down to us from heaven has two aspects, the one eastern and the other western. It has a European side, and the other side is eminently Asiatic. The east loves and honors the New Dispensation as its own, and so does the west. These traits in it which are of the European style we propose to consider in the present issue.

The New Dispensation is thoroughly scientific. It hates whatsoever is unscientific. It has an abhorrence of delusions and myths.

It is empirical, and relies upon observation and experiment. It has no hypothesis, and it takes nothing on trust.

It stands the severest logical tests, and is made up of demonstrable truths.

It is supported by reasoning, inductive and deductive.

It harmonises with the latest discoveries of science and keeps pace with the progress of philosophy and exact science.

It touches not, and cautiously avoids, supernaturalism, and the whole domain of miracles and prophecies, dreams, visions, trance, illumination, spirit-rapping, reveries, it discounts.

It has no faith in a visible or audible divinity or in spirits that speak or are spoken to.

It acknowledges no infallible human guide, no infallible book.

It is prepared to reject every doctrine which science may oppose or new discoveries may explode.

The New Dispensation loves history.

It trusts no narrative or story unsupported by evidence.

It reveres history because it believes in Providence and sees God in history.

It sits at the feet of all epochs and ages and gathers the lessons they offer.

It does not ignore or deny a single fact of history.

It treats all history with the profoundest reverence as God's scripture.

The New Dispensation is thoroughly practical.

It is the religion of activity and energy.

It is the worship of industry.

It deprecates laziness and indolence as a sin against God.

It is the service of man in varied fields of philanthropic usefulness.

It is the religion of study, researches, criticism, thought and dialectics.

It is never-ceasing godly work.

It deals not in barren speculations and theories. It has no love for things chimerical and shadowy.

The lazy mendicant, the sleepy faquir, the fanciful theorist, the speechless quietist find no place in it.

In the temple of work it adores the God of Force.

## DEMOCRACY IN THE CHURCH.

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ONE of the subjects discussed at a recent Church Congress was democracy in religion. The general tendency of the age is no doubt towards levelling all things, and the opinion is becoming general that as in politics, so in religion, the whole power, executive and legislative, should be centred in the people. In a Government it is the people who are to determine what form of it will be best suited to their wants, and in a Church it is the people who are to decide what form of belief or organisation will best supply their wants. The people should ascertain the extent of suffrage and elect their ministers, and it is they that are to determine what will or will not constitute treason or heresy in either case. The analogy may be carried to any extent; but any argument based upon it may be fallacious at the same time. It will be enough to point out that the analogy may halt at a certain stage, and then the reasoning ceases to be even plausible. Politics deals with things secular, while religion restricts itself to things transcendental. It is something more. Religion seeks to influence politics, and not politics religion. For if politics is the highest sociology, it is clear that the rules which bind fellow-creatures to one another, should be based upon the highest sanctions of morality, and their mutual transactions regulated by the decrees of heaven. From this point of view, it appears that religion is the only point of reference from which political codes are to receive their coloring. It is the great vice of modern thought that it is always seeking to carry the analogy of the world to heaven, whereas the fact really is that we should apply the principles of godliness to the affairs of this life. It is absurd to say that because there is limited monarchy in the world, there should be the same institution in heaven; or that because things are inevitably tending to democracy, therefore the same should be the case in the Church. To carry this principle into practice would be to bring down religion to the level of uncertain thought, and give the untutored reason of man a control and an authority which it has no reason to arrogate in things relating to another world. And it is precisely because things are coming to this pass that we view with anxiety the future of religion in the civilized world. The danger is not so great in Hindu and Mahomedan countries, because there the minutest points of life are settled by the scriptures. But in Christian Europe, religion and politics are getting divorced, and there is a marked probability of both falling down in the scale of the heavenly excellence hitherto claimed by them. It does not require many arguments to prove the absurdity of an analogy in which there is no proportion of resemblances whatever. Let us take the typical case of a religious House of Commons, in which the Speaker is the elect of the members, and in which the ministry and the opposition flounder by means of votes. It is possible to conceive in what manner questions of the highest importance will be disposed of in a constitutional body like this. We may imagine a report of proceedings somewhat to the following effect:—"The Right Rev. So-and-So gave notice that on Sunday next he would move the following resolution—that it is not desirable to believe that there is such a being as God. On Sunday the motion is made; the ministerial and opposition benches speak out *pro* and *con*, and the result of the speeches is that the consideration of the question is referred to a Committee of the whole

House. Soon the matter is discussed, and when votes are taken, it is found that the *Ayes* are 200 while the *Noes* are 201. Whereupon the ministers decide that in a matter concerning the interests of millions there should be a substantial resolution on the point, and they move—that the belief in divinity be insisted upon as the principal article in the creed of the people. There is a long and loud discussion, and when the vote is taken it is found that 200 are for the resolution and 200 against it. The casting vote of the Chairman was given in favor of it, on the ground that since the votes were equal, it was proper to give the people the benefit of the doubt." This will probably be the fate of the religious problem a century hence, and it is not difficult to anticipate the total disappearance of the question at that remote date, if democracy advances at its present rate. Many of the advanced Unitarian Churches of the day, we note, have declined to pledge themselves to a creed simply on the ground of a dim belief in the immutability of human beliefs, and of undefined misgivings as to what the religion of the future will be. It is evident that since religion deals with the momentous question of salvation, it cannot stand upon a flimsy foundation like this, nor is its healthy growth ever possible under conditions so unfavorable. Obviously the men who lead a society in which the fear as regards the future forms such a preponderating element, have not seen the realities of the spirit world with which they profess to deal, and hence are not in a position to speak emphatically of what they believe. It must be admitted that only he who has seen God can speak of Him; therefore he who has not seen Him can do very little justice to the problem of human salvation. Religious leaders are expected to speak with authority—an authority received from heaven. The very ring of earnestness and sincerity which characterises their utterances, proves that the voice with which they speak is not theirs. It follows, therefore, that ignorance of God gives no title to vote; and such ignorance is the distinguishing trait of the majority of a community. To talk of a democracy in matters transcendental is to attain the height of the ludicrous. Our opinion is that a church should be eminently aristocratic, and not democratic. We use the word "aristocratic" in its liberal sense, meaning of the *best*. In other words, those that speak with authority are the only persons fit to give laws to the church, and the uninstructed are required, by slow progress and educations, to attain the standard of the leaders. The New Dispensation has come down to establish just such an aristocracy in the world. It hates democracies and monarchies; it cannot endure ignorance and arrogance. The house of lords it has come to establish is one consisting of lords spiritual only, and the foremost among these are Christ and the other masters, Jesus, the best of men, takes the front seat in the galaxy of saints, and then come masters like Chaitanya, Sakya and Mahomed, and then the best, most cultivated and devout of human beings whose lives have illumined the pages of history. When these meet in solemn convocation, the world bows down its head in silence and reverently accepts the laws which they decree. Yes, the world is bound to accept them, for when the real voice of God is heard, the air is full of grace, and rebellious mankind is calmed down to a tone of implicit reliance and trust. The New Dispensation comes to establish this pantheon, not of gods, but of the real lords of men, of saints and servants in the holy cause,



These men having seen God tell their brethren of what they have not seen, and these latter, placing themselves under the guidance and control of the best of men, learn to see God, and by patient merit and worth are gradually transferred from the house of commons to the house of lords. We hear in the ordinary politics of the day of great commoners elevated to the peerage. The New Dispensation comes to tell us how this is done. Worth draws unto it worth, and whatever is best in human nature is sure to draw unto itself the best that is found anywhere on the face of the globe. This pantheon is not selfish or exclusive; it has come to enlarge its body till the whole world becomes a pantheon itself or a veritable house of lords. The noblest ambition of all should be to strive to become members of this real aristocracy.

### WHAT THEY IN ENGLAND THINK OF US.

Dr. KNIGHTON's friendly and appreciative article on the New Dispensation has, as we hoped, drawn public attention to our movement, and it is pleasant to think that some attempt at least has been made to expel the cloud of mystery, distrust, and aversion which hung upon it for a long time. It is not to be expected that the principles of our cause, enunciated as they have been with all the sharpness and speciality that belong to Oriental thought, should immediately draw the appreciation and sympathy of an admiring public; nor is it profitable to speculate upon the chances which our movement has of immediate success in its career of conquest and conversion all over the world. The fact is that the New Dispensation has been proclaimed to the world in an eminently 'Oriental' form. Some of its most essential doctrines, such as *yoga*, *bakhti* and inspiration, are not acceptable to the educated thought of the West. Things which, even when found in Christianity, have been deliberately rejected by the Western nations, have no chance of being accepted when presented another time in the same repulsive dress by India. Scoundrels have the doctrines of inspiration and asceticism become to Protestant Europe that it was necessary for India only to utter their names for Europe to reject them with a sort of indignant disdain. No opportunity is given for an explanation; it is enough that we have uttered the words. Europe has made up its mind not to hear of asceticism and inspiration. Under the circumstances it became possible to any hostile partisan to absolutely debar us from hearing by simply mentioning the fact that the Brahmo Somaj believes in the doctrines alluded to. Miss Collet signally succeeded in discrediting us before the British public in this simple way. She had merely to extract a paragraph from this journal in which these doctrines are mentioned, in which the inspiration of our leader is hinted, in which the philosophy of idolatry is explained, or in which a ceremony is described, and the effect upon the public was as irresistible as that of a red rag upon a certain infuriated creature. Up to this moment the device has succeeded marvellously well. Our friends have left us one by one, and the New Dispensation is now absolutely without an advocate. Under the circumstances it is not reasonable to expect any amount of positive knowledge regarding our movement from friends in the Theistic and Unitarian bodies in England. Misrepresentation has done its work, and what we get is just the ordinary string of

commonplace arguments against supernaturalism and mysticism. The *Spectator*, which is specially distinguished for its knowledge of India and which can discuss Indian matters with the fulness and readiness of an expert, stumbles grievously upon the subject of the New Dispensation. In its issue of 8th October it says:—

Mr. Knighton's account of the new development of the Brahmo Somaj would have been the better for a little more fulness. It is all very well to say that Keshub Chunder Sen preaches a high morality, and that theological speculations do not signify so much, but Mr. Knighton should have told us what place Mr. Sen claims in his own system. Is he in his own eyes a teacher, or a revealer, for these terms are not, as he seems to imagine, the same thing? We understand Mr. Sen to claim the latter power, though he disclaims a supernatural character. Mr. Knighton's account of his eclectic dispensation is interesting, but he should not have glided over so primary a question. If Mr. Sen is a Revealer, he may alter his creed, which is now a sort of Unitarian Christianity, colored by the acceptance of bits of all other systems, and some vague assertions as to the spiritual powers which may be acquired by the *yogi* method of life, or contemplative asceticism without action.

The last passage is a good illustration of what we have been saying. The *Spectator* evidently does not know what is the asceticism we preach. The writer applies his old-world conception of the term to the theological position of the Brahmo Somaj. It would, perhaps, be of no use to tell him that the Brahmo Somaj entirely discards the obsolete asceticism which has somehow got entered into the writer's head, and that the asceticism which it preaches means the highest spirituality combined with an endless power of action. Thousands in England will readily believe our British contemporary's assertion, and the impression will be general that the Brahmos of India sit whole days and nights quiet and motionless, striving to acquire the spiritual powers obtainable from "the *yogi* method of life, or contemplative asceticism without action." How beautifully we are misrepresented here, though Dr. Knighton has taken special pains to convince the public of the usefulness and activity of the Brahmo Somaj as a reforming agent. It seems to us then that the first step which should be taken to interest our fellow-subjects in England in our work would be to dispel ignorance and then to produce facts, as the accomplished writer in the *Contemporary Review* has endeavored to do. But the difficulty is not at an end, even when this is done. There remains the whole question of imposture, fraud, self-assertion, delusion and motives. These disagreeable elements of controversy come to the front as soon as the New Dispensation is declared to be a revelation. The Brahmo Somaj has had to pass through every phase of this ordeal. The best abused men in India, indeed, have been for a long time our leader and those that are associated with him in the work. It is enough to say that every form of vice and corruption has been laid at the doors of our minister. We thankfully say the searaches melt away into thin air as soon as the tongue of slander is fatigued with its work, and it is when good, generous and thoughtful men come to the rescue that the character hitherto assailed comes out unstained through the ordeal. With reference to the work and scope of the New Dispensation charges of blasphemy, arrogance, self-aggrandizement and ambition were freely levelled against our minister. We are thankful to say again that they are being rejected wholesale by a generous public. The *Inquirer*, whose article on our movement will be found elsewhere, says:— "Although we and some of our correspondents

have freely criticised the new attitude of Keshub Chunder Sen, especially since the regrettable incident of the Kesh Behar marriage, we are sometimes inclined to doubt whether the motives of that really great reformer have been appreciated by his critics, and whether due justice has been done to his singularly pure and disinterested character." And again:—"Dr. Knighton passes lightly over the unhappy dispute respecting the Kesh Behar marriage, and we are inclined to think that after the explanations that have been given nothing more need be said. We presume that even those who differ from Mr. Sen in this and other matters recognise the loftiness of his character and the purity of his motives." We rejoice to read this opinion in the journal alluded to. It is the first step to a better understanding between us. The great requisite in every controversy is that the opponents should respect each other. If you and I are opponents, and if you persist in calling me a rogue, it is evident that the first condition of a fair controversy disappears, and there is no reasonable prospect of a satisfactory conclusion. We pity a person who has to answer his antagonist in two ways—by detecting fallacies in the argument and repelling charges on the character. The former may be done, but the latter is an impossibility altogether. What can a man say if he is told face to face that he is a liar? He may retort by either using personal violence or convincing him by argument. Now, one may convince a man of his errors, but he cannot, except by a long and patient course of honest, upright life, repel the imputation of motives. It is thus that we have been circumstanced with reference to recent events in the Brahmo Somaj. Fortunately, as we have said, a better feeling is growing up. On every side we find a disposition to credit us with honesty. Our staunchest opponents believe us to be sincere, and that is a concession of no mean importance. The New Dispensation has gained its first great advantage; it has rescued itself from the charge of imposture. The time has come when its principles should be calmly discussed and judged on their own merits.

### Brahmo Somaj.

Not long ago, the Paramhansa of Dakshinেশ্বর, while driving past Christ's Church, Cornwallis Square, asked what the building was. On being told it was a Church, he reverently bowed with a view to do it honor. A Hindu Jogi bowing before the Church of Christ! Is not this a marvel?—*New Dispensation*.

WITHOUT being in the least presumptuous we may suggest to our iconoclastic friends the expediency of quoting Hindu scripture in condemnation of idolatry. Mr. James and Mr. Johnson are quite welcome to put before our countrymen overwhelming and emphatic testimonies from the Bible against the error and impurity of idol worship, and it is not unlikely that they may thereby bring conviction into the hearts of a few intelligent and unbiased Hindus. But such a course, we fear, will not succeed with the vast majority of our thoughtful countrymen. An appeal to their national scriptures would certainly be a more effective way of winning over the Hindus to monotheism. It would be entrapping them in their own net. They cannot crissay such authoritative texts from their own Vedanta as the following:—"Know Him whom words cannot describe, but by whom words are sent, as the Supreme God. The finite objects which men worship are not the Supreme God." "He has no hands, yet he receiveth; He has no feet, yet He goeth; He has no eyes, yet He seeth; He has no ears, yet He heareth." A few such texts alongside the quotations from the Bible might prove an acceptable and efficacious remedy where the latter alone would create nausea and give offence.—*New Dispensation*.



## BRAHMOISM.

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[TO THE EDITOR OF THE "INQUIRER,"]

SIR,—The conclusion which a perusal of Miss Collet's letter in your issue of the 23rd July last has forced upon me is that the learned lady, in common with the protesters of this country, has fallen into a state of hopeless confusion regarding the Brahmo Somaj of India. She knows that "the object of Brahmoism is the spiritual regeneration of India," she knows that a "man is justified by faith and not by deeds however excellent," and I believe she also knows that the regeneration of the soul is the *cause* and not the *effect* of "social reform," and yet she would in the same breath speak of the "two halves of reform," as if there were any sort of antagonism or rivalry between spiritual regeneration and social reform. Regeneration or reformation belongs entirely to the spirit, and our actions, whether religious, moral, or social, are reformed or not, according as the state of the mind happens to be. It is not surprising, that Miss Collet no more trouble herself about the "aversion of the two hemispheres."

But I fear the learned lady's confusion extends deeper, it goes to the "very substance of Brahmoism itself." But, reader, what dost thou think is the substance of Brahmoism with Miss Collet? Why it is "ceremonies" again, as if Brahmoism consisted of nothing more than a few external acts, and she fancies she is still able to interpret Brahmoism to the nations of the West. But what, after all, is there in the ceremonies (*Hom and Baptism*) which make them so repugnant to her feelings? Was there any idol worship in connection with them? Was there any human sacrifice, or sacrifice of any life at all? Was there any drinking? Or were there any other immoralities in them? If not, what could then give her so much offence? It may be that their novelty, or that she could not use all this pain to her unexceptionable nature. If so, we can only beg her pardon, and let her know once for all, if indeed, she does not already know it, that we have taken no vow to please her or anybody else in these matters. If she has any sympathy still left for our religion, she ought to be quite satisfied with this. This is, perhaps, too much to expect from her under the present circumstances; and I shall, therefore, appeal to her own Trinitarian Christianity to explain the Eucharist and the ceremony of Baptism, by whatever light she may get even from that.

There is some misunderstanding as to what I said respecting the change in Miss Collet's ideas. She thinks I have assailed her "own religious feelings and aspirations." Of these, however, I know no more than she does. I am a Trinitarian Christian. What I did really say was, that her ideas respecting Brahmoism had changed; and, as a consequence of this, the establishment of the Kingdom of Heaven with her was no more than the spread of simply the external civilisation of the rationalistic (not "rationalist," as has been printed by mistake) type. This is the best supposition possible in the case of an orthodox Christian patronising Brahmoism. For had she for one moment really believed the Brahmo Somaj to be under the guidance of the Living God, she would have at once seen the danger to her "Trinitarian Christianity," which she says differs from Brahmoism "on some of the chief points of theology." My guess about this matter is the while she was informing her acquaintance with Brahmo Somaj, making so many concessions in favor of it, her philanthropy got the better of her Christianity; and now that Brahmoism in its natural development practically refuses to be under the guidance of Christianity or any other older system of religion, the spell under which she was so lately broken, and she sees that her patronage was misplaced. Is it at all to be wondered at that she should feel so much annoyed at what Mr. Sen is doing; or that she should retaliate by bringing against him the charge of "sacrificing" principles? While on the subject of the essential principles of Brahmoism, I might as well say a few words to consider the doctrine of "subjective revelation" to be one of these, and whether that revelation supersedes all other laws, written or unwritten?

A word now about her showing contempt for "prayers" and "communion." She thinks I have wronged her by saying that she does so. But what is her own confession on the subject? She does only "object to some of the prayers by one person." So we can show contempt for any prayer offered to God! But Miss Collet, in her zeal to demolish Mr. Sen, does show contempt not only for prayers offered to God, but also for the following awful proclamation from the King of Heaven:—

"To all my soldiers in India.—My affectionate greetings to all. Accept this proclamation, believe that it goes forth from Heaven, in the name and with the love of your mother, and carry on its behests like loyal soldiers and devoted children. Ye are my soldiers. . . . Ye are bound to fight valiantly and faithfully under my banners, and no other God shall ye serve. . . . I have chosen India to show unto all nations the workings of my Providence in accomplishing national redemption. The British Government is my Government; the Brahmo Somaj is my Church. . . . Tell all people to come direct to me, without a mediator or intercessor, and accept me as their Mother. . . . Soldiers fight bravely and establish my dominion—INDIA'S MOTHER."

This, in the refined language of Miss Collet, is an "undignified piece of blasphemy!" And she is supposed to be a believer in the plenary inspiration of the Bible, which, she will remember, represents infinitely more startling things as coming from God.

BAIKUNT NATH GHOSH,  
A Member of the Branch Brahmo  
Somaj of India.  
Dacca, 16th September.

## CHANGES IN THE BRAHMO SOMAJ. \*

## INTRODUCTORY REMARKS.

LADIES AND GENTLEMEN.—Though a great deal has been said and written about the Brahmo Somaj, yet I do not think enough of its principles is known to the public. Perhaps, the European public is more unacquainted with the subject than the Hindu public, because in a sense the movement belongs to the latter.

The word—change—is an obnoxious word in the religious world, because changeableness in religion is scarcely a credit, very often a discredit. Yet there are different orders of change. There is a change that denotes weakness, and there is another change, which is a sign of strength. Weak as water, thou shalt not sink, indicates the character of one order of change; whereas when change means vitality, progress, evolution, when it means keeping pace with the spirit of the times, change is not only not discreditable, but the essential condition of life. The changes in the Brahmo Somaj, the which I am going to allude to, will, I hope, prove that they have not tended towards weakness but towards strength. It has been a change from untruth to truth, from darkness to light, from death to life.

Ladies and gentlemen, a Florentine sculptor, while he had almost completed a celebrated piece of art, and had just given the last stroke of his chisel on the divine face of the figure that he had carved out, exclaimed to his workmen, "Speak for I am sure thou art able to do so!" If a humble worker in the Brahmo Somaj was to contemplate the rising edifice of doctrines, truths, and spiritualities, and various facts of progress embodied in that institution, while he expects and anticipates the last stages of progress, he might similarly exclaim before his church, "Speak for thou art able to do so!" And while I am speaking to you on its behalf, I trust and pray that the spirit of the movement should find utterance through me, and that while I speak, I might not speak, but that the soul of the movement might speak through me.

## THE DIVINE BEING.

What was the first change, or as I shall call it the first step in the evolution of religious life in the Brahmo Somaj? Our doctrine about the Divine Being and his attributes is different from what it was before. The Hindu Shasters have taught us, and here be it remembered that we owe a great deal of our success to them, the Hindu Scriptures have taught us that the Divine Essence is all-pervading, omniscient, and immortal in all things; that God is the Life, the Soul, the Force of all things; that the whole creation is full of his being and attributes as a piece of garment woven out of the warp and the woof. That He is in all, and all is in Him. Only one step further, there is the unfathomable abyss of Pantheism. Proceed but an inch out of these legitimate confines of omnipresence, and you are lost in mystical darkness and hopeless confusion. But just below your feet, there is that vast unmeasured chasm of identity between the Creator and the created, destructive alike to piety, to faith, and to morals. But within those limits, you not only master the spiritual philosophy of the universe, but find that reconciliation between science and faith which has been the missing link

\* Extracts from a lecture delivered by Babu Protap Chunder Mozumdar in the Assembly Rooms at Simla on July 29th, 1881.

of connection between mind and matter. Viewing the Divine Being as a Force, a creative power, permeates all bodies, all objects, all creatures, as well as women, all laws and facts of change, nay, a force that manifests itself in ten thousand combinations through the marvellous frame-work of material nature, you have the Invisible Spirit almost made visible to you, you behold the Spirit God face to face. Such a Force gives us, indeed, a true insight into the depths of the Divine Being. We do not mean to deny that in other religions also, there is more or less of insight into this fact, but, perhaps, no religion, at least none with which I have had any acquaintance, teaches this profound principle of a Divine Force pervading all nature to such perfection as do the Hindu Scriptures.

## ONE FORCE.

A force, what force? Is it a blind force? Is it a mechanical force? Is it a mere scientific law about which Spencer speculates and Comte philosophises. Is it an abstract conception, a mere condition of thought, unknown and unknowable, an empty, unattainable generalization, which has no real physical, but no real entity at all? The God-force is the life-blood of all true religion. It is the force of a personality. It is an all-pervading personality that fills the world with a life and soul. To connect the force with the personality, the scientific force with the spiritual personality, as a fact too deep and too true also. We in the Brahmo Somaj are neither afraid nor hesitate to make that identification. To us all forces resolve themselves into one Force. That force is a will, that will is a personality, and that personality is the Supreme Providence of God. To discover the identity that underlies the all-pervading Force as a principle of divine personality, constitutes a significant stage of progress in the spiritual history of the Brahmo Somaj. It has led to various steps in advance, and fertile changes fraught with the deepest and most important consequences. At the present moment we look upon the universe not as a mindless mechanism, as a platform where facts and laws travel in succession without any unifying personality to guide their course. On the contrary, we look upon the field of nature as a great theatre on which the Divine essence and attributes are performing a mysterious and wonderful play, to master the secrets of which is to master the secrets of salvation.

## PROVIDENCE.

Holding this view, then, of the existence of the Divine Being and of his personality, the next thought that naturally occurs to us relates to his Providence. The God of the Brahmo Somaj is not a far-off God who lives in the seventh heavens, and is simply connected with us through the laws of nature, as set to work, and that we have nothing to do with him, but only with his laws of nature, as laws which irreversibly bring about our welfare or our destruction. It is a God who acts every day, in every phase of life, in every event of the world, in every phenomenon of nature, in every impulse of our hearts, a God who surrounds us, is above and below us, in the words of the inspired prophet, "in whose we live and move and have our being." And here according to the spirit of our Shasters, because we find the presence of the spirit of God in everything, great and small, therefore we hate none. We can look down with contempt upon no object, but through all creatures, events and facts beam forth the rays of the light of the hallowed consciousness of the Father. And this sovereign truth of the existence of the Spiritual Providence of God that pervades the root of all things, is the solution of all those problems of life, which philosophy has start-d, but has not been able to set at rest. God as Force, as Personality, God as Providence, God as enthroned in the heart, is a satisfying, vivifying, saving the universe, is the God of the Brahmo Somaj, and he who faces face to face with such a Being, and when his supreme life hath gone into the deep places of the soul, what is the result? Man bursts forth in floods of natural devotions!

## PRAYER.

For a long interval of nearly ten years our devotions consisted of mere adorations and praise-givings, we scarcely knew any prayer. It is a great privilege to adore the most High, it is a great pleasure, it is, perhaps, the deepest happiness, that we can enjoy His presence, and with clasped hands and uplifted eyes call Him our King, our Creator, our Father; but there is a deeper privilege still. Our Shasters and the spirit of our religion have taught us that there is such a thing as communion with the Divine Spirit. Communion between the soul of man and the essence of God is the corner-stone of all schools of Hindu philosophy and spirituality. When we pray, when we come to the Divine note, I would rather say that Divine echo, the sound being sent originally



from the East, the Divine note that "I and my Father are one," who knows more than this spiritual Oriental does, what wealth of meaning is concealed within this noble sublime exclamation? It is doing no more than a duty to our own country, when we say that in all schools of Indian faith, this idea of union between the soul and God forms the chief foundation upon which religion was based. Adoration leads to union, beholding God face to face, being surrounded by His beauty, glory, tenderness, holiness and truth, gives rise within us to the irresistible impulse to go and fall on His bosom. The desire of union with Him is a deep natural desire. But between Him and our selves, there are the differences, dissimilarities, distances that sin has created, and pride has produced. Between the heart of the child and the spirit of the Father, there is distance, and when those differences are removed and when those distances are done away with by means of the spiritual laws and processes, which alone can bring about such a reconciliation, the soul becomes one with God, and, according to Hindu conception, this is the meaning of that sublime word *Atonement*. But what can bring about such a reconciliation. Indian theology prescribes and sanctions a number of physical exercises, many outward disciplines, but all these disciplines and exercises have the object of uniting the soul with the spirit of God. The various practices enjoined by *yoga* philosophy mean nothing more than the government of the senses to produce spiritual union. But through the body who can reach the spirit, through the flesh who can enter the eternal regions of God's Kingdom of Heaven? The Brahmo Somaj has arrived at that stage of union between the heart and God through other processes. These are repentance, faith, self-sacrifice, prayer. By simply adoring, praising, and glorifying, we cannot become one with God. After adoration, thanksgiving, there came into the Brahmo Somaj the stage of repentance, and faith in the saving mercy of God. These naturally shaped themselves into the all-important habit of prayer. For all spiritual growth and sanctification in the Brahmo Somaj, there is now but one law, and that is the great law of prayer. It is this alone that can remove the distance between the soul and God. That is the distance which man must proceed in order that he may be able to conquer the manifold infirmities with which his nature is fraught, and remove the weakness and wrong impulses that rise within him. You may, perhaps, behold some of his attributes and glories on the transparent face of the universe, but to be able to approach him, to try to have or share his blessedness, to have that trust and tranquillity without which human nature is but a wilderness, prayer is indispensable. And for this spirit of prayer we must say we are largely indebted to the spirit of Christianity. If I have not been backward in acknowledging our indebtedness to Hinduism, shall I be backward in acknowledging our indebtedness to Christianity? In former days, there were *richis* and *yogis*, and ascetics and votaries, but where was that practical religion which would visit the fallen, and heal the sick, and help the helpless, and go into the dens of darkness and sin, and there carry the light of salvation and heavenliness? Aye, if to Christianity belongs any supreme merit, that merit it has pre-eminently. Thus then the next great spiritual change in the Brahmo Somaj was a change from prayerlessness, from pantheistic contemplativeness to the genuine spirit of devotion and communion, and, above all, to prayer.

#### INSPIRATION.

What is the response then which prayers bring to our hearts? That response is inspiration. I hope I do not startle you when I venture to make use of that word. I and my fellow-members of the Brahmo Somaj do believe in inspiration. What is prayer but the breath of the soul? What do prayers consist of?—merely of forms and routines, repetitions of words and phrases, and intonations and recitations and poetry? Is prayer merely Sanskrit or Hebrew or Latin or aristocratic English? Must we be always spoken out, and sung out? No, no. The deepest prayer is unutterable. The truest supplications of the soul cannot be shaped in articulate words, far less expressed audibly. Our wants are deeper, our sorrows are more secret than we know. Only He that knoweth the heart, knoweth them. We can but look up to Him in silent pain and breathe the deep breath out of our hearts, the heart's want and poverty which He alone can understand and remove. How does He respond to this breath of Prayer? By His own breath. And the breath of that Holy Spirit is inspiration. Inspiration is the touch, the look, the breath, the silent language of the Hearer of prayers. Inspiration is the Universal Vernacular in which

the Lord speaks to his true devotees. Does God speak in the language of thunder and lightning? Does he roar in the storm or the noise of the breakers of the great sea? The noise of the mighty elements is hushed in the majesty of His presence. No, no, He is silent. The Shasters say He is Eternal Silence. Therefore, our sainted Arya forefathers went in search of the Infinite soul into the silent Himalayas, into the solemn stillness of our primeval forests, on the lonely banks of our great rivers. In silent devotions, in solemn noiseless meditation, yea in the stillness of the awe-struck soul they found the eternally silent God. He feels the miserable laying of humanity does not belong to him. And what are the growling of the thunder and the roarings of the sea to Him? What are they before the fan-utterable might of omnipotence? And, therefore, when He answers the lowly cries of the crushed human spirit he answers in secret. Yea answers He with a deep breath. His breathing fills the whole heart, soul and body, the whole brains and the whole being. His breathing leases up the blood in a fever of strange excitement, makes the receiver of the Divine message like a mad man, kindles a wild fire in his nature till he becomes like a firebrand, and carries with him the fire of the spirit far and wide, from country to country. From one end of the world to the other. But there are degrees, there are stages of inspiration, every prayer does not bring down the same amount of response. It is measured and proportioned by the amount of faith, love, spiritual self-render that there is in prayer. There are different degrees of inspiration, though the kind be always the same. Inspiration has its tests. Inspiration is inspiration tested. Inspiration is known as the Divine fire, the Divine light, by the deposits that it leaves behind it. The high tide of inspiration does not always and equally last. The waters come and go. There is no knowing how long they last or whether they go. But this is certain that they fructify the soul and the whole life and character with heavenly harvests. When the Indus overflows, it covers every year to the extent of many miles, after the waters have receded and run into the normal channels, there is such a fertile deposit left on the ground as is quite enough for the purpose of producing an abundance of crops to maintain the population of that part of the country. So is inspiration—the flood-tide of the waters of grace. It does not last for ever, though it may come often. It comes as it is wanted. There are fixed seasons and laws for the floods of the spirit, the breath of the Lord comes and goes like the wind that bloweth where it listeth, you only hear the sounds thereof. His breath comes once on an occasion of all the faculties, of all the feelings and capabilities of our nature. The whole nature of man is aroused and overstrained. Every power in the mind is raised to its utmost pitch. The devotee sees now what he cannot see at other times, and hears what he cannot hear at other times. The gift of prophetic vision is given to him. But the flood goes down in time. It goes down, and the heart again returns to its normal condition, and nature regains its equilibrium. But the overflow of Divine beauty and purpose in man's nature leaves a vast deposit of wisdom, of holiness, of spirituality, of piety, of all that is good and excellent in religious character, of all that is fertile, sweet and valuable in the human world. It is from this action of inspiration, grace that all right doctrines, all exalted orders of a spirituality, all grand conceptions of God, all noble ideals of character are formed. Ladies and gentlemen, you perhaps think that the leaders of the Brahmo Somaj sit in a darkened room with their hands on their heads and cogitate or look out their opinions, hammer away at their intellects, and compare their conceptions till they produce a beautiful set of doctrines, called the theology of the Brahmo Somaj, which can stand the criticism of the outside world. You are mistaken. Nothing of the sort is known in the Brahmo Somaj. There is more of the personal history of our church, you would be surprised that very few of the leaders of that institution are educated men; that the majority of them have neither studied philosophy, nor science, nor even theology. But still our doctrines are accumulating year by year, our ideas are gaining in depth and volume, our institutions are multiplying, our ceremonies and rituals are forming, and our position is growing in the spiritual world. I might say the Brahmo Somaj has attracted the attention and sympathy of many thoughtful men in this country and in other countries. How does all this happen? Our doctrines and institutions are simply the results of the overflow of the spirit

within the heart of the Brahmo Somaj. In all churches, in all ages, true doctrines can be but the results of the true inspiration. And true inspiration comes only when the spirit of the Eternal is present with a movement, and not only answers its devotions, but blesses them with the response and revelations of His blessed nature.

The lastestance which the Brahmo Somaj has adopted is in regard to its own position. Formerly it viewed itself as a branch of Hinduism, and placed itself mainly aside to other religious dispensations. Now the Brahmo Somaj considers itself to be a New Dispensation, as a new order and method of God's dealings with mankind. The mission of the Brahmo Somaj is once more to reconcile the world with God in love, wisdom and holiness. It means a mission of peace. It means the satisfactory solution of difficulties by preaching the gospel of peace and the glad tidings of good things. But peace in what direction? Is not the world full of inconsistent extremes? There is on the one hand, the extreme of materialistic scepticism, and on the other hand, is there not the extreme of credulity and superstition? The New Dispensation gathers the realities that there are in both these extremes, and teaches the rational and scientific doctrines of faith. On the one hand there is the extreme of luxurious self-indulgence peculiar to the century, and aside by aside with it, in blank and utter opposition there is the fact of primitive asceticism and rigorous sectarian self-denial. The New Dispensation practises the reconciliation of the two according to a principle of harmony peculiar to itself. There is Hindu, Mahomedan and Christian sectarianism on one side fighting, endlessly between themselves, and, on the other hand, there is a vague aimless Deism with no definite faith, and no practical piety at all. The New Dispensation finds out the peculiar truth in each of these contending systems and extremes, and forms the Church of Universal truth, the Church of the future. The New Dispensation harmonizes the laws of nature with the facts of God's Special Providence, prayer and grace, the uniformity of phenomena, the inspiration of the intellect, predestination and election with free will. The New Dispensation harmonizes all prophets, all dispensations, and the apparent contradictions of the spiritual world, and thus gathering and multiplying, accepting and loving, trusting and living for the future. The New Dispensation of the Brahmo Somaj places before the world the divine image of faith in such a way that all nations and all centuries may recognize each other, and their common Father who is without beginning or end, or time, or limitation—the One without a second. If Rajah Ram Mohun Roy were to return to the world, and to visit the scene of his arduous labors, out of the huge block of shapeless marble which he laid down as the Brahmo Somaj, he would recognize a celestial figure of truth and spirituality, the lineaments of which are the admiration of men and angels alike. In the New Dispensation there are all the truths of this life, and great glimpses of the reality of the next. "Such is the bread that hath come down from heaven. So as your fathers did eat manna in the wilderness and are now dead, but those that eat of this bread shall never hunger and live evermore."

#### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed. S. M.]

#### RELIGIOUS GLIMMERINGS.

TO THE EDITOR OF THE "SUNDAY MIRROR."

Sir,—Your *Sunday Mirror* is really an excellent paper. If one is inclined to improve his moral and religious stock of knowledge, I presume he cannot do without a journal like it. Hinduism, Buddhism, Christianity, and Islamism—all have their due share in the sentiments and opinions of the various writers whose letters adorn its columns, and show that at the bottom of these diversified sentiments and opinions lies the great truth that there will be a time when all conflicting opinions will give way to the service of one living God, and the different religions which now break the link of universal harmony between nations, sects, and creeds will be harmonized by a new dispensation of Providence. The era of this new dispensation has already been inaugurated in India. The infinite power, wisdom, and excellence



of the Almighty Father is sufficiently described in the *Vedas*, the *Upanishads*, and the exposition of the tenets based on the *Upanishads* by Krishna in his discourse with Urigin, fully inculcate to our minds that all other gods and goddesses, described in the Hindu Pantheon, are in subordination to the Great Creator of the universe, and that by worshipping them we can get but very little benefit, temporal or spiritual, and the real object of our worship is the Supreme God of all. Again, when we go to Christianity and read the Holy Scriptures we find that prophets and angels are the second hands of God, and Christ was the spirit of God, sent down for a time to teach mankind by precepts and examples. In like manner, the great founder of Buddhism, who existed in the sixth century before Christ, and whose doctrines were adopted as a religion by the greater part of Central and Eastern Asia and the Indian Islands, could not have risen to the rank of a Buddha if his soul had been not filled with the spirit of God to meet the religious necessities of his time; and Prophet Mahomed was an instrument in the hands of God to enlighten the barbarian Pagans of Central Asia and Arabia. When all these religions will be divested of the influence of science and knowledge of their respective dogmas, the great truth that God is above all, and is the one living God of all nations and climes, will shine in every page of the scriptures of all nations, and it will show that all religions have one and the same great end, i.e. the salvation of human souls from the unfettered fear, love, faith, and devotion to the great Creator and Preserver of the universe. Thus God is not the special God of a special people, Christ himself said that he is not of the Israel only, but even of the Gentiles, and those who sought him with fear, love and fervent devotion would be called his people. This fundamental truth was not only taught by Maharsi Christ, but by all the ancient *rishis* of our time-honored *vedic* days; and similarly if we examine closely the teachings of all our God-inspired religious instructors, we find that they are unanimous in their expressions, and all agree in a most harmonious manner in letter and spirit, and all lead to the same revealed religious goal. Maharsi Christ's mission, as seen from the mirror of his life, was to wipe away the sins of sinners, and his sufferings and examples give him the highest praise for the good he thereby did to mankind. We love and respect his holy spirit just as we do the spirits of our bygone maharsis, and we seek his and their assistance to guide us aright in the performance of our duty to man and God. Our views and thoughts, however crude in their present state, are based on the broad basis on which all true religions are founded, and the New Dispensation gloriously combines all in one complete mass when it acknowledges the Great Truth, and its devotees are sure to obtain temporal as well as spiritual blessings from God by means of sincere devotion, contemplation, and attention and by faithfully performing the duties they owe to humanity, and I for one heartily pray for the speedy development and growth of this infant church of God inaugurated in Bengal (I mean the New Dispensation of God) to prepare souls to act as apostles on the approaching revival of *Satyajyoga* and for establishing maharsi Christ's Kingdom of Heaven on earth; and though not a declared member of this institution, my heart has been baptized by its Grace, and the *Sunday Mirror* has really wrought a wonderful change in my mind. Prayer is now my daily food, and without prayer I cannot pass a day. Youths like me who are yet below 22, would do well if they could manage to get your *Sunday Mirror* and spend over it a couple of hours once a week to improve their spiritual and mental condition of their minds. This seems to me to be absolutely necessary when no religious instruction of any kind is imparted in our schools.

Yours &c.,

DEBENDRONATH ROY.

Agra, 7th November 1881.

## Provincial.

MADRAS.

[FROM OUR OWN CORRESPONDENT.]

The 6th November 1881.

"ONE who doth tread upon another's heel," Mr. Bose has had hitherto to contend with one

class of men, the protesters against the New Dispensation. Now another set of men has risen against him. These are the atheists. The protesters and the atheists have had neither the kindness of bearing our Babu fully and coolly, nor the magnanimity of going to him, and asking him the necessary questions. No, He has been weighed in the balance and found wanting. A verdict has been passed against him. He is a twaddler, a non-elaborate speaker, a preacher of manes and geriatrics to the truly educated, a misrepresenter of facts, a man that knows not the very alphabet of modern philosophy. Anything more? Yes. The volcano is not exhausted. He is ridiculous in the eyes of the learned few, the pitiable creature, the fool, one who has something wrong in his head, the knowing philosopher, the strutting (pauchock) on a platform, the emotional monster. This tribute was given by a modest inquirer, who is one of the truly educated and of the learned few. Our many-titled Babu delivered a lecture last Saturday on "The Present Age and its Blessings" at the Panchaspatha Hall before a large audience consisting of the unthinking multitude and a sprinkling of not so recent fruits of the university, and elicited every now and then a "ghastly grin" or "an hollow applause from his gaping hearers" and confers. He preached the New Dispensation of that "pretender, that shameless man and that would-be reformer, Keshub, who is half a Christian and half a Hindu fanatic, who has taken the Mahomets' coffin, hanging between heaven and earth, and whose religion is corrupt to the core!" He said that the New Dispensation absorbs and assimilates into itself everything that is good and noble in other religions. It declares true to all religionists and brings them all under the banner of the religions are God-sent religions. They are the various dispensations of Providence. Every good that is contained in them is a legacy left to us by our ancestors. Christ, Mahomet, Chaitanya, Krishna, Buddha, and other great reformers, shake hands with each other under its banner. With reference to atheism, he said, that believed nothing to say and nothing to believe, and why should these men go about as missionaries to preach nothing? In India, they were doing great mischief.

There is such a great demand for your books here that it is a great pity that there is none for sale. Half of the Babu's work has been lost for want of a supply of books. Though many letters were sent to your Mission Office, none seemed to have paid any attention to them. Many here are of opinion that your book and tract departments need better supervision. Nay, some of them have gone the length of saying that you lack a constitution of your business department.

By the bye, a few words with reference to the Secretary's letter published in the last issue of the *Sunday Mirror*. He says that the Executive Committee, having altered their decision on the precedent of Mr. Dall preaching in the Somaj Hall, conditionally (was there any condition at all?) granted the Hall for our Babu's use. He has both approved and misrepresented facts—facts that stand before our very eyes.

It was the notice of those gentlemen that called for a meeting, in order to record a vote of want of confidence against the Committee that had brought them to their senses, and made them propose a reconciliation. To substantiate my position there is documentary evidence.

## Literary, Scientific, &c.

A new edition of Dean Stanley's "Life of Dr. Arnold," which Mr. Murray will issue during the coming season, will contain an unpublished poem by Keble as well as the last corrections made by the Dean.

The success of Mr. Morley's *English Ven of Letters* has induced one of the chief publishing firms in the United States, Messrs. Houghton, Mifflin and Co., to begin a series of "American Men of Letters" which will be edited by Mr. C. Dudley Warner. Mr. Warner leads off with a monograph on Washington Irving.

A REMARKABLE religious excitement has broken out in Nicaragua. The people affected believe themselves to be the recipients of Divine communications, and whenever any one feels thus inspired, he rushes to the Church and rings the bell, when the whole population at once assemble to hear the heavenly message.

THE popular mourning for President Garfield in the United States presented some curious features. In several of the chief cities, as thus in one street in New York, a tenant had waited the hour front before his first-floor windows with an unmetakable black silk skirt, another had hung out of the windows a dress-coat with white rosettes pinned on each of the tails. One large business house was entirely concealed by a monster curtain of black Cashmere with holes cut for the windows, and even the best houses decorated their casings with crepe. Indeed, the correspondent of the *American register* says that the city looked like a great rag-fair. Both the President's illness and death brought a rich harvest to many trades, for black and white flags, pictures, medals, busts and biographies of General Garfield were sold by thousands, while the newspapers are estimated to have issued some 65,000,000 extra copies during the thirteen weeks' excitement, making an additional income of about £260,000.

## Selections.

### THE THEISTIC CHURCH.

The following statement was read at Langham Hall on Sunday, October 2, 1881, by the Rev. Charles Voysey:—

On this, the tenth anniversary of our work in London for the cause of Theism, you will naturally expect me to say a few words in reference to it.

Our progress may be viewed in various aspects. It may be wondered at that after ten years we are still without a Church, and that the congregation is comparatively small. On the other hand, it is a matter of wonder that a movement so intrinsically unique and unpopular has lasted so long, has gathered into its stream so many persons of the highest intellect and culture, has been supported so liberally and has been able to dispense large sums of money in charity. And though we cannot congratulate ourselves on the usual external marks of worldly success, and are to that extent in an unusually unfavorable condition, yet we may surely be grateful for the increased and rapidly increasing influence we have gained over the minds of the reverent and the thoughtful in all classes of society, especially among the clergy.

If it be fact that £300,000 will be required to purchase a freehold site and to build a Church such as we need in this part of London, this ought to be sufficient to modify any disappointment on that score. No society so young as ours has ever been able to do so much as that in ten years; and I doubt if any has done so in so short a time what we have done, viz. to expend about £12,000 on the cause and to give £1,200 more for charitable purposes.

It is true that towards the close of our financial year, the General Fund was almost exhausted, and but for prompt and generous aid the hon. treasurer would have been in difficulties. But this fact is easily accounted for by the very large sums raised for the Building Fund. During the past year, no less than £1,150 has been subscribed for the Building Fund, and about £700 of it actually paid. When this is added to our current income, it will be seen that instead of the funds falling off we have received for the cause nearly twice as much money as we usually collect in one year. To me, I confess, this is as significant a fact as its gratifying, and gives rise to the hope of further success.

But I cannot exult over the fact without distinctly stating that the sums thus contributed have come out of comparatively few pockets, and these have been already taxed to the uttermost. You know that we have also to deplore the sad losses by death of some of our earnest and liberal supporters—no less than one hundred and sixty-three in the last ten years make a fearful gap in the ranks of our little army and considerably reduce our income. I must therefore fearfully appeal to a new section of Theists—to those who have not yet come forward with their hundreds and fifties—to step into these vacant places, and not any longer to leave the burden of the work of raising the cause to the few shoulders who have borne it so long.

I am told by some that appeals of this kind should never have been left for me to make; and I assure you I never allude to these subjects without extreme discomfort. But the truth must be told by somebody, and the facts must be known, and it is someone's business to press them upon the minds and hearts of those who believe as we do, and who surely know or ought to know the gigantic difficulties and hindrances against which we have to contend.

We ought not to need asking for such a cause as this. But the appeal itself imposes upon us at



least the responsibility of each one asking himself in all solemnity, "What ought I to do in this matter?" If those to whom I appeal will only do that, I have no fear of the result.

It is only right to add that we have only one year's more tenure of Langham Hall. We must find a place of worship before this time next year. Our trustees are fully alive to the anxieties of the situation, and are making diligent search for a suitable building or site. But they need all the assistance they can obtain.

The special offertory will be kept open for a few weeks, to enable absent friends to send their contributions to the Hon. Treasurer, J. R. Clarke, Esq., 6, Avenue Road, Regent's Park, N. W.

The amount already collected is £180.

## THE NEW DEVELOPMENT OF THE BRAHMO SOMAJ.

(Inq'ry'er.)

FROM the origin of the Brahma Somaj we have regarded it as a kindred religious movement with our own. It seemed to be the natural development of pure Christian Theism, in adaptation to the peculiar genius, the natural customs and habits of thought of a singularly intelligent Oriental race. Rammohun Roy, the real founder of the movement, although he wisely kept aloof from any denominational trammels, was, in fact, a Liberal Christian, with decided rationalistic tendencies. A strong bias against mysticism quite natural in one who had been brought up to believe in the far greater marvels of the Vedas. His chief religious communion when he visited this country was with leading Unitarians; among them he found his dearest friends, and when he died he was buried according to the simple rites in use in our Churches.

When the second great leader of the Brahma Somaj, Keshub Chunder Sen, visited this country it was among Unitarians that he found his true religious home; in their pulpits alone he proclaimed his eloquent message, and under the auspices of our central Association he was welcomed at a great meeting which is still a reality in our recollection as, perhaps, the most memorable assembly of the kind of various creeds and Churches that has been held for the last generation or more. The varying fortunes of the Brahma Somaj, and the utterances of its leading ministers and writers, have been watched by us with intense interest. Distrusting the ordinary methods of missionary propaganda, we regarded this "Native Church of the One God" as virtually superseding all missionary enterprise on our part. It seemed an absurdity to talk of sending English or American missionaries to India, when Keshub Chunder Sen and Protap Mozumdar had shown us how well-qualified they were to instruct us Occidentals in many of the deeper principles of the religious life. A Native Church, developing its own faith from within, and adopting its own methods seemed most in accordance with the spiritual genius of a people different in their whole habits of life from our Western civilisation. The "New Dispensation" for India, we all agreed, must come from within, and not from without. Christianity itself we are too apt to forget is an Oriental religion clothed with all the color and imagery congenial to its Native soil; and the form it assumes as it passes through the Western mind could never be altogether acceptable to those who delight in the mysticism which we find unintelligible, and are most impressed by Evangelical preaching. The examples which we are apt to think impracticable except in an ideal condition of society. Whether the "new development of the Brahma Somaj," initiated by Keshub Chunder Sen, has been favorable or otherwise to the Liberal cause is a question which, as our readers well know, is still hotly debated in his own country, and the wide divergence of sentiment has led to a division among his friends and the formation of a new and rival movement, the nature and proceedings of which have been duly recorded in our own columns. Although we and some of our correspondents have freely criticised the new attitude of Keshub Chunder Sen, especially since the regrettable incident of the Kuch Behar marriage, we are sometimes inclined to doubt whether the motives of that really great reformer have been appreciated by his critics, and whether due justice has been done to his singularly pure and disinterested character. With great interest, therefore, do we endeavour to gather all possible information on this subject, and we especially welcome an article in the Brahma Somaj in the current number of the *Contemporary Review*, in which so highly competent an authority as Dr. William Knighton, of Calcutta, himself a thorough religious Liberal, reports his own

impressions of the new phases of the movement. In the remainder of this article we purpose to give little more than an analysis of Dr. Knighton's singularly interesting and unprejudiced statements.

Beginning with the remark that "the New Dispensation"—which is the title of Keshub Chunder Sen's new Church in Calcutta—is an offshoot of the Brahma Somaj founded upwards of fifty years ago by Rajah Rammohun Roy, Dr. Knighton points out that the new church claims to be the old one rehabilitated, developed, and perfected. It professes an entire system of faith, regarding every religion professed by large numbers of the human race as a general dispensation from God. It recognises the four principal Scriptures of the world as its foundation—the *Rig Veda*, the Buddhist Pitakas, the Christian Bible, and the Mahomedan Koran. The Unity of the God-head is the fundamental doctrine of the new Church, and with this is embodied the unity of all sacred creeds, Hindu, Buddhist, Moslem, and Christian. Keshub Chunder Sen, in some respects goes much further than Rajah Rammohun Roy. He makes no pretension to Supernaturalism, but he professes to have harmonised and unified all other dispensations by a Divine synthesis, and to have discovered the method by which the apparent anomalies and contradictions of other systems are to be brought into a logical unity of idea and method. All the previous systems are connected together in the economy of Providence, and it has been reserved for him to discover the systematic evolution of thought, the development of religious life, in an ascending series, from the order out of chaos and darkness. "I have found the science of dispensation at last," he triumphantly exclaims in his last anniversary lecture, "Unity in Multiplicity." Hinduism and Buddhism, Moslemism and Christianity are but parts of the Divine scheme. It is the happy realisation of this together that constitutes "the New Dispensation." This according to Dr. Sen, is Christ's prophecy fulfilled, "the realisation of Christian and Pauline anticipations."

Although the divinity of Christ is not held as in the Orthodox Churches, yet his person and teaching are spoken of with a reverence and devotion that can hardly be surpassed. A subjective divinity is allowed him, but not an objective. He was a partaker of the Divine Nature; he was God-consciousness, not God Himself; and all believers are equally partakers of the Divine Nature.

God is worshipped as an objective reality, an infinite person, a Supreme Father, a character of Divine Holiness, and as the object of worship, to realise the divinity in their own hearts. He is our Mother as well as our Father, the Queen of the universe as well as the King. This idea of God's Motherhood as a correlative to God's Fatherhood, as Professor Monier Williams writes, is thoroughly Hindu, and existed in Hinduism long before the Christian era. The unity of the Deity is emphatically insisted upon in opposition to the prevalent idolatry which is the worship of broken fragments of the Deity, the worshippers seizing on a portion, and persuading themselves that they have the whole. It was the mission of Brahmoism Mr. Sen asserts, to collect these different scattered fragments, and combine them together with a consistent idea of the Deity, and the New Dispensation on eclectic principles, reconciles into one the diversities and contradictions of Hinduism, Buddhism, Christianity, and Moslemism. "Honor Christ," says Mr. Sen to his disciples, "but be not Christians in the popular acceptance of that term. A mere imitation of Christ's virtues is not the divine Admiration to which we aim. Be Christ. Incorporate him into your being, import him bodily into your own consciousness. Make him your flesh and blood. Let us all be so many Christs, each a small Christ in his own humble way." Daring flights of imagery of this kind cause, as Dr. Knighton observes, much mystification and misapprehension; but they will hardly be misunderstood by those who are well acquainted with Mr. Sen's discourse; and we heard sentiments almost identical to these on his visit to the country eleven years ago. He himself warns his friends against taking his bold imagery too literally, or interpreting "poetically flights of poetry and metaphor."

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The New Dispensation proclaims the immortality of the soul; that death is but the dissolution of the partnership hitherto existing between soul and body, that the future life is a continuation and development of the present life. These ideas of immortality, as well as the primal teachings of morality, are asserted to be primitive convictions rooted in man's constitution.

Dr. Knighton passes lightly over the unhappy dispute respecting the Kuch Behar marriage, and we are inclined to think that after the explanations that have been given nothing more need be said. We are, however, not prepared to differ from Mr. Sen in this and other matters, recognise the loftiness of his character and the purity of his motives. A ritual will doubtless be elaborated in time, and there are manifestations already of a tendency to a highly symbolical form of worship, and processional hymns with banners, choral performances, &c., reminding us of our Britishist friends at home. We confess to a weakness in this direction. A simple, rationalistic religion is the last that need dread any tendency to Ritualism, nay, perhaps, needs it as a counterpoise to the tendency to dwell too exclusively upon the intellectual side of religion.

Mr. Sen regards the New Dispensation as a God-sent protest against Atheism. Whatever the discoveries of science, whatever the speculations of philosophy, all of them, he believes, can be reconciled with the religious truths inculcated by his reformed Brahmoism. Viewing his labors and successes, his indefatigable industry and courage, his enthusiasm and fortitude, Professor Monier Williams in his "Indian Theistic Reformers" writes with the enthusiasm of "his almost superhuman eloquence, ability and genius."

In reply to the questions what have the Theists of Bengal actually accomplished? In what respect, besides their speculative religious opinions, are they actually up to admire them? Dr. Knighton, in conclusion, enumerates and allows a few of the reforms advocated by them:—

"In the first place, a complete abolition of all caste restrictions. It is not easy for any one who has not witnessed the force of those restrictions in the East to understand how much is implied in their complete renunciation; secondly, the abolition of the worship of deceased ancestors, the *Brahmdas*; thirdly, a reformation of the ceremonial of birth and at cremation; fourthly, reform of marriage customs—and to remodel the ceremonies appropriate to marriage is to reconstruct Hindu society; fifthly, the promotion of female education and emancipation; sixthly, to limit men to one wife; seventhly, to remove the prohibition against the marriage of widows; and eighthly, social reform, the suppression of intemperance of all kinds, the promotion of education amongst the people, and the social and the moral regeneration of the people of India generally. To secure these last objects Mr. Sen founded the 'Indian Reformation Association' on his return from his visit to England in 1870, an Association which intended to promote female improvement. A female normal and adult school in connection with it was opened in 1871. Men who are engaged in a great warfare against prejudice, superstition, and evil customs deserve our sympathy and esteem, whatever we may think of their theological opinions. The New Dispensation and the social system forced upon her centuries ago by a superstitious and self-seeking priesthood. The men of the New Dispensation seek to remove that paralysis. They would restore freedom of action as well as of thought; and with this blessings innumerable will be realised. All, therefore, who desire the welfare of India will earnestly wish the reformers God-speed; for their warfare is against the prejudices of centuries, against spiritual slavery, and the moral and social fetters which for more than two thousand years have bound more than a hundred and fifty millions of the human race in religious thralldom."

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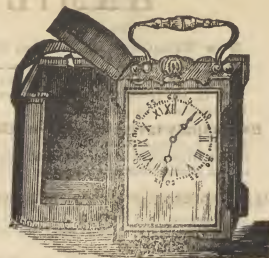
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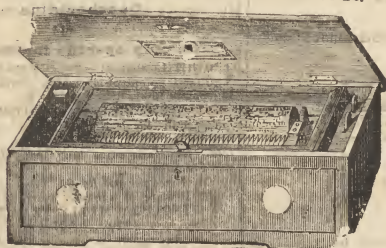


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of Tom Cooke.  
First Love.  
How to obtain Long  
Life.  
Brides, Bridesrooms, and  
Bridesmaids.  
The Youth and his  
Bride.  
Two Civilian Judges.  
How we poison Our-  
selves.  
The Gentleman.  
The Matrimonial Mar-  
ket.  
Specimens of English.  
Brave Girls.  
Elopements.  
Slipping his neck out  
of the Matrimonial  
noose.  
Sinecures in the days of  
Fox.  
Abbotsford.  
The Family Friend.  
Society.  
To Young Men.  
Wedded Souls.  
Be earnest; don't trifle.  
Gems of Thought.  
Wit and Humour.

Price Re. 1. Outstation residents may send  
a rupee's worth of half anna postage stamps in  
their letters to

The Manager, "Calcutta Magazine,"  
49, Dhurrumtollah Street, Calcutta.

NO MORE PAINS!!!

## DARLINGTON'S

### PAIN-CURER.

WARRANTED to cure pains of every descrip-  
tion arising from whatever cause, on any  
part of the human frame. A certain cure for  
Pains in the Back, Lumbago, Pains in the Chest,  
Sore Throats, Coughs, Colds, Tightness of  
the Chest, Bronchitis, Diphtheria, Headache, Toothache,  
Earsache, Deafness of the ear, Neuralgia, Colic,  
Rheumatism, Paralysis, Pains in the Groins, Con-  
tracted Joints, Gout, Sciatica, Bad Legs, Bad  
Breasts, Swellings, Old Sores, Ulcers, Piles, Ring-  
worm, Pimples and Eruptions on the Skin.  
Many of the best Physicians of the day pre-  
scribe Darlington's Pain-Curer in the very worst  
forms of these ailments, with success.

Pains of every description have been cured by  
the use of Darlington's Pain-Curer, when all other  
medicines have been tried without effect.

\* \* The words Pain-Curer and No More Pains!!!  
are our trade marks.

Per bottle Re. 1. Large size Re. 2, packing As. 8  
DARLINGTON & CO.

49, Dhurrumtollah Street, Calcutta.

Beware of a base, worthless, fraudulent, native  
imitation of Darlington's celebrated Pain-Curer.

CAUTION TO THE PUBLIC. Beware of  
imitators who cannot express their thoughts in their  
own words, but servilely imitate Darlington & Co.

Call for DARLINGTON'S PAIN-CURER and see  
that you get it. Thousands of Testimonials of the  
marvellous cures by it.

The Lady Superior of St. Joseph's Convent, Ban-  
dora, writes:—"We find DARLINGTON'S PAIN-  
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as being a useful medicine. SISTER THEODORINE,  
Superioresse F de la Croix."

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dered for a couple of large bottles of Darlington's  
Pain-Curer, found it efficacious, and has adopted  
the medicine for his family and household use and  
from time to time has taken upwards of a 100  
large bottles of the same through Major Percy  
Gough, his Private Secretary.

Mr. E. C. Kemp, Editor and Proprietor of the  
Bengal Times, writes from Dacca:—"I have  
lately witnessed a speedy and complete cure of a  
swelled foot attended by great pain, for the re-  
moval of which DARLINGTON'S PAIN-CURER was  
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couple of applications, and in about 4 days dis-  
appeared. This is one of several instances in which  
I have noted the efficacy of DARLINGTON'S PAIN-  
CURER."



# F. W. BAKER & CO.,

**SILK MERCERS AND FURNISHING UPHOLSTERERS,**  
BY SPECIAL APPOINTMENT TO H. E. THE VICEROY.

We have just received a most extensive supply of all furnishing requisites,  
and all orders entrusted to us will be most carefully executed.

**SPECIAL TERMS FOR LARGE CONSUMERS.**

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IN ALL THE NEWEST DESIGNS

Made to order in any size at a day's notice.

**PLAIN PURDAH REPS**

IN BLUE CRIMSON, GREEN AND MAROON,

From Rs. 3-12 to Rs. 5-12.

**STRIPED PURDAH REPS**

IN ALL THE LEADING COLORS, INTERMIXED WITH GOLD.

**Tapestry Reps, Billiard-cloths, Curtains, Brass Upholstery,  
Hassocks, Oil-cloth, &c., &c., &c., &c.**

ALSO A CHOICE SELECTION OF

**MIRRORS & GIRANDOLES**

IN RICH GILDED AND BLACK AND GOLD FRAMES.

**F. W. BAKER & CO.,**

9, OLD COURT HOUSE STREET, CALCUTTA.

*Provision for Old Age combined with a Provision for the Widow and Orphan.*

## EXAMPLE.

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

*The Same Provision, if commenced*

at age 25, would cost	about FIFTEEN RUPEES a month;
at age 30, " "	about EIGHTEEN RUPEES a month;
at age 35, " "	about TWENTY-ONE RUPEES a month;
at age 40, " "	about TWENTY-FOUR RUPEES a month;
at age 45, " "	about FORTY-ONE RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

There is an obvious advantage in effecting Investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

# ORIENTAL LIFE COMPANY.

Head Office: Elphinstone Circle, Bombay,

Manager and Actuary :

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Agent for Bengal :

F. A. COHEN,

7, Wellesley Place, Calcutta.

N.B.—Every payment of Premium carries its Proportionate value.

which cannot lapse, and for which a Promissory Note is granted.

ESTABLISHED 1846.  
**THE DRUGGISTS' HALL,**  
35-36, College Street,  
CALCUTTA.

FRESH CONSIGNMENTS TO HAND.

**Turner's Effervescent (Hæmolytic) Saline and Febrifuge, Eucalyptus Globulus.**

(THE TREE OF HEALTH)

A agreeable, cooling, refreshing, and invigorating Saline, beneficial in Headache, Bilious and Sea Sickness, Fever and derangements of the Liver and Stomach, Constipation, Eruptions, and Irritation of the Skin, Errors in Diet arising from indulgence in Food or Alcoholic Beverages.

Price per bottle Rs. 2. Packing As. 4.

**Whitmore's Stomachic and Liver Pills.**—A certain cure of Indigestion, Acidity, Bilious Liver, and all stomach complaints.

Price per phial Re. 1. Packing As. 4.

**Baudon's Restorative Tonic Wine.**—Prescribed with great success in consumption and wasting diseases, &c., and is recommended as a substitute for Cod-Liver Oil in Pulmonary and other complaints. It is extensively used as a tonic and restorative in Phthisis, Strumous Disease, and after severe surgical operations.

Price per bottle Rs. 3-8. Packing As. 5.

**Nestle's Milk Food.**—The perfect food for infants. Is prepared from the pure milk of Alpine fed cows, the finest wheat flour and sugar, combined in exact proportions to imitate closely the natural food for infants. It is thoroughly reduced to a fine powder perfectly soluble in water and requires only the simple addition of water to prepare it for use.

Price per tin Re. 1-4. Packing As. 2.

**PROPRIETARY MEDICINES.**  
**G. C. DUTT & CO.'S**  
**Concentrated Compound Essence**  
OR FLUID EXTRACT OF  
**SARSAPARILLA.**

This Preparation is decidedly preferable to any other form in which Sarsaparilla can be administered, on account of its portability and superior efficacy. It contains the whole active and medicinal properties of the root, in the highest state of concentration, combined with the ingredients of the Compound Decoction directed by the College of Surgeons. The beneficial effects of this medicine as an Alternative and Restorative—its great usefulness in all disorders of the Skin, Indigestion, general Debility, and after a too free administration of Mercury, have been universally admitted and established, by the sanction and recommendation of the most eminent practitioners of the present day.

**DOSE.**—A dessert-spoonful to be taken three times a day, in water, milk, or an ample fluid.

Price per bottle Rs. 2-0-0. Packing As. 4.

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**CAMPORATED**  
**Antiseptic**  
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HIGHLY RECOMMENDED FOR  
Its Cleansing and Preservative  
Properties.

Price per bottle Re. 1. Packing As. 4.

**G. C. DUTT & CO.'S**  
**Concentrated Essence of Jamaica**  
**Ginger.**

Strongly recommended in Gout, Indigestion, Flatulence, and painful affection of the stomach and bowels.

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**Pomade**

FOR  
**Baldness, & sure remedy.**

**DIRECTIONS.**

A little to be rubbed twice over the Bald part every alternate day until the Hair comes out.

Price per phial As. 8. Packing As. 4.

Price List supplied to Mofussil Dispensaries and the Medical Profession and Trade generally on application.

**GOBIND CHUNDER DUTT & CO.,**  
**CHEMISTS AND DRUGGISTS**



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WATCH, CLOCK AND CHRONOMETER MAKERS,  
JEWELLERS, AND SILVERSMITHS,  
TO HIS EXCELLENCY THE VICEROY & GOVERNOR-GENERAL OF INDIA,  
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COOKE & KELVEY'S stock of these beautiful watches is the largest and most carefully selected in India.

Gold Hunting Watches, in substantial, beautifully engraved cases, gold dial, jewelled movements, thoroughly timed and tested, fitted in morocco case.

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DIITRO, in Gold Crystal-Faced cases.

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Some years have elapsed since Messrs. Cooke & Kelvey first introduced Machine-Made Watches to the Indian Public, at prices very much lower than had then been ruling in the Indian market. That they were successful is evident from the great demand experienced and the large number of Watches sold. Encouraged by this success, they have, with the aid of additional and more perfect machinery, doubling the productive power, been enabled to produce watches at still lower rates, and in order to meet the requirements of their numerous constituents they are now offering Watches entirely of London manufacture as follows.

LONDON-MADE SILVER HUNTING WATCHES, in substantial double-bottomed engine turned cases, sunk seconds, enamelled dial, lever escapement, full cased, jewelled, maintaining power, &c.

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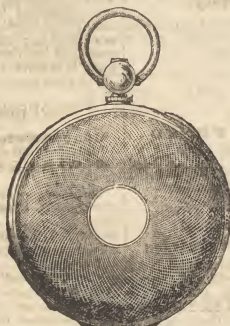
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Nett Cash Rs. 60.

### Silver Crystal-Faced Case.

Nett Cash Rs. 50.

GUARANTEED FOR TWO YEARS.



### Gold Hunting Case

Nett Cash Rs. 150.

### Gold Half-Hunting Case.

Nett Cash Rs. 160.

### Gold Crystal-Faced Case.

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MARBLE CLOCKS  
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NIGHT LAMP CLOCKS  
CAMP CLOCKS  
ROUND BRASS CLOCKS  
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MINIATURE CLOCKS  
REGIMENTAL CLOCKS  
DRAWING ROOM CLOCKS  
REGULATOR CLOCKS  
AMERICAN CLOCKS  
SCHOOL CLOCKS  
OFFICE CLOCKS

Messrs. Cooke & Kelvey wish it to be understood that they guarantee their Watches to be entirely London-made, and not manufactured in Liverpool, Birmingham, or Coventry, with regard to the relative merits of Watches manufactured at these various centres, the London-made lever watch is far superior to any other.

Gold Albert and Guard Chains  
Seals, Keys, Chains.

a-29

COOKE AND KELVEY,  
20, OLD COURT HOUSE STREET, CALCUTTA.

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THE Bank's present rates of interest are:  
On Twelve Months' Deposits 5%  
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Special rates are allowed on Deposits for short periods.  
On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

J. CAMPBELL,  
Manager.

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### REDUCTION OF PRICE.

From this date until further notice the price of

### COOK AND CO'S

#### Crushed Food for Horses

Will be Rs. 2½ per md. Exclusive of bags.

#### Crushed Food for Cattle.

Re. 1/10 per md. Exclusive of bags. Chaff

Re. 1/8 per md.

1st April 1881.

a-9



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BY APPOINTMENT,

H. R. H. THE PRINCE OF WALES,

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AND

Governor-General of India.  
FURNITURE AND CARRIAGE MANUFACTURERS

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PARIS AND MELBOURNE EXHIBITIONS.

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FURNITURE of all descriptions, plain and carved.  
CARRIAGES of English, French, and American styles.  
REPAIRS of all sorts made quickly, and at moderate charges.

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At 20 yards from the Agra Bank.

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EX S.S. CATHAY.

Medal, Melbourne Exhibition.

DESCHAMPS & CO. have much pleasure in informing their Constituents and the Public

THAT THE

### Richly Carved Cabinet

(ROSE & SANDAL WOOD)

They lately exhibited at the

Melbourne Exhibition

Has just been returned to India, and for which no reasonable offer will be refused.  
It is now on view at

Our Show-Rooms,

5, MANGOE LANE.

And can be seen from 8 A. M. to 5 P. M. The subjects of the Cabinet Carvings are taken from the

Mythologie Indienne.

### LAXATIVE CORDIAL.

THIS excellent Cordial, being sweet to the taste is readily taken both by adults and children, it clears the bowels, strengthens and invigorates the entire system, and increases the appetite.

Individuals predisposed to constipation arising from a variety of causes of which the chief are habitual neglect of the act of defecation, either from carelessness or want of time, indulgence in astringent articles of diet, excessive smoking, sedentary habits, especially if combined with much mental work, debility, and want of tone from any cause, will find the above preparation indispensable. It cures long-standing constipation of the bowels, enlivens the spirit, and restores the patient's former good humour by strengthening the nervous system.

Price per 6 oz. bottle, —3s. 6d.

Apply to

FRAMJEE & SONS,

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And also to the Indian Mirror Office.  
Received from Bombay. 9  
Very fine Mangoe Pickle, Rs. 8 a keg.  
All sorts of large bottle Chutneys, Rs. 9 to 12 per dozen.

Fine Guava Cheese, Rs. 1-8 a tin.  
Ripe Superior Mangoe, in large bottle, Rs. 1-8.  
Mangoe Preserve, do., Re. 1-4

FRAMJEE & SONS

11 Bentinck Street.

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### DR. A. C. KHASTGIR,

189, BOW BAZAR STREET, CALCUTTA.

(Of 25 years' Medical Experience.)

(1.) Promptly Cures recent and acute Fevers.

(2.) Holds the Northbrook's First Prize on Burdwan Epidemic Fever and its Treatment.

(3.) Has successfully operated thousands of urinary stones, tumours of testicles, &c., &c., charge for treatment suited to circumstances.

(4.) Is Author of "Bengal Midwifery," sold at Rs. 4 per copy.

(5.) Is Author of "Bengal Diseases of Women and Children," Rs. 2 per copy.

(6.) Both books bound together, Rs. 5 per copy.

(7.) Has the tact of curing many long-standing Malarious fevers, with, or without liver, or spleen-complications, which have baffled other treatments.

(8.) His cholera medicine never yet known to fail, if exclusively and timely used.

May be consulted at all hours of nights and days.



**Hughly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 15th November 1881, from 8 to 11 A.M.

J. S. JEBB,  
Offg. Secretary to the Bridge Commissioners.

**INDIA GENERAL STEAM NAVIGATION COMPANY, "L.D."**

SCHORK, MILLER & Co.—*Managing Agents, ASSAM LINE NOTICE.*

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debroogur downword every Saturday.



THE Str. Madras will leave Calcutta for Assam, on Friday, the 11th instant.

Cargo will be received at the Company's Godowns, Nimitollah Ghat, up till noon of Thursday, the 10th instant.



THE Str. Simla will leave Goalundo for Assam on Sunday, the 13th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 11th.

Passengers should leave for Goalundo of Saturday, the 12th instant.

**CACHAR LINE NOTICE. REGULAR WEEKLY SERVICE.**

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downword every Thursday.



THE Str. Silchar will leave Calcutta for Cachar on Tuesday, the 15th instant.

Cargo will be received at the Company's Godowns, Nimitollah Ghat, up till noon of Monday, the 14th instant.

For further information regarding rates of freight or passage money, apply to  
J. GILLMAN, Offg. Secretary.  
CALCUTTA, 9th Nov., 1881.

**RIVERS STEAM NAVIGATION CO., "LIMITED."****ASSAM LINE.**

The Steamers of this Company will run weekly from Calcutta and Goalundo to Assam and back.



THE Steamer Oude will leave Calcutta for Assam on Friday, the 18th current.



THE Str. Scinde will leave Goalundo for Assam on Friday 18th November and Doober on Wednesday 23rd November.

For freight or passage, apply to  
MACNILLA & CO.,  
1, Lyons Range, a-2

**Infallible Specific**

FOR Cholera, Pain, Acidity, Vomiting, Burnings of the Heart, and other diseases of the Stomach. To be had at Kobraj Haradhone Kanawaran, No. 161, Ahirliollah Street. Price per packet Re. 1. Postage annas 4.

**TIMBER.**

Nepaul Saul } Squares  
Moulmein Teak } Soantings  
AND  
Nepal Sissoo } Logs

RATES FURNISHED UPON RECEIPT ON SPECIFICATION.

The Indian Timber and Steam Saw Mills Company.

Apply to

J. KENYON & CO.,

Agents.

19, Strand, Calcutta.

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ALL private communications for the Proprietor of the *Indian Mirror* and the *Sunday Mirror* should be directed to No. 24, Mott's Lane, Dhuramtoollah Street.

**A Card.**

KABIRAJ Sasi Bhushan Roy, of the well-known Kabiraj family of Kanchrapara. All kinds of Chronic diseases wonderfully cured by his genuine Ayurvedic oils and medicines which he keeps always ready. Advice and medicines gratis to the poor.

Address 55, Colutollah Street, Calcutta.

**!!! PATENT COUGH PILLS !!!**

A PURELY Vegetable Specific for the cure of Consumption, Asthma, Bronchitis, Whooping Cough, Coughs of years' standing, Difficulty in Breathing, Tightness of the Chest, Hoarseness, Throwing or Spitting of Blood, Simple and Dry Coughs, Colds, &c. Price per phial, with testimonials and full directions for use and diet, Re. 1; postage and packing, As. 8. The ORDER and the YOUNGEST can take them with safety. To be had of

STEPHENSON & CO.,  
14, CHOWRINGHEE ROAD,  
CALCUTTA.

BABU Srinath Bhattacharji, M.B. (late Private Physician to His late Highness Maharajah Ram Singh Bahadur of Jeyapore, G.C.S.I., I.C.C.I.E.)

No. 59, Mirzapore Street, Champatola.  
His professional services are available at all hours of day and night.

[ESTABLISHED 1873.]

**H. C. RAY AND CO.,**

LUCKNOW,

General Merchants, Book-Sellers, Stationers and Commission Agents;

ALSO

Chemists and Druggists;

Will be glad to undertake agencies for the sale of PATENT MEDICINES of all kinds, and of SCHOOL BOOKS of every description and in all the recognised languages (of the Calcutta University) within the Oudh Educational Circle, and also for the sale of Books in general in the Province.

Terms of commission, &c., arranged in communication.

**Bengal Homeopathic Pharmacy**

N. 1, UPPER CIRCULAR ROAD,  
CALCUTTA.

L. V. MITRA & CO.,

Homeopathic Pharmacutists,  
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& Importers.

AGENTS

For the Homeopathic medicines of Boericck and Tafel of America, (The most renowned Homeopathic Chemists in the world) AND OF

Leath and Ross of London.

Goods obtained from the above Establishments and that of others by monthly Indents.

Catalogues free on Application.

DR. R. L. SET'S  
ASTHMA ELIXIR.

A SINGLE dose of this sovereign remedy, if properly administered, is warranted to cure the most incurable forms of Asthma. The innumerable records of complete success in worst cases bear testimony to its efficacy.

Price Rs. 2. Packing and Postage As. 8.

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88, NIMITOLLAH GHAT STREET,  
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**UNDER THE DISTINGUISHED PATRONAGE OF**

His Highness the Maharajah Dharej of Burdwan.

KOBIRAJ P. O. SEN & CO.,

Native Physicians, Chemists, and Druggists, Ayurveda Bihita Ausudhalaya.

For the sale of Native Medicines & Drugs

SOBHABAZAR, CALCUTTA,

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NONE but genuine Native Medicines under P. C. Kobiraj's superintendence are always available and at cheap rates. Medical Advice gratis, and Medicines distributed free to the helpless and indigent at any hour from 7 to 9 A.M. An experienced Kobiraj may always be consulted.

KOONJORA KANTI TOYLA.

The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair, while adding beauty thereof. It also retards the hair from turning prematurely grey.

Price Rs. 1 per phial.

Packing and Postage &c., Ans. 8.

DASHANNA SUNGSKURNA CHURNA.

OR

The best dentifrice.

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums, and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Ans. 8 per box.

Packing and Postage As. 8.

DUDDROOGHUNNA BATIKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 3 per box.

Packing and Postage Ans. 8.

INDRALUPTA HURRA TOYLA

OR

The best hair preserver.

It is a sure remedy for Baldness.

Price Re. 1 per phial.

Postage and Packing &c., Ans. 8.

MUTTY LAUL GOOPTA,

Manager.

**THE INDIAN MIRROR.****RATES OF SUBSCRIPTION.**

	(IN ADVANCE.)	
	Town.	
For One Month	Rs. As. P	
" Three Months	2 8 0	
" Six Months	6 0 0	
" Twelve Months	12 0 0	
" N. B.—The above includes subscription to the Sunday Edition.	24 0 0	
(Single Copy Two Annas.)		
For One Month	3 6	
" Three Months	8 0 0	
" Six Months	16 0 0	
" Twelve Months	32 0 0	
Foreign.		
For Twelve Months (via Southampton)	48 6 0	
" " (via Brindisi)	64 10 0	
(Both for Town and Mofussil.)		
For One Month	1 0 0	
" Three Months	2 8 0	
" Six Months	5 0 0	
" Twelve Months	10 0 0	
(Single Copy Four Annas.)		
Foreign.		
For Twelve Months (via Southampton)	12 7 0	
" " (via Brindisi)	14 14 0	

**ADVERTISEMENTS RATES.**

For casual Advertisements 2 annas per line. No Advertisement charged for less than 2 lines. For special contract rates apply to the Manager. N. B.—All remittances should be made payable to Babu Norendronath Sen, Proprietor.

Printed and published for the Proprietor by W. C. BOOK, at the Sun Press, at No. 2, Britten-Salan Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE

VOL. XXI.

CALCUTTA, SUNDAY, NOVEMBER 20, 1881.

NO. 276

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## Telegraphic Intelligence.

## REUTER'S TELEGRAMS.

LONDON, 19TH NOVEMBER.

The *Standard's* telegram stating Mopsch had risen against the Boers is unconfirmed. Communication between Durban and Pretoria is interrupted. The *Standard* publishes a paragraph stating that General Roberts retains the Commander-in-Chiefship of Madras. It is reported from Teheran that Ayub is still at Ghasen, and has asked permission to go to Meshed.

WELLINGTON, 18TH NOVEMBER.

The New Zealand Volunteers are returning to their homes; the West Coast natives having been disarmed.

## Editorial Notes.

THE number of candidates for the Entrance Examination this year is 2,938, and for the F. A. 968.

WE are glad to hear that the Rajah of Bhinga has placed Rs. 100 at the disposal of Babu Protap Chunder Mozumdar to aid the general objects of the Indian Reform Association. We have to thank the Rajah for the grant.

WE regret very much to learn that Father Rivington is again unwell, and that he returns to Europe. He is, the *Churchman* says, to spend the winter again in Cannes, and returns to India at the end instead of the beginning of 1882.

WE do not know what truth there is in the rumour, but it is given out that the commission which will shortly assemble to consider the present educational requirements of India will be composed of members who will come from England for the purpose.

MR. SPENCER has once told Sir Willfrid Lawson that he has whole volumes bound up of the abusive things which the newspapers and periodicals have said about him, and he added, "Whenever I feel a little low, or out of sorts, I take down one of those volumes and read a few pages, and that cheers me up."

OUR friend in Madras writes us to say that he witnessed the cyclone that passed over that town the other day. It was not exactly what we in Calcutta understand by a cyclone. But it was sufficiently destructive. The harbour works which have cost so many lacs were destroyed and two vessels sunk. The scene from the sea shore, he writes, was the grandest he ever witnessed in his life.

THE Senate of the Calcutta University met yesterday to consider the new rules and regulations for the examinations in Arts and Sciences. They were accepted by a large majority. Attempts were made to bring in new subjects for discussion and re-open some others that had been practically considered at previous meetings, but they were disallowed by the Vice-Chancellor. The new regulations for the F. A. are not to come into force till 1884 and for the B. A. and B. Sc., till 1885.

THE annual general meeting of the Albert Institute was held at the Albert Hall under the presidency of His Highness the Maharajah of Cuch Behar, on Monday, the 7th instant, at 8 P.M. After the adoption of the annual report and the election of office-bearers resolutions were passed regarding the delivery of public lectures and the formation of a gallery of portraits of distinguished Native gentlemen.

WE published a statement last week showing the decrease in the number of church attendance in England. A correspondent asks us to quote our authority. We published the figures on the authority of the *Pall Mall Gazette*. The number of the journal is not before us at present, or we would have reproduced the paragraph here. We agree with our correspondent that figures are altogether misleading. Besides the matter referred to is so serious that we wish ourselves that the figures were entirely wrong.

THE number of shipwrecks that take place every year is sufficient to make an ordinary heart quail. Yet compared with the number of persons that move about, the total loss seems to be as nothing. We learn that 2,519 ships were wrecked on the English coasts and seas last year. The number of wrecks during the last 26 years is given at 51,341, and of lives lost at 18,550. On the other hand, the National Lifeboat Institution saved during the same period so many as 18,736 lives. What a record this of noble deeds!

AMONGST the latest recruits to the ranks of the "Salvation Army" is a Zulu. On the occasion of the march out of a contingent of the Army, this gentleman was appointed standard-bearer, and being of stalwart proportions, he filled the office admirably. As the procession was passing the East India Dock-road, the driver of a railway van, in a spirit of mischief, flicked his whip rather smartly round the neck of the unoffending Zulu. The latter turned quickly round, and before his assailant

had time to think, brought the pole of the standard thwack down upon his head. "Yah," said the smitten one, robbing his skull dolefully, "d'yer call that Christianity?" "Yah, sah," replied the dusky Salvationist, as he calmly resumed his march—"yes, sah, dat Zulu Christianity. How you like him?"

LORD RIFON has already given sufficient proofs of his practical good sense in governing, but in no matter has he shown this in a more decisive manner than in his dealings with Sindia. This proud prince, we dare say, was completely taken in and bewitched by the geniality and frankness which characterised the utterances of the Vicaroy. The words of the Queen reported by His Excellency will have a magical effect all over India. We are told that Her Majesty knows all the princes of India by name, and that but for the fact of her being a woman and other circumstances, she would have gladly visited India. It is our impression that a few such words from the Queen will have more effect upon the people of India than all the gay pageants and circumlocutory speeches to which we are accustomed from time immemorial.

DR. MORSELLI of Turin publishes certain curious facts regarding suicide. It appears that more suicides occur in the spring and early summer than in any other part of the year, in the early hours of the day (6 A.M. to 12) than in the afternoon, in the first days of the month and of the week than in the last. It is also interesting to know that Protestants are more given to suicide than Catholics. While men in general are more addicted to suicide than women, widowhood brings the woman nearer to man than any other social condition. This is specially true of India where widowhood is an institution. The existence of offspring is found to be a stronger check for the mother than for the father in married life and widowhood, whilst it is contrary in the state of divorce. With respect to age it is found that suicide increases directly with age, reaching the maximum about fifty.

M. GAMBETTA is now the virtual ruler of France. He has formed a ministry of which he is the head, and M. Paul Bert, the active colleague. We may expect to see something like vigour, consistency and continuity in the policy of the Republic. It is said that before the establishment of the new regime, M. Gambetta took care to have an interview with Prince Bismarck. What the moral result of his visit to Germany will be, we do not know. But it will be interesting to watch the demeanour and mutual attitude of the two foremost statesmen of Europe at the present day. The new ministry, however, is godless, and with the unbelieving M. Paul Bert as Minister of Education, promises no end of troubles to the religious party in France. M. Bert is, as the *Pall Mall Gazette* says, determined to abolish metaphysics from the colleges, which means a great deal to



all theists—means, we believe, the total abolition of religious teaching in France.

Our notions about the Theosophists are so hazy that we feel a diffidence in pronouncing upon the merits of the system which they have come to preach. But we note two facts about them. They believe in the Hindu *yoga*, and they proclaim themselves to be Buddhists. It is related that they gave themselves out as such before the Madras people who had mistaken them for Hindus. Now what we wish to know about them is this—What is the creed which they profess? Buddhism is accepted in various ways by scholars. Its morality is admired by many, while its directly godless character is commended by agnostics. We contemplate the founder of Buddhism as the revealer of a particular idea to his countrymen; and in that way include him in the rolls of the world's great prophets. Now if the Theosophists are Buddhists in what sense are they such? They cannot be simply contented with the morality of Sakya Muni, since the very same morality they have in the religion of their own countries. Nor are they probably inclined to view him in the way the New Dispensation does. Are they then agnostics in an old Buddhist dress? The theological position of Buddhism is not yet clearly ascertained. Mr. Rhys Davids assigns, we think, in one of his latest works, a purely atheistic conception to the system. Do the theosophists belong to that class of thinkers?

The *Times* relates an interesting incident of princely life in India. The Maharajah of Punnah, a Native State in Central India, applied for the assistance of a lady medical missionary at Lucknow for his wife, the Maharani, who was suffering from an internal complaint. Miss Beilby was sent for that purpose, and by her skill she restored the Maharani to health. Her departure from Punnah was the occasion of a touching interview with Her Highness. This distinguished patient preferred a request and exacted a promise which testify remarkably to the confidence felt in the remotest corners of the Empire in the Queen's womanly sympathy. "I want you," said the Maharani, "to tell our Queen and the Prince and Princess of Wales and the men and women of England, what the women in the *zenanah* in India suffer when they are sick." Miss Beilby was made to write down the message in small characters, and put it in a locket, which was to be given by her own hands to the Empress of India, who, as the Maharani had been told, "never heard of sorrow or suffering without sending a message to say how sorry she was and trying to help." The message was duly delivered, and we may be sure that the answer entrusted to Miss Beilby carried the assurance of the Queen's warm sympathy and desire to mitigate the sufferings of the many millions of women among her Indian subjects.

A *MARBLES* paper, under the heading of "A Mysterious Grotto," relates the following story. Several sportsmen in pursuit of game in Formentera, one of the Balearic Islands, suddenly came upon a deep excavation, the entrance to which was covered with bushes and undergrowth. They proceeded to explore it, and having with some difficulty removed several large stones found themselves in a well-built chamber of Moorish design, the walls of which were ornamented with undecipherable characters. In the middle of the chamber were two tombs of admirable workmanship. On removing the metal covers by which they were closed, the explorers discovered two colossal mummified bodies, "one on the right being that of a young woman, the other that of a

man. On the head of the woman was a diadem set with stones, which, if genuine, are of inestimable value. Around her neck was a necklace of large pearls, two enormous earrings were attached to her ears, and her fingers were covered with rings. On the head of the man was an imperial crown, and in his right hand he held a sceptre. Six of the discoverers remained to guard the treasure, and the others left for Madrid to consult the authorities. The inhabitants are said to have known of the cavern, but had never entered it, thinking it was only a resort of serpents.

### THE NEW DISPENSATION,—ITS ASIATIC SIDE.

(New Dispensation.)

THE Asiatic and Oriental aspect of the New Dispensation remains to be explained. Born in the east, amid its peculiar traditions and influences, it is no wonder that it should grow as an Asiatic institution with marked Asiatic features. However accidental its development may have been, its root is essentially Oriental. Its industry and dialectics, its intellectual and practical character tell us it is a Western system of faith. But there are other features in it which show forth its Eastern origin. Wherein consists this Oriental character we shall presently show.

The New Dispensation is profoundly emotional. It hates dryness.

It is the religion of tender love and sweet affection.

Faith without love, work without love it doth not countenance.

It affords the fullest culture to all the higher emotions and impulses of the heart.

Its wisdom is the loving knowledge of God, its work is the loving service of God.

It possesses a heart overflowing with the milk of love and eyes glistening with tears of devotion.

It makes all things sweet by its touch.

The New Dispensation is eminently poetical. Its thoughts and sentiments are poetical, its language is the language of poetry.

Plain, dull, insipid prose does not accord with its imaginative spirit.

It represents the golden age of religion, when all looks bright and joyous, and heaven and earth shine in fascinating colors.

It clothes truth in the soft silken drapery of imagination.

It deals largely in metaphors and allegories, in parables and rich imagery.

It is a born poet that lisps in numbers and spontaneously talks poetry.

The New Dispensation is transcendently spiritual.

Its eyes are naturally turned inward and they see vividly the spirit-world within.

It prefers the soul-kingdom to the kingdom of the senses. It abhors materialism.

It always magnifies the spirit, and spiritualizes everything it touches.

It sees with the spirit-eye and hears with the spirit-ear. It drinks inspiration.

It builds the eternal city, the Kingdom of heaven within, and dwells therein all the spare hours of the day.

The New Dispensation is the religion of poverty and asceticism.

Its motto is "vanity of vanities, all is vanity."

It loves and honors simplicity. In dress and diet it is always poor and abstemious.

It shuns carnality and the riches and honors of the world as temptations, and prefers life in the hermitage.

Humble and poor is the man of the New Dispensation.

### THE DOCTRINE OF PRAYER.

THOUGH almost the whole world prays, there is considerable confusion in men's ideas about prayer. In India people pray for wealth, health, family, and happiness; in Europe they pray in times of war for the destruction of their enemies. In Christendom, at the present day, they pray for other people's lives, and they pray also for rains. We may observe that with the progress of ideas our notions of prayer are undergoing a considerable change. It is to be regretted, however, that unwholesome ideas have had much to do with the general advance of scepticism regarding it. Thus while prayers for physical benefits have been given up by many educated people, the sacrifice has been accompanied by a wholesale renunciation of the doctrine itself. Many theists think it no good to approach God with a petition, while those that have preserved the practice do not generally believe in its direct efficacy. If you ask them, what is the benefit they expect to derive from prayer, they will answer that its effect is generally of a reflex character. Let one pray, and the very act will improve and benefit his soul. Of God's direct action upon his soul his notion is not so clear; and to the doctrine of providence his attitude is on the whole hostile. The present divisions in the Brahmo Somaj are mainly accounted for by this difference in the ideas of prayer. The Brahmo Somaj of India believes that God can be prayed to, that He hears our petitions, that He Himself in His inscrutable ways fulfils our desires, that He inspires the hearts of the faithful and specially provides for men according to the needs and wants of the times. There is along with this the further belief that man can pray only for his spiritual good, and that as regards physical or other benefits, his best principle is to surrender himself entirely to the will of God. The Brahmos have been living this life of resignation for so many years, and their impression is that they have got hold of the truly philosophical key to the system of devotion or man's approaches to God. In the first place, they have found that the doctrine of prayer and inspiration alone keeps the soul steadily in the path of spiritual progress, and that those who have renounced it are those among them that turn sceptics or apostates. The worst and most unreliable theists are those that hold uncertain views on prayer. Find out a Brahmo who is quarrelsome, or anxious for divisions, or leading an impure life, or turning traitor to the cause or relapsing into idolatry, and ten to one you will find that his prayerfulness is at fault. Either he does not believe in the doctrine alluded to above, or he does not pray at all. In the second place, they have found out that their disinclination to pray for physical benefits has preserved them from scepticism and doubt. Twice in the course of a few years have two great nations directed their fervent prayers to the throne of the Almighty for the preservation of their rightful heads. Some years ago, the Prince of Wales was on the point of death, and he was prayed for from one end to the other of his country. Fortunately for him and for those who prayed, he recovered, and people's faith was probably strengthened by the result. At any rate, they believed that their petition had reached heaven and had been heard. And the other day another great nation prayed for the life of a real and true hero. President Garfield was assassinated, and for eighty days he



remained in a state of suspense. The assassin's bullet had struck him in a vital part of the constitution, and from the beginning there was no hope of recovery. Notwithstanding and chiefly in ignorance of this, the great American nation prayed—prayed long, fervently, and devoutly—and its prayers were not heard. The President died in the midst of universal regret and lamentation. We sincerely hope the reaction of this unhappy case will not be felt much in men's lives. But the shock to faith is surely great. Some of our contemporaries are devoting their pages to the consideration of this subject. Our impression is that it is an erroneous doctrine that has produced all this silent trial of faith, this struggle of belief with doubt. If the true gospel of prayer had been accepted from the beginning, the taunts and sneers of unbelievers would not have been heard. The only lesson which Christ has transmitted to us in reference to earthly trials is the divine emblem of the cross, and it is expected that nations and individuals should carry that sweet emblem in their trials and agonies. The only prayer under the circumstances is "Lord, thy will be done!" If that had been the burden of all the prayers of the American nation during the recent crisis, the triumph of humanity would have been more substantial and effective than it has already been. The world, we confess, has yet to learn much on the subject of prayer.

### HOW WE WORK.

ONE of the most interesting and hopeful facts in connection with the Brahmo Somaj of India is the total liberty which it accords to its members and the absolute absence of restraint upon thought or action. It may be said with truth that up to this moment this Brahmo Somaj has interfered with the liberty of not one member who has been associated with it in its work. So many denunciatory opinions have been passed on our leader's inclination to enslave his disciples that it may startle some when we say that the statement about the tyranny and despotism of the management of our church is absolutely and wholly without foundation. Misrepresentations are not wanting to make it appear that the Brahmo Somaj of India tolerates no individual opinion, and that before the dreaded spectre of the doctrine of inspiration conscience itself feels half paralysed. Fortunately for us, we live still; and while we look about us, we do not perceive the galling marks of slavery which are said to be so powerfully unfitting us for the higher privileges of a freed life. The private and public life of every prominent worker among us gives the lie to the calumny so often and so persistently brought against our church. What then are the facts? The great principle underlying our movement is, as we have said, individual liberty, and this is religiously observed and kept. Every one among us who is entrusted with a work is left fully free in the choice and method of his operations. There is none to supervise or control him. Responsibility is undivided, and the worker has to answer only before God for what he chooses to do or undo. He has power to do anything—even to destroy the work with which he is entrusted. It happens that he commits blunders, that the minister and his colleagues deplore them, that he still remains unconvinced, and at last that he turns out to be a failure. Yet nothing is done in the way of interfering with his liberty or responsibility. If a business be conducted on wrong principles, the right

principles may be enunciated and embodied in the shape of abstract resolutions at the Missionary Conference or Durbar, as it is called. But not the least attempt is made to curb freedom. If a person says he has failed, and is unable to continue in his post, it is then that another is appointed in his place, and invested with the same responsibilities and powers. It is evident that under such a system the greatest latitude of policy or opinion must be allowed; and it is also plain that sometimes the opinions of the worker himself do not represent those of the minister or his coadjutors. This explains those curious bits of misrepresentation and misunderstanding which try our patience so severely sometimes. The public, for instance, are in the habit of imputing every opinion that finds vent in our journals to our minister. The fact is that the opinion in question is one for which the latter is by no means responsible. He is placed in very false positions now and then in consequence of these exercises of individual liberty. A call from the Government House was, perhaps, the result of an indiscriminate expression of opinion in the papers; severe condemnation or misunderstanding was, perhaps, the result in other cases. In all, our minister suffered grievously and, let us say, causelessly; but we need not complain of it, for it is the logical sequence of a rigid and unyielding adherence to a principle. It is right that the public should know the true circumstances of the case in order that no misapprehension may occur. The Brahmo Somaj is neither under a Pope nor under a Parliament or convention where the majority rules. We who work under it are under no sort of tyranny whatever. It is a perfect delusion to think that tyranny disappears with a despotic monarchy or papacy. A far worse despotism is borne when the government passes from the hands of a single person to those of a majority. The liberty of the worker is obtainable nowhere under the two systems. It is possible only where a constitution is framed after the model of the divine government. Such a constitution is that of the Brahmo Somaj. We are proud to say that nowhere is the Divine plan of governing so thoroughly realised and accepted as in our church. The economy of Providence provides unrestrained liberty to every person. Every one has the right to be a saint or sinner in this world. But while his choice is free, there are rewards and punishments in abundance. The cause of truth, virtue and order does not suffer because the very men who uphold it are at liberty to turn traitors in the end. We are bound to say that this natural education of the soul which God has planned for his children, is the best that can be imitated in any system or institution that deals with human beings. The Brahmo Somaj has accepted it as its rule of conduct, because it is the very best that may be devised for the purpose of promoting the sense of responsibility and the spirit of self-reliance, self-denial and mutual forbearance among our countrymen. Our workers are frequently invited to pray and commune, and the proceedings of the Conference or Durbar invariably begin with prayers. The responses to these communings are the only direct aid they receive to inspire them in their work. Where these responses are received, there is unanimity and good-will throughout the proceedings. It happens, however, that no such unanimity is visible on some of the occasions, and then it is evident that the spirit of the Lord is not with them, and the work goes on as before

under the full responsibility of each particular worker. It is in those points where perfect harmony of views has been reached, where, in other words, God's spirit is ready to work in response to prayers, that the work of the labourers may be said to represent the church as a body; but where it is not found, each man works for himself and is answerable for whatever he does to God and to God alone. The minister never directly advises or exhorts anybody on a particular course. If some one were to seek his counsel on a certain step, he would surely decline to offer any. All that he is expected to do is to explain the principles of a certain work, and that is enough. So that it is wrong to say that he tries to dictate or lord it over his colleagues and disciples. We have explained the principle of our movement with regard to individual liberty, and the Brahmo Somaj is determined to abide by it under all circumstances.

### AN APOLOGY.

IT has seldom been our lot to peruse a more shamelessly cynical and mischievous paper than the Resolution of the Government of Bengal on the outstill system. We do not know which to admire most in the production under notice—the self-complacency with which the writer takes credit for a policy which is universally reprobated for its unrighteousness, the curious inconsistency with which he condemns the increase of shops and then justifies the increase of drink, the cool determination visible on every line to profit by the vices of the people by first creating a taste for them, and the vicious assumption that Government is bound to provide some form of intoxicating liquor and encourage the vicious propensities of the people. The Resolution is meant to be an apology throughout; but it is an apology of the most outrageous kind that we have ever met with. An ordinary man with any amount of conscience left to him would, if he had been asked to write a resolution of this nature, probably have stopped at the first figures with which he came to deal. We are told, for instance, that in the year 1879-80, the number of Sudder distillery shops was 902 and of outstill shops 4,381, and in the year 1880-81, the number of the former was 627 and of the latter 5,657. The increase in one year was thus 401. Those who know what one new shop in a neighbourhood means will have no difficulty in appreciating the noble seal of the Government in opening so many as 401. The revenue figures are still more startling. We give them below:—

Year	Sudder distillery	Outstill	Total
	Rs.	Rs.	Rs.
1879-80	13,75,092	15,13,759	31,88,851
1880-81	11,81,717	39,39,582	42,21,299

In other words, the increase of 401 shops has brought in one year an increase of revenue of Rs. 10,32,448. As we have said, an ordinary man with some conscience left in him would have stopped at these figures and declined to go further. But the writer of the Resolution before us is almost superhuman in cynicism and misanthropy, and so he feels no scruple in making as wide through about two pages of printed filth consisting of the most outspoken and barefaced justification of the figures given above. We have neither the inclination nor the will to criticise the statement in detail, and will leave that task to those who delight in statistics. All that we need say is that Government has by this single resolution lost all claims to our respect and to the respect, we hope, of every well-wisher of the province.



When the rulers of the land, renouncing their paternal character, actually descend from their high pedestal to enjoy the sight of their children wallowing in filth and mire, all the feeling of respect due to them is immediately turned into contempt, and we begin heartily to wish they were away from these shores. Just conceive what feelings may naturally arise on the perusal of this single sentence:—"It is quite clear that in the Rajshahye and Cutch Behar, Dacca, Chittagong and Orissa Divisions, and also in the Jessore and Nuddea districts of the Presidency Division, there is room for an increase in the number of outstills." As if the increase of 401 shops were not enough, this benevolent Government points out that the means of self-destruction have not been exhausted, and that more shops may still be opened. We doubt not this pious desire will be more than literally carried out next year. The Government preaches with almost unblushing outspokenness. It wishes to squeeze money out of vice, and the best way to do so would be by cheapening it. So we read:—"It is the establishment of these clusters of outstills that is most likely to reduce the price of liquor by causing the distillers to compete with one another for the custom of consumers." The road to death and damnation is so precisely described that it is impossible to mistake it. It is evident that if this Government were in power for five years longer, it would convert the Bay of Bengal into a sweet sea of cheap liquor. The Resolution admits that "in a few districts, such as Bankura, Gya and Patna, where the system has been mismanaged in the face of the orders of Government, some increase in drunkenness among the laboring classes is reported." And then it proceeds to philosophise:—"This is the result that must ensue where shops are multiplied and let for small fees." Yes; but who multiplied the shops and cheapened the liquor? Let us hear what the Government thinks of its policy. "In those districts—and the Lieutenant-Governor is glad to say that they form the large majority—where the outstill system has been managed with discretion, and where the orders of Government have been strictly obeyed, the results have been very different. Illicit distillation has been suppressed, and the interests of the State are protected, while the people are supplied with a *wholesome weak spirit at reasonable rates*." The italics are ours. The logic of the passage is irresistible. Taken into pieces it resolves itself into the following arguments. Strong spirit is unwholesome, therefore weak spirit is wholesome. Query—is it moral? Then again. The price of weak liquor is cheap, and whatever is cheap is reasonable; therefore the price is reasonable. Here a definition may be added, to wit—"reasonable rates" are those rates at which a man's reason may slowly, yet surely, come to grief. After this splendid and highly edifying enunciation of views, it is a relief to come across the following passage:—"Nevertheless the Lieutenant-Governor has no doubt that the people have actually spent more money on drinking during the past two years than they did before." Yes, that is candid, and it is refreshing to observe Government dwelling upon its highest achievement in this manner. We note that there is a slight attempt on the part of the writer to silence the still voice within. He says that this increase of drink has taken place in the course of things. It would have happened even if there had been no artificial stimulus of the kind applied by Government. Most probably it would have, but if there had been an increase, it would have taken place slowly. The

frantic leap from 31 lacs to 42 lacs was, however, the effect of the new system. People could never have all of a sudden made up their minds to spend ten lacs more money on their drink, if Government had not placed liquor shops at conveniently walking distances from their houses in each locality. Even death and ruin are slow in their operations in nature; and nothing but an extraordinary increase of viciousness on the part of the people could explain this sudden increase in their drinking habits. The Resolution of the Government of Bengal is after all one of which any civilized community may feel ashamed. Its open toleration of vice, its unblushing encouragement of drunkenness, its stanch determination to open more shops and its cool contempt of the humane and godly side of political ethics, outrage the moral sense of the people, while the prospect it holds out of a still further development of its ghastly policy makes us sincerely wish that this Government came to an end and made way for another far more benevolent in intentions and less cynical in nature.

### Brahmo Somaj.

An esteemed friend in America writes to inquire in the manner in which we are treated by the Christian missionaries here. "I am anxious to know the spirit and attitude of the Christian missionaries as regards your movement. Are they brotherly?" Our answer is:—Some revere us; some love us; some praise us; some approve of our creed and character so far as they go; some, on the other hand, dislike us; some hate us; some abhor everything that we do, and every word that we say; some think we have no business to be; some wish us immediate death, and in their eagerness indite ugly lines in *memoriam* in anticipation of our longed for demise; some swear we are already dead and gone. We sit at the feet of those who love and respect us, and are thankful for their kind wishes and good words. We pity those who hate us. We laugh at anxious epistolary writers. Christian brothers and well-wishers encourage us. Christian antagonists and revilers aggravate our zeal. Christian slayers excite smile and derision. May the number of our Christian friends increase! May the number of narrow-minded, jealous and scornful Christian missionaries grow beautifully less in days to come—*New Dispensation*.

### AN AMERICAN MINISTER OF THE BRAHMO SOMAJ.

We published sometime ago a striking sermon on the New Dispensation delivered by the Rev. E. L. Rexford, D. D., Pastor of the New Church at Detroit, in America. This gentleman wrote at the same time a sympathetic letter to our minister. We have now received another sermon preached by him on the occasion of his entering the New Church. The following extract clearly defines the position of Mr. Rexford's church. It will be found, it is eminently theistic. Embodies also the reply he has received from our minister:—

We see the name of St. Paul given to a church, and at once we think of St. John's or St. Peter's as separate and distinct. Again, we take the names that indicate a broader classification of mankind—the name of Moses and Zoroaster, of Buddha and of Mohammed. Lastly, we take the name of Christ. But so soon as any of them are mentioned we have before us at once a division, a section, a larger fragment of mankind, but the same feature, which we saw in the smaller parties, we see in these larger groups, viz: The arrest of fellowship, the breaking off of a cordial sympathy at the borders of each division. But is this satisfactory? Does this severing of the religious bond agree entirely with the spirit of our humanity? Does the human bond break on that religious chasm? Is not the being on the opposite cliff human? Doesn't that "one blood" of which God made all nations of men" flow in his veins, too? We are bound by the instinct of humanity to fill that chasm and take the outstretched hand—if it be outstretched—as the hand of our brother. And if it be not outstretched it is a human hand still, and that is God's part. The withholding of it is the result of some wicked enchantment of inor-

ance, and when that unhallowed dream shall have been broken and dissipated, then the hand will be extended in cordial recognition of the humanity on both sides of the abyss that was, but which shall then not be at all.

The name that we have adopted overreaches in its scope all parties, and places us religiously in sympathy with all souls—with the children of the Infinite Father everywhere, be they found in one special religious group or another, worship they in the Christian church or the Jewish synagogue, the Mahomedan mosque, the Buddhist temple or beneath the open heavens, in the groves that were the first temples—in this regard our interpretation of religion places us in relation towards the worship of the world that is exceptional, and I imagine that some person may be asking whether it is proposed to call this a *Christian Church*. I am free to say that I should not wish to call it so, if by that word "Christian" we are to mean a narrow and sectional scheme which represents the Almighty Father as planning for the salvation of a small fragment of His family and passing by the great majority of the children to leave them to perish even in their devotion to the only religion they have ever known. I should not wish it to be called Christian, if, by that word, we are directed to look upon the men and women of our small party as our brothers and sisters, with their faces lighted up by the glow of God's love, and upon the far off peoples of the globe as aliens to the Commonwealth of the Almighty, with their faces veiled with the shadows of eternal death. I would call this church Christian with a far different meaning in that name. By the primitive meaning of that name we mean, that Christian is the soul that is animated of God, and God to us is the spirit of righteousness and love and all the helping powers that are operative in humanity.

*Christos* means not so much a person as it does a divine quality, and for this reason I would wish to call that a Christian soul, wherever it might be found in which is a spirit of love, of reverence toward God; and I would call that a Christian church which should be inspired and dominated by such a spirit and purpose. Life is not outwardly of the letter, but inwardly of the spirit; and I would have Christianity so broad as to include in its essential fellowship every sincere worshiper of God, based on life whatever outward name it might. I would have this church pervaded by such a spirit that if any person from any religious communion in the world should come within its doors, he might find here that which should invite his soul to prayer and praise. Why should he not? A child of God—why should he not find welcome in the Church of the Father? There is only one condition that is imposed upon him, and that is that he shall bring in his life the spirit of childhood, and I conceive it to be the province of Christianity, and indeed of all true religion, to develop that spirit.

And do we ask whether our Christian Scriptures give any support to this breadth of charitable construction? What is the supreme word of our Scriptures but that "God is a spirit and they that worship Him must worship Him in spirit and in truth"—not in Jerusalem alone, nor yet at Gerezim, but anywhere where a soul shall worship in sincerity.

Dr. Rexford at this point introduced the following letter, which was received on Sunday last, in reply to a letter which we wrote and sent to Calcutta last April, together with a sermon which he preached at that time relative to the Theistic movement in India. He prefaced the letter by the observation that *Chunder Sen* would be called "a heathen" by the traditional judgments; but the spirit of the letter was commended as showing the essential spirit of Christ. "It was a better Christianity than the hard judgment that sends to eternal death all 'who have not heard the Gospel and so know not Jesus Christ.'"

LILY COTTAGE, 72 UPPER CIRCULAR ROAD,  
CALCUTTA, JULY 23, 1881.

Reverend Friend and Brother—I cannot adequately express the profound interest and joy with which I read your kind message from that distant land. Your affectionate greetings and cordial sympathy are most encouraging, and as you speak in behalf of many thousands who think and feel as you do, your words have a special value and cannot fail to cheer my heart and strengthen my hands in the good work to which providence has called me. If there are in America, that land of liberal and progressive thought, a thousand congregations like yours, all professing the "Fatherhood of God and the brotherhood of man," and ready to extend the right hand of fellowship to every true believer in any part of the world, it is a fact which must at once inspire hope and confidence, and make us sanguine in regard to the religious future of the world. With so large and



hopeful a band of workers in God's vineyard, we must joyfully anticipate abundant harvest when the season cometh. Let each do his or her share of the work, honestly, fearlessly, earnestly, yet humbly and prayerfully, and in the fullness of time, both in the East and in the West, the Lord will establish His heavenly kingdom. In India, the riches of His redeeming grace and living inspiration abound in our midst. The events that transpire around us show unto us the living God and His Providence, and kindle doubt and scepticism outright. We see, and believe. The New Gospel, which gives us truth, joy, and holiness, has its testimony, not in dead books or lifeless traditions, but in the daily experiences of living souls. The New Dispensation is like a burning fire amid the deep gloom which has for centuries covered the land. How I wish we could unite our hearts with those of our American brethren in cordial and ever deepening fellowship. Will you kindly give my love to your congregation, and assure them that I greatly value their sympathy. May God unite America and India in closer association and more active co-operation in the upbuilding of His future church!

I was so much interested with your kind letter, and so were my friends and fellow-workers, that we took the liberty to publish it in the "New Dispensation." Your sermon has also been reproduced in the *Sunday Mirror*.

Ever yours, in the love of God,  
KESHUB CHUNDER SEN.

This man, though neither Jew nor Christian, has not been unmindful of the Lord's "vineyard." He is struggling "to build up the Heavenly Kingdom." He prays and labors for "God's future church." And with these struggles and ambitions and purposes in his soul so manifest, shall we withhold our fellowship and sympathy from him because he bears not a special name? It were worth our time to inquire whether this man, with his large humanity, may not speed into the very Kingdom of Heaven with all cordial welcome, while we are discussing the hard exclusiveness of our Christian (?) creeds that would bar him out. Justice and a generous religion bid us to extend the meaning of our Christianity; and if we do not, it is so much the worse for Christianity.

#### DOMESTIC OCCURRENCE.

[THE CHARGE FOR NOTIFYING A DOMESTIC OCCURRENCE IS ONE RUPEE, AND THE ANNOUNCEMENT MUST BE AUTHENTICATED.]

BENGAL.

BIRTH.

SEN.—At 72, Upper Circular Road, on the 7th November 1881, the wife of Babu Keshub Chunder Sen, of a son.

#### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed. S. M.]

#### SECTARIANISM IS NO PART OF CHRISTIANITY.

TO THE EDITOR OF THE "SUNDAY MIRROR."

DEAR SIR,—In the *Indian Christian Herald* of the 2nd September last was published a letter, subscribed "A Hindu Servant of Christ," apparently from the pen of Babu Keshub Chunder Sen, the leader and minister of the Progressive Brahmos of India, in which, among other things, he said that he had been invited by the Christian churches to accept Christianity on his own terms, but as there are so many sects or denominations in them he could not feel persuaded to identify himself with any one of those sects, or, in other words, as judged from his language and the train of arguments, that he could have openly avowed the Christian faith, had there been no denominational differences in the visible Church of Christ. In this connection I could humbly get to offer a few observations for the special and serious consideration of Mr. Sen and his numerous followers regarding the division in the Christian Church and the impropriety of the plea generally put forth by them for rejecting the claims of Christianity because of that division. That there are several denominations in the Christian Church, is a fact so bold as to deny—and it is a most lamentable fact—indeed, it would have been a strange phenomenon, had there been no such

thing in it in consideration of the human nature—a depraved human nature—constituted, moulded, schooled and associated as it is in this world of ours. And as you, Mr. Editor, have justly remarked in your paper of the 30th October last, "the Stupid Self" is the cause of all religious disunion in this world. It is human pride, ignorance or misconception that has given rise to so much schisms, jealousies, disunion, intolerance of superiority, backbiting, intrigue, opposition, hatred, and animosities in the world of religion. Notwithstanding, with regard to Christianity I may be permitted to say to our Brahmo friends, that with the exception of Unitarians, who ignore the first and most essential doctrine of the Christian faith,—I mean the divinity or equality of the Son with the Father, so far as his divine attributes are concerned,—all the other sects, so far as I am aware, at least here in India, agree in the essentials and disagree in the non-essentials, which may be observed or non-observed according to one's judgment or discretion. Believing on the Lord Jesus Christ as God manifesting in the flesh, and making atonement for sin, is the very essence of Christianity, and in this all sects (excepting the Unitarians), at least here in India, agree and firmly believe, though there might be a difference of opinion in some unimportant material and non-essential matters. Hence Mr. Sen will see that his assertion, noticed in the letter referred to above, that there is no "whole Christ" in any sect or denomination, or that Christ is divided, and, therefore, he cannot join or identify himself with any one of the numerous sects, falls to the ground. St. Paul says, "where there is neither Greek nor Jew, circumcision, nor uncircumcision, Barbarian, bond nor free, but Christ is all and in all." In spite of all sectarian differences, Christ is to be found in all Christian Churches, and he is not divided, as Mr. Sen seems to have imagined. We all know that matter is only divisible and not spirit, and when Christ left this world he said to his disciples, "Lo, I shall be with you always even unto the end of the world." Again, he says in the Gospel of St. John, Chapter XIV. 3, "And if I go and prepare a place for you, I will come again and receive you unto myself that where I am there ye may be also." And also in verse 18 of that chapter he says "I will not leave you comfortless. I will come to you," meaning thereby that he would be with his people or disciples by his spirit as he says, "And I will pray the Father, and He shall give you another comforter, that he may abide with you for ever. From these passages it would be seen that, though he is not bodily present, yet his spirit dwells in the hearts of all true believers, which constitutes the true Church of Christ, or what is called the community of saints. If Mr. Sen and his followers think that there is no whole Christ in any section of the Christian Church, I will beg of them not to follow any sect at all for Christianity does not consist of sects or denominations, but of Christ, or in other words, Christ is Christianity. And I sincerely hope that our Brahmo friends will kindly remember this grand cardinal truth, and endeavour to disabuse their minds from all old prejudiced and preconceived notions and ideas regarding a thousand and one times senseless ceremonies and formal traditions in the Christian Church out of ignorance or misconception of the truth as it is in Jesus. In judging of the claims of Christianity, our Brahmo friends need not think of any particular ecclesiastical policy or economy, such as Presbyterianism, Episcopacy, or Methodism, and the like, as they are no part of the religion of Christ. In the Divine directory, the Bible, we read that God is a Spirit, and that they worship him must worship him in spirit and in truth. Hence it is clear that denominational differences are no part of the religion preached and taught by Christ and his apostles. Therefore, it ill-becomes any enquirer after truth to reject the claims of Christianity on the score of sectarianism existing in it. Christ says in the Gospel, "Search the scriptures; for in them you think ye have eternal life, and they are they which testify of me." Before concluding my remarks I would earnestly beg of our Brahmo friends and others to "search the scriptures" by a diligent, faithful, prayerful, earnest and anxious investigation, and I feel sure they will find the truth leading them to God and eternal happiness in the realms above.

Yours, &c.,

A BENGALI CHRISTIAN.

Chinsurah, 9th November 1881.

Our correspondent should not fall into the bad habit of attributing everything that appears in our journals to Mr. Sen.—Ed. S. M.

#### Provincial.

Dacca.

[FROM OUR OWN CORRESPONDENT.]

The 28th October 1881.

ALLOW me to inform you and through your esteemed journal the Brahmo public that some of the members of the "Young Men's Theological Club," headed by their worthy leader, Babu Kailas Chunder Nandi, went out in a "Juvenile Expedition" to the interior of Dacca during the last Dasherah holidays. The party left the town on the 5th instant, at 11 A.M. in a country boat, decorated with flags bearing the inscriptions of "Bihnan Tarani," "Juvenile Expedition," "Jai Nababidhnuar Jai," "Binaya," "Kshama," "Prem," "Durga," "Bairava," "Gyan," and "Bhakti." The *Bihnan Tarani* reached the Taloto Bazar in Vikrampor, at 5 P.M. when some of the popular hymns of the New Dispensation were sung for a while in the boat, and then the party landed, and, owing to the ill-health of their leader and the consequent inability on his part to stand long on his legs, they took their seats in a *Bachary* (hut) upon a *madr*, and sang some hymns. When at sunset, an address was delivered to a crowded audience composed of both males and females.

The second day the party reached the Baligao Bazar at 10 A.M. After bathing, they landed and conducted prayers in a *Bachary*, and sang hymns. Then they went to the Dhankunia Bazar and landed at 4 P.M. Here everything was done in the fashion adopted at Taloto Bazar. But the audience was more respectable. The proceedings ended at 6, and the *Bihnan Tarani* moved on with all the flags unfurled, and the party sang the timely song "Tora aya aya aya Nababidhnan Tarani drutagati jaya." Thus they reached the house of the well-known educated Zemindar of Lahagure, Babu Sasibhushan Falechowitz, at 7 o'clock. When the news of their arrival reached the ears of the Babu, he paid his visit to the party, and had talk with them on the various subjects of the Brahmo Soma, and then requested them to go to his house, and be his guests for the night. The party complied with the generous request, and had a long talk with the Babu who was surrounded by many of his servants and neighbours, on no less than twenty interesting topics concerning the movements in the Brahmo Soma, and they sang some hymns, and took a hearty supper, and then retired at 12 o'clock.

Next day the *Bihnan Tarani* went to the Bisnupore Bazar. There the party landed at 9 P.M., took their seats under the canopy of the sky upon a *madr*, sang hymns, delivered an address, offered prayers and had some talk with an inquisitive *Vaisnava*, who at separation took hold of the feet of every one of the party, and saluted him with much reverence.

The fourth day the party had to encounter storms, and they returned to the town at the dead of night and offered a prayer of thanksgiving to their Father and Mother in Heaven for the manifold blessings they had enjoyed and the brilliant success they had achieved during the journey.

The second good news I have to offer is that the members of the "Young Men's Theological Club" went out in a "Juvenile pilgrimage" to the Rev. God loving little *Jatli*, a young devotee of the *Vaisnavas*. The party left the rooms of their Association on Saturday last at 5 P.M., and went to the forests in the old lines, and there held their communion with the little saint.

#### Literary, Scientific, &c.

RUMOUR has it that Mr. Herbert Spencer's visit to Egypt will result in his marriage to an American heiress.

Two Indian Nonconformist journals are, according to the *Churchman*, likely to be started early in the new year; the *Bengal Methodist*, which will be a religious monthly, edited by the Wesleyan Missionaries in Calcutta; and the *Indian Monthly Witness*, to be edited by the Rev. John Small, M.A., of the Free Church of Scotland Mission at Puna.

In compliance with the wishes of the University of Göttingen, the Minister of Public Instruction has appointed Professor Kiehlhorn, of Puna, Professor of Sanskrit, to replace the late Professor Benfey.



THE daily variation in a person's height, according to his occupations, is pointed out by Professor Busch, who has been taking observations amongst the Berlin soldiery. He finds that the elastic substance between the twenty-four joints of the spinal column contracts by long standing, and lengthens again when at rest, and he cites various cases of extraordinary difference, the greatest being one of  $1\frac{1}{2}$  inches.

A MEDAL commemorating the two murdered American Presidents—Lincoln and Garfield—is to be struck at the United States Mint. It will be of gold, and will bear the portraits of the Presidents on either side. General Garfield's likeness also is to be placed on the trans-Atlantic five-cent postage stamp, while the Americans are now discussing the erection of a national mausoleum for the last resting place of their various Presidents.

THE unemotional *Medical Press and Circular* says:—"We are concerned in the interest of impressionable females and weak-minded young men to notice the arrival in England of Messrs. Moody and Sankey, of explosive revival fame. Former experience of the pernicious influences of the hysterical religious mania with which these clever men were identified, leads us to hope that most people will guard against an undue preponderance of the emotional passion."

THE Salvation Army riots, excited by the proceedings of the various branches of its organization, continue to be reported from various places. At Bridgewater, on Sunday, the roughs attacked the "Army" as it marched down the streets, and afterwards stormed the building in which their services were held, smashing the windows, and driving out the congregations with stones and other missiles. At Galashiels two lady "officers" of the "Army" have been severely maltreated, while at Exeter, although the Magistrates have forbidden processions, a good deal of street fighting has taken place between revolutionists and an opposition band calling itself the "Skeleton Army," who go about hurling their proceedings and singing parodies of their hymns.

CONSOLING Ceteaway without liberating him seems a difficult problem, but if it is not solved, it cannot be said that he has been for want of trying. At Capetown, the *Pall Mall Gazette* they have tried the comforting fleets of gin upon him, but the debilitated potentate says that if he must drink he prefers champagne. Willing to sacrifice both, however, he has offered to the British representative to drink ginger beer instead of gin if four horses were then fastened to his limbs to dismember him, and when that was impossible to do it, two more were added. This failing the executioner was struck with pity, and went to the Hotel de-Ville to ask permission to shorten the colonist's sufferings by cutting the ligaments of his limbs. He was repulsed, and the horrible attempt was repeated, to no purpose. The town's rights of royal permission to cut the ligatures were given, and one by one the poor wretch's limbs were torn from his body. The torn fragments were burned to ashes and scattered. His house was razed to the ground; his brothers and sisters were ordered to change their names; and his father, wife, and daughter were banished from France.

The world is more civilized now than it was a century and a quarter ago. The murderer of a President will simply be decorously hanged, and his brother not required but allowed to change his name. Thus we measure the progress of Christianity and civilization.

## Selections.

### THE LATE PRESIDENT'S INSURANCE.

ASIDE from the subscription fund for the benefit of Mrs. Garfield and some \$25,000 in real estate, the President's widow and children will receive \$35,000 in the way of insurance which the President had effected upon his life. He took out a policy for \$25,000 in the New York Life Insurance Company, to longer ago than April 23rd of the current year, paying one premium thereon. At the time, the company considered him a splendid risk and would gladly have insured him for any amount. As soon as an administrator of the estate is appointed, the company will immediately pay the loss, without account. General Garfield also took out a policy for \$10,000 in the Equitable Life Assurance Society of this city shortly after his nomination to the Presidency, the premium of which fell due, and was paid a few days before he was shot. Upon the announcement of the President's death the Society sent a check for the amount of the policy to their agent in Philadelphia, with instructions to notify Attorney General Mac Veach as the representative of the

family, of the fact. This check is now in the Attorney-General's possession.

Upon entering Williams College, in 1854, the late President insured his life for \$570 in the Mutual Life of this city, using the policy as security for a loan of \$500. He repaid the loan soon after graduation and the policy was allowed to lapse.

### HOW AN EARLIER GUILTEAU WAS PUNISHED.

(Independent.)

THE question what punishment Guiteau should receive has recalled the treatment which other cases have thought none too severe for similar criminals—notably that inflicted on the assassin of William of Orange.

We recall the case of Damiani, a poor, half-crazy wretch, whose mind had been excited by the disputes of Clement XI with the Parliament of Paris and the refusal of the clergy to grant the sacrament to the Jansenists. He came to believe that peace would be promoted by the death of the King, Louis XV, which he undertook to effect, in January 1707, succeeding only in inflicting an insignificant wound in the side with a knife. For this he was subjected for months to examinations, with frightful tortures, to elicit confessions. The lord of the privy seal conducted the matter in person. The flesh was torn from the prisoner's limbs by red-hot pincers. He was tortured with a suit of rings around every part of his person, and drawn as tight as to throw him into fever and delirium. He was transferred to the *conclergie*, and thrown there in the dungeon occupied previously by Ravaillac, the assassin of Henry of Navarre. He was fastened to a bed and all his limbs stretched and again squeezed and confined in a dreadful dress, made of iron rings and straps. They piled him with the torture of the boot and of the stick. These tortures were continued until the prisoner was compelled to contemplate the horrible preparations. First the hand which struck the King was burned off in a flame of burning sulphur. He was then torn with hot pincers in the arms, limbs, thighs, and breasts, and into these horrible wounds were poured melted lead, boiling oil, melted resin and wax, and burning sulphur. Four horses were then fastened to his limbs to dismember him, and when that was impossible to do it, two more were added. This failing the executioner was struck with pity, and went to the Hotel de-Ville to ask permission to shorten the colonist's sufferings by cutting the ligaments of his limbs. He was repulsed, and the horrible attempt was repeated, to no purpose. The town's rights of royal permission to cut the ligatures were given, and one by one the poor wretch's limbs were torn from his body. The torn fragments were burned to ashes and scattered. His house was razed to the ground; his brothers and sisters were ordered to change their names; and his father, wife, and daughter were banished from France.

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### ANESSI'S CHOICE.

By MISS LYDIA M. FINKELSTEIN.  
ONE of the Russian folk-tales may interest my readers:

Anessi Ivanovich was a great traveller and spent much time and money in gaining instruction from the magicians and wizards of Russia, particularly the knowledge of understanding the language of birds; but which knowledge he might not divulge, on pain of instant death.

At length, weary of roaming, he returned home, and said to his sister: "Vasilisa, I have been a wanderer for many years, in my search after knowledge; and now I am going to look for a wife and settle down."

"Go in peace and God be with you, Brother Anessi. Only please don't marry a widow; but wed a maid."

"Why, Sister Vasilisa, some widows are very handsome and bewitching, as well as rich."

Brother Anessi, a widow's heart is like the Winter sun, which neither gives light nor

warmth, and only sways by wind; but the maiden's heart is like the Summer sun, which warms and lightens, full of the fragrance of gentle breezes."

Anessi bade farewell to his sister, and went to Moscow in search of a wife. Here he met many fair maidens and widows, who so charmed him that he knew not which to choose, for all seemed good and handsome.

At last a bewitching widow so fascinated him that he gave her his heart and hand, and bore her to his home.

Some time passed, and one day Anessi was sitting on the verandah with his fair wife. Suddenly his notice was attracted by the poultry cackling, and a hen said: "We have not been fed to-day."

A rooster replied: "They have forgotten us, I suppose."

Says the hen: "I will crow, so as to remind them of their negligence, for we are hungry."

"Pray don't crow if you value your life," replied the rooster; "for if you hen should crow, they will say there is a death in the house, and will chop off your head on the doorstep; but if I crow, why then we will be fed."

Anessi, on hearing this parley, laughed, and ordered the chickens to be fed."

"What are you laughing at?" asked his better half.

"Nothing. Just something that came into my mind," answered Anessi.

But the wife was not satisfied with this answer. And she pressed him again to tell her why he had laughed.

"Let me alone, wife. I do not know myself why I laughed."

But the more he denied her the more she insisted upon his telling her the reason. Saying: "You don't love me, or you would tell me."

At last, Anessi, in despair, said to her: "Know, then, that if I tell you the reason I shall instantly die."

His wife, however, did not care for that; but urged him to tell her, notwithstanding.

"I will have to have a coffin made here; for if I tell you that secret I shall surely die."

She immediately sent to the undertaker for a coffin, and, having it placed before him, said: Here! Tell me and die."

The husband lay down in the coffin and looked around him for the last time, with tears in his eyes, and said: "Before I tell you, let me say my last prayer; for I won't live a moment after I disclose it."

"Well, then, hurry up," replied the wife.

Meanwhile, the rooster had found a grain, and as is usual with fowls, began cackling. The hens immediately surrounded him, crying: "What have you got there? Tell us!"

"Get along with you! Do you suppose I am going to let you know everything? Indeed not. I am not such a fool as my master, who cannot manage one wife, but is going to die because he cannot refuse her anything. I can manage the whole crowd of you; for, if you don't behave, I go at you with my beak, and you fly around prettily."

During his prayers Anessi heard this. He quickly sprang out of the coffin, and, snatching up a candle lying near by, he laid it about his inquisitive wife, saying: "Heaven's woman! I will not be such a fool as to die for you. Truly, I now see the sense of my sister's advice: Don't marry a widow!"

After this his wife never asked him again to divulge his secrets.

NEW YORK CITY.

### MORMON POLYGAMY.

(Fortnightly Review.)

WHEN trains loaded with emigrants reach Salt Lake City, the apostles and other dignitaries of the Mormon Church, men sleek and opulent, gather to receive them and to select for their own harems fairer and more youthful inmates. Until this object is accomplished, other brethren must remain in the back ground and gaze in silence. Some time since one of the Twelve cast his odious glances upon a girl from Denmark. He was nearly sixty, she not over eighteen. The desire of the great apostle were intimated to her by a Danish bishop. She acknowledged that the union with so high a dignitary of the Church would confer great honor on her, but confessed that a young countryman of hers had won her affections during the voyage, and that she had promised to marry him upon the following day. She supposed that that statement would settle the matter. She was told, however, that she must not resist the wishes of one of the apostles in Israel. She remained firm. The expectant bridegroom was next interviewed by the



bishop, but with no better success. Great surprise was expressed by the priesthood at such conduct. The will of one of the twelve was not to be gained. That night the maiden was forced into his harem. The next morning her lover, the victim of the duties, was found alive but mutilated in a glen of the Wahatch Mountains.

Many inquiries are made about Mormon harems and the homes of polygamists. They differ materially according to the rank and wealth of the proprietor. Brigham Young kept the oldest of his wives at the Zion House, and erected a neat villa for each younger and particular favorite. One of the apostles, in a different city, kept nine wives in one large house, but each with separate apartments opening upon the lawn which surrounds the house. The entire building is enclosed by a high wall to keep out the gaze of the wicked world. In another city, the first counselor for that state has three pretty cottages side by side and a wife in each cottage. Many of the poorer saints, desirous of "living up their privileges," as inculcated by the priesthood, have several wives; some know that and bovel with but one room. The room serves, of course, as kitchen and bedroom, dining room and parlour. But even Mormons prefer harmony in their own household, and as rapidly as their means will permit they provide a separate house, or at least a distinct apartment, for each wife. When this has been accomplished, the prosperous Saint, he lives with each one for a week at a time until he has made the circuit, when he commences anew. Nothing is known in polygamous families of the inestimable blessings of home. I mean home in strictly the American sense. Each child looks to its mother alone for advice and sympathy; they may do more, know their own children, and it requires a very wise son to know his own father. Recently a bishop was passing along the streets of one of the cities of Utah, when he found several boys quarrelling and disturbing the peace. "It is a shame," he exclaimed in righteous indignation, "that children should be left to grow up in this manner." "Is he your father?" "Yes, he is." "Well, then, he is a good father," was the reply, "so you had better let us alone." And then it dawned upon him that they were his own children.

The offspring of the first wife regard the children of the others as illegitimate. They look upon the later wives as women who have robbed the first one of her husband's affections, and as no better than prostitutes. The second wife by a plural marriage revenges herself by flaunting in the face of the lawful wife the fact that the younger enjoys a much higher degree of the husband's favor. Neither does harmony prevail among the later accessions themselves to the harem. The youngest, and generally the favorite of the community lord, is looked upon by all the others with malicious envy. When they live in separate houses, the head of the family can generally maintain discipline; but when they meet frequently abusive language, hair-pulling, and the use of rods and fists are the result, and the old wife who has outlived her usefulness is coolly given up by the husband to the malice and cruelty of the others. Canon claims that the Mormons are building up the kingdom of God on earth, but does not explain the way in which it is being done. Residents of Utah can learn for themselves. Casual visitors, on the other hand, especially men of distinction, are received by the Mormon leaders with great consideration and are *fed and lodged*. The iniquities of the Mormon system are concealed effectually from their view. Many of them return to the East believing that they know all about Utah, and that the Mormons are not such bad fellows after all.

Seduction is common in Utah. As the result becomes manifest, the man is saved from openhandedness by being made the third or fourth wife of his seducer. He may soon tire of her, and procure a divorce. She will enter another harem as the wife of another polygamist. By these methods of procedure one woman may, at the age of forty, have had several so-called husbands, all of whom are at that time alive. But the worst feature of the custom is that a woman who is strictly virtuous is frequently divorced, and compelled by the usages of the country and by the necessities of life to follow the same course. How can virtue and refined sensibilities be promoted by such usages?

# SOME CURIOSITIES OF REPORTING.

(Chamber's Journal.)

It would be manifestly unfair—as we have on former occasions admitted—to credit the compositor, who has quite enough to answer for in respect of his own misdeeds, with all or even most of

the curious and ridiculous things that appear in our newspapers. A very considerable share of these is traceable to the editorial, sub-editorial, telegraphic, and reporting departments, and the last-mentioned source has proved as prolific as any of the others, if not more so. It would not be easy to name any sphere of literary work in which there is greater scope and opportunity for bungling, and in which a man's capabilities may be more readily gauged than that of the newspaper reporter. Of reporters, as a class, it may be said that they are, on the whole, capable and intelligent men, who fully appreciate the responsibilities of their office and conscientiously endeavor to discharge their onerous functions in a thorough and business-like fashion. Yet in this, as in all other professions, there are to be found careless, inexperienced, and incompetent persons, whose inefficiency is inevitably reflected from time to time in their work.

In the course of an introductory lecture to his students, the late Professor Hodgson on one occasion remarked that the economic world was a chaos of discordant and conflicting atoms, with only a superficial and deceptive resemblance of peace. What must have been morning that one of the newspapers had made him speak of the economic world as "a chaos of discordant and conflicting demons!" In this instance, the word "atoms," which in phonography somewhat resembles "demons," was so translated, having been imperfectly written.

Reports are liable to be rendered misleading or absurd in the process of condensation. A large proportion of our public orators is exceedingly "spongy," and easily "squeezed" into an exceedingly compass; at the same time it is often necessary greatly to condense speeches and lectures, almost every word of which were space available, would be worthy of reproduction. In such circumstances, the reporter must exercise his discretion and ingenuity in reducing into the most concentrated form the opinions and statements with which he has to deal. It would not do to dismiss the oration, as an American paper recently did a lecture on Ireland's miseries, with the words—"It is too long to report and too good to condense." An intelligible sentence of the matter must be given, though "in a There may, however, be such a big as condensation overdone. Perhaps, the funniest instance on this record is one which occurred in a report of the inauguration of the Bruce Statue at Lichamshen, thanks was awarded to the Rev. William Graham. Newhaven, for the part he had taken in promoting the statue, and in acknowledging the compliment, the reverend gentleman quoted the lines:

I've traveled east, I've traveled west,  
E'en dreamt I've been in Eden;  
But Bruce's birthplace takes the gree:  
There's no place like Lichamshen.

This was spoken in the open air, amid tremendous cheering, and with an involuntary pause at the end of every line. One of the reporters, seriously, failed to recognize the poetic form of the words, and selecting this as the most remarkable part of the speech, not only wrote it out in the form of prose, but summarized it, and gave it in the third person, so accordingly appeared as follows: "Mr. Graham, in responding, said he had traveled east and west, and had even dreamed he was in Eden; but Bruce's birthplace took 'the gree'—there was no place like Lichamshen." (It may be well to explain that the Scotch phrase "take the gree" signifies unequalled.)

A good story is told about the banquet given by the Corporation of London to the Prince of Wales on his return from India. It was arranged that the gathering, which was to be one of great splendor, should take place on a Thursday evening. A London penny-a-liner thought he would write an account of the banquet for the metropolitan newspapers. Failing to get a ticket of admission, he was neither defeated nor discouraged. With a fertile pen and an uncommon power of imagination, he sat down and prepared his narrative. Not satisfied with producing an ordinary paragraph, he wrote

a comparatively long report. He began by describing the procession from Marlborough House to the Guildhall, the cordial greeting and tumultuous cheering of the crowds that lined the streets, and the personal appearance of the Prince and Princess of Wales. His capacity for descriptive writing was not exhausted here. Other important figures in the group that gathered round the Lord Mayor's board were elaborately drawn, and an astonishing power of detail was expended on the more prominent statesmen who sat on the right and left of the civic dignity. Special care was taken with Lord Beaconsfield, who was described as pale and worn out, in consequence of a social distress of mind, mingled with anxiety. Lord Derby, Sir Stafford Northcote, and the First Lord of the Admiralty were also portrayed with more or less exactness; and the Lord Mayor and Lady Mayoress had the full benefit of a graceful and easy pen. A minute account of the magnificent decorations was also given, the knowledge of flowers manifested in the descriptions being those that possessed by any gardener. The proceedings were then reported in detail. First, of course, came the toast of "The Queen," followed by the playing of the National Anthem and the other customary loyal toasts. Then came the Lord Mayor's speech in proposing the toast of the evening, in which the numerous advantages and qualities of the Prince of Wales were referred to, and suitable allusion was made to the great advantages which His Royal Highness must have derived from his visit to India. A brief philosophical dissertation followed respecting the immense blessings which the visit had conferred on the Indian people, and, finally, a peroration on the prospective advantages of the journey in building up and cementing our noble Indian Empire. All the usual "hear, hars" and "loud cheers" were carefully inserted. Equally detailed was the reply of the royal guest, the Prince himself; while the toast of "Her Majesty's Ministers" and the reply of the Earl of Beaconsfield followed. Several written addresses were given, and other speeches were briefly summarised; and some account of the closing proceedings and the music brought the report to an end.

This ingenious fabrication was so cleverly executed that the deception might not have been discovered had it not been for one simple but fatal mistake. The reporter thought the banquet was on the Wednesday instead of the Thursday evening. About eleven o'clock, therefore, on the former night, he sent the report to several London and provincial newspapers, in some instances carrying it himself. The amusement the affair occasioned in the newspaper offices that night may be imagined. The unfortunate journalist was not seen in that neighbourhood for ten months after, and it was believed that he had entirely deserted the profession.

Ignorance and carelessness on the part of reporters have led to some very amusing blunders. "Fratriade" was the title given some time ago, in an Edinburgh paper, to the case of a man, who was tried for the murder of his father. An American reporter once transformed the quotation, "Amicus Plato, amicus Socrates, sed major veritas" into: "I may say Plato, I may say Socrates, said Major Veritas." The next morning's feelings of the orator to whose words this extraordinary quotation was given may be more easily imagined than described.

It was a Welsh reporter who stated a paragraph—"A Suicide of Two Persons—Headed at the One that Survived." This seems more like a product of the sister isle, and if the writer was not of Hibernian birth or extraction, he might at all events claim affinity in genius. The erroneous use of the word "other" has occasioned many a curious blunder. A Scotch paper recently announced that "a man named Alexander Buchanan, and two other women," were charged with assault.

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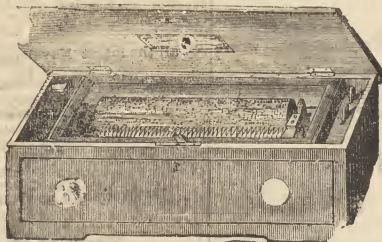
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CAUTION TO THE PUBLIC. Beware of imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

The Lady Superior of St. Joseph's Convent, Bandora, writes:—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. Sister THEODORINE, Superior of St. de la Croix."

His Excellency Sir Salazar Jung, G.C.S.L., ordered for a couple of large bottles of Darlington's Pain-Curer, found it efficacious, and has adopted the medicine for his family and household use and from time to time has taken upwards of a 100 large bottles of the same through Major Percy Gough, his Private Secretary.

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**SILK MERCHANTS AND FURNISHING UPHOLSTERERS,**  
BY SPECIAL APPOINTMENT TO H. E. THE VICEROY.

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IN ALL THE NEWEST DESIGNS

Made to order in any size at a day's notice.

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IN ALL THE LEADING COLORS, INTERMIXED WITH GOLD.

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**MIRRORS & GIRANDOLES**

IN RICH GILDED AND BLACK AND GOLD FRAMES.

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## Provision for Old Age combined with a Provision for the Widow and Orphan.

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A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

### The Same Provision, if commenced

at age 25, would cost about FIFTEEN RUPEES a month;  
at age 30, " " about EIGHTEEN RUPEES a month;  
at age 35, " " about TWENTY RUPEES a month;  
at age 40, " " about TWENTY-ONE RUPEES a month;  
at age 45, " " about FORTY-ONE RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates. There is an obvious advantage in effecting Investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

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Manager and Actuary:

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Agent for Bengal:

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N.B.—Every payment of Premium carries its Proportional value.

which cannot lapse, and for which a Promissory Note is granted.

ESTABLISHED 1846.

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CALCUTTA.

FRESH CONSIGNMENTS TO HAND.  
**Turner's Effervescent (Eucalyptic Saline and Febrifuge, Eucalyptus Globulus.**

**(THE TREE OF HEALTH)**  
A N agreeable, cooling, refreshing, and invigorating Saline, beneficial in Headache, Bilious and Sea Sickness, Fever and derangements of the Liver and Stomach, Constipation, Eruptions, and Irritation of the Skin, Errors in Diet arising from indulgence in Food or Alcoholic Beverages.  
Price per bottle Rs. 2. Packing As. 4.

**Whitmore's Stomachic and Liver Pills.**—A certain cure of Indigestion, Acidity, Bilious Liver, and all stomach complaints.  
Price per phial Re. 1. Packing As. 4.

**Baudon's Restorative Tonic Wine.**—Prescribed with great success in consumption and wasting diseases, &c., and is recommended as a substitute for Cod-Liver Oil in Pulmonary and other complaints. It is extensively used as a tonic and restorative in Phthisis, Strumous Disease, and after severe surgical operations.  
Price per bottle Rs. 3-8. Packing As. 8.

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Price per tin Re. 1-2. Packing As. 2.

**PROPRIETARY MEDICINES.**  
**G. C. DUTT & CO'S**  
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OR FLUID EXTRACT OF  
**SARSAPARILLA.**

This Preparation is decidedly preferable to any other form in which Sarsaparilla can be administered, on account of its portability and superior efficacy. It contains the whole active and medicinal properties of the root, in the highest state of concentration, combined with the ingredients of the Compound Decoction directed by the College of Surgeons. The beneficial effects of this medicine as an Alterative and Restorative—its great usefulness in all disorders of the Skin, Indigestion, general Debility, and after a too free administration of Mercury, have been universally admitted and established, by the sanction and recommendation of the most eminent practitioners of the present day.

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**DENTIFRICE**  
HIGHLY ESTEEMED FOR  
Its Cleansing and Preservative  
Properties.

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**G. C. DUTT & CO'S**  
**Concentrated Essence of Jamaica**  
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Strongly recommended in Gout, Indigestion, Flatulence, and painful affection of the stomach and bowels.

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CHEMISTS AND DRUGGISTS



# COOKE & KELVEY.

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COOKE & KELVEY'S stock of these beautiful watches is the largest and most carefully selected in India.

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Some years have elapsed since Messrs. Cooke & Kelvey first introduced Machine-Made Watches to the Indian Public, at prices very much lower than had then been ruling in the Indian market. That they were successful is evident from the great demand experienced and the large number of Watches sold. Encouraged by this success, they have, with the aid of additional and more perfect machinery, doubling the productive power, been enabled to produce watches at still lower rates, and in order to meet the requirements of their numerous constituents they are now offering Watches entirely of London manufacture as follows.

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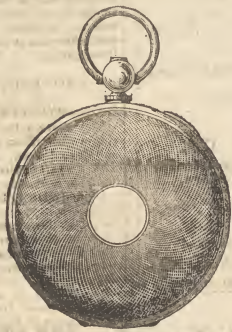
### Silver Half-Hunting Case.

Nett Cash Rs. 60.

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GUARANTEED FOR TWO YEARS.



### Gold Hunting Case

Nett Cash Rs. 150.

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CAMP CLOCKS  
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The Bank's present rates of interest are:  
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From this date until further notice the price of

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#### Crushed Food for Horses

Will be Rs. 2/5 per md. Exclusive of bags.

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Rs. 1/8 per md.  
1st April 1881.



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AND

Governor-General of India.  
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FURNITURE of all descriptions, plain and carved.  
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REPAIRS of all sorts made quickly, and at moderate charges.

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DESCHAMPS & CO. have much pleasure in informing their Constituents and the Public

THAT THE

Richly Carved Cabinet

(ROSE & SANDAL WOOD)

They lately exhibited at the

Melbourne Exhibition

Has just been returned to India, and for which no reasonable offer will be refused.

It is now on view at

Our Show-Rooms,

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And can be seen from 8 A. M. to 5 P. M. The subjects of the Cabinet Carvings are taken from the

Mythologic Indienne.

### LAXATIVE CORDIAL.

THIS excellent Cordial, being sweet to the taste is readily taken both by adults and children; it clears the bowels, strengthens and invigorates the entire system, and increases the appetite.

Individuals predisposed to constipation arising from a variety of causes of which the chief are habitual neglect of the act of defecation, either from carelessness or want of time, indulgence in astringent articles of diet, excessive smoking, sedentary habits, especially if combined with much mental work, debility, and want of tone from any cause, will find the above preparation indispensable. It cures long-standing constipation of the bowels, enlivens the spirit, and restores the patient's former good humour by strengthening the nervous system.

Price per 6 oz. bottle, —3s. 6d.

Apply to

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And also to the Indian Mirror Office.

Received from Bombay.

Very fine Mangoe Pickle, Rs. 8 a keg.  
All sorts of large bottle Chutneys, Rs. 9 to 12 per dozen.

Fine Guava Cheese, Rs. 1-8 a tin.

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Mango Preserve, do, Rs. 1-4.

FRAMJEE & SONS

11 Bentinck Street.

a-6

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(Of 25 years' Medical Experience.)

- (1.) Promptly Cures recent and acute Fevers.
- (2.) Holds Lord Northbrook's First Prize on Burdwan Epidemic Fever and its Treatment.
- (3.) Has successfully operated thousands of urinary stones, tumours of testicles, &c., &c., charge for treatment suited to circumstances.
- (4.) Is Author of "Bengal Midwifery," sold at Rs. 4 per copy.
- (5.) Is Author of "Bengal Diseases of Women and Children," Rs. 2 per copy.
- (6.) Both books bound together, Rs. 5 per copy.
- (7.) Has the tact of curing many long-standing Malarious fevers, with, or without liver, or spleen complications, which have baffled other treatments.
- (8.) His cholera medicine never yet known to fail, if exclusively and timely used.

May be consulted at all hours of nights and days.



**Hoghly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 22nd November 1881, from 1-45 to 4-45 P. M.

G. H. SIMMONS,  
Offg. Secretary to the Bridge Commissioners.

**INDIA GENERAL STEAM NAVIGATION COMPANY, "L.D."**

SCHROCK, KILBURN & Co., Managing Agents.  
ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Deobroghur downward every Saturday.



THE Str. *Sudya* will leave Calcutta for Assam, on Friday, the 25th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 24th instant.



THE Str. *Dhu'ri* will leave Goalundo for Assam on Sunday, the 27th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 25th.

Passengers should leave for Goalundo by Train of Saturday, the 26th instant.

**CACHAR LINE NOTICE.****REGULAR WEEKLY SERVICE.**

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.



THE Str. *Lucknow* will leave Calcutta for Cachar on Tuesday, the 22nd instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 21st instant.

For further information regarding rates of freight or passage money, apply to

4, FAIRLIE PLACE, J. GILLMAN,  
Calcutta, 19th Nov. 1881. Offg. Secretary.

**RIVERS STEAM NAVIGATION CO., "LIMITED."****ASSAM LINE.**

The Steamers of this Company will run weekly from Calcutta and Goalundo to Assam and back.



THE Steamer *Bengal* will leave Calcutta for Assam on Friday, the 25th current.



THE Str. *Onde* will leave Goalundo for Assam on Friday 25th November and Doobri on Wednesday 30th November.

For freight or passage, apply to  
MACNELL & CO.,  
1, Lyons Range, a-2

**TIMBER.**

Nepal Saul	Squares
Moulmein Teak	Scantlings
	AND
Nepal Sissoo	Logs

RATES FURNISHED UPON RECEIPT ON SPECIFICATION.

**The Indian Timber and Steam Saw Mills Company.**

Apply to

J. KENYON & CO.,

Agents.

19, Strand, Calcutta.

**Infallible Specific**

FOR Cholera, Pain, Acidity, Vomiting, Burnings of the Heart, and other diseases of the Stomach. To be had at Kobraj Haradhone Kanwaran, No. 161, Ahiritollah Street. Price per packet Rs. 1. Postage annas 4.

**Notice.**

ALL private communications for the Proprietor of the *Indian Mirror* and the *Sunday Mirror* should be directed to No. 24, Mott's Lane, Dhurumtollah Street.

WANTED A competent Draftsman, able to finish drawings from rough sketches and take out quantities for petty estimates, &c., salary Rs. 50 per mensem. Applications with copies of testimonials to be forwarded up to the 25th November 1881, to Executive Engineer, Bhaugulpore.

751

**The Fort Canning and Land Improvement Company, "LIMITED."****To Let on Lease.**

THE Jalkur, Bunker, and Grasskur, rights of the Company, over its estates situated in the Soonderbuns of the 24-Pergunnas.

For particulars apply to the undersigned.

COWASJEE EDULJEE,

Agent.

5, BENTINCK STREET, }  
Calcutta, 16th Nov. 1881. } 753

**X'MAS IS COMING!**

30 X'mas and New Year's Cards for one rupee.

8 Birthday Cards for one rupee.

FRED. W. MAY,

754 5, Dacre's Lane, Calcutta.

**Bengal Homeopathic Pharmacy**

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CALCUTTA.

L. V. MITRA & CO.,  
Homeopathic Pharmacutists,  
Book-sellers, Publishers,  
& Importers.

**AGENTS**

For the Homeopathic medicines of

**Boericck and Tafel of America,**  
(The most renowned Homeopathic Chemists in the world)

AND OF

**Leath and Ross of London.**

Goods obtained from the above Establishments and that of others by monthly indent.

Catalogues free on Application.

[ESTABLISHED 1873.]

**H. C. RAY AND CO.,**

LUCKNOW,

General Merchants, Book-Sellers, Stationers and Commission

Agents;

ALSO

**Chemists and Druggists;**

Will be glad to undertake agencies for the sale of

PATENT MEDICINES of all kinds, and of SCHOOL

BOOKS of every description and in all the

recognised languages (of the Calcutta

University) within the Oudh Edu-

cational Circle, and also for

the sale of Books in

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vince.

Terms of commission, &c., arranged in communication.

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ASTHMA ELIXIR.

A SINGLE dose of this sovereign remedy, if properly administered, is warranted to cure the most incurable forms of Asthma. The innumerable records of complete success in worst cases bear testimony to its efficacy.

Price Rs. 2. Packing and Postage As. 8.

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**UNDER THE DISTINGUISHED PATRONAGE OF**

**His Highness the Maharajah Dheraj of Burdwan,**

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**Native Physicians, Chemists, and Druggists, Ayurveda Bihita Ausudhalaya.**

For the sale of Native Medicines & Drugs

SOBHABAZAR, CALCUTTA,

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NONE but genuine Native Medicines under P. C. Kobraj's superintendence are always available and at cheap rates. Medical Advice gratis, and Medicines distributed free to the helpless and indigent at any hour from 7 to 9 A.M. An experienced Kobraj may always be consulted.

KOONJORA KANTI TOYLA.

The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair, while adding beauty thereto. It also retards the hair from turning prematurely grey.

Price Re. 1 per phial.

Packing and Postage &c., Ann. 8.

DASHANNA SUNGSKURNA CHURNA.

OR

The best dentifrice.

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums, and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

Price Ann. 8 per box.

Packing and Postage As. 8.

DUDDROOHUNNA BATIKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ann. 8 per box.

Packing and Postage Ann. 8.

INDRALUPTA HURKA TOYLA

The best hair preserver.

It is a sure remedy for Baldness

Price Re. 1 per phial.

Postage and Packing &c., Ann. 8.

MUTTY LAUL GOOPTA,

Manager.

**THE INDIAN MIRROR.****RATES OF SUBSCRIPTION.**

(IN ADVANCE.)

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	Rs.	As.	P.
For One Month	...	2	8 0
" Three Months	...	6	0 0
" Six Months	...	12	0 0
" Twelve Months	...	24	0 0
N. B.—The above includes subscription to the Sunday Edition.			

(Single Copy Two Annas.)

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For One Month	...	3	6 0
" Three Months	...	8	0 0
" Six Months	...	16	0 0
" Twelve Months	...	32	0 0

Foreign.

For Twelve Months (via Southampton)	48	6 0
" " (via Brindisi)	64	10 0

(Both for Town and Mofussil.)

For One Month	...	1	0 0
" Three Months	...	2	8 0
" Six Months	...	5	0 0
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Foreign.

For Twelve Months (via Southampton)	12	7 0
" " (via Brindisi)	14	14 0

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For casual Advertisements 2 annas per line.

No Advertisement charged for less than

space.

For special contract rates apply to the Manager.

N. B.—All remittances should be made payable to Babu Norendronath Sen, Proprietor.

Printed and published for the Proprietor by W. O. ROOPE, at the Sun Press, at No. 2, British India Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE

VOL. XXI.

CALCUTTA, SUNDAY, NOVEMBER 27, 1881.

NO. 282

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## Telegraphic Intelligence.

### FROM THE PRESS COMMISSIONER'S OFFICE.

AGRA, 26TH NOVEMBER.

No news of any importance has been received from Candahar for some days. Merchants report that the Amir is encamped outside the city at Deh Khwaja, and collecting carriage for an early march to Cabul, being anxious to start soon after the Eid. Sirdar Habibullah Khan, uncle of the Amir, is now the Governor of Candahar. Trade is recommencing between Candahar and Herat. Large caravan, recently arrived, reports all quiet in Herat, where Abdul Kudus Khan was acting as Governor.

## Editorial Notes.

GEORGE AUGUSTUS SALA declares that the books and pictures exposed for sale at Paris were never so bad in the most corrupt times of the Empire as in the present Republican epoch.

THAT walls can be made to have ears in a very literal sense the denizens of American prisons are likely to learn in rather unpleasant fashion. An ingenious official is said to have hit upon the bright idea of utilising the microphone and telephone in the service of justice by putting them to the mean use of listening to the conversation of prisoners awaiting trial.

IN consequence of the representations of the Maharani of Poonah many letters have appeared in the English newspapers on the advisability or otherwise of sending lady doctors to India. We may assure the British public that there is a large field for such doctors in this country. Income, honor and position are open to any right-hearted and earnest lady that seeks to benefit her sex here.

AN interesting conversational meeting took place at the Lily Cottage on Friday last. There were nine Christian gentlemen, European and Native, and a number of Brahmos. The discussion turned on the subject of salvation. The interchange of thoughts was free and frank on both sides. At the con-

clusion Mr. James sang two striking Bengali hymns on Christ. We never heard Bengali songs better sung by a European before.

THE story of the suckling of Romulus and Remus by a wolf (fabulous as, of course, it is) might not be improbable if an appeal were made to what is often seen in Nature. No one knows better than the hen that the duck she has hatched out does not belong to her; but her motherly instincts overcome surprise at the results of her long watching and lead her to care for it as for a veritable chick. In a recent number of Hardwick's *Science Gossip*, reference is made to a case at "Horden Hall," which any one may go and examine, where a cow, deprived of its calf, is suckling four lambs. Stories of human children sucked by wolves are heard of in India.

ANOTHER instalment of Pandit Satyabrata Samadhyay's commentaries on the Bhagavat has appeared in the *Dharma Tatva*. It is, like its predecessor, full of learning, ingenuity and piety. We observe a commendable zeal in the Pandit to explain away idolatry as much as possible. In one respect we think his opinions are likely to be questioned. Speaking of the best ways of practising asceticism and abiding evil desires, he holds that one way to do so would be by contemplating a perfect man as God, and then when by exclusive devotion to that single object of thought, all other desires of the mind are forgotten and subdued, the reality will appear in its glory and the separation of the Creator from the created will be realised again. For a time it is necessary to think of the two as one and the same; and when your object is attained, the two will get actually separated again. This doctrine does not seem to us to be sound. The thinking of any created object as the Creator is a falsehood; and how can the cultivation of a falsehood lead to the discovery of truth? One untruth leads to another untruth; but no amount of effort on our part will succeed in evolving from it a truth.

A RED Indian was a speaker at a religious meeting in London a few weeks ago. He said his father was a member of the Mohawk tribe, whilst his mother belonged to the tribe of the Cherokee. His race was much misunderstood, not only in Europe but even in America itself. There was much that was noble in the red man, and much that was elevating in his early training. For instance, the first lesson that the Indian child was taught, even in the desert, was never to tell a lie. His second lesson was to be firm and true to his friends; his third, never to forsake father or mother; his fourth, to be ever ready for the post of duty, and never desert it; while his fifth lesson was to pray to the Good Spirit to bless him in all his works and ways. It was an error to think that Christians had a monopoly of prayer, for the red man frequently

prayed for whole hours at a time to his Spirit, especially when entering on any great undertaking. The speaker related how, when years ago living with his tribe, he used to sally forth on a journey of twenty or twenty five miles on Sunday morning, bringing others with him, in order to hear the white man preach. The atrocities committed by the white man against him were not the work of Christian men, but of cruel, crafty, and covetous men of the world, who stole his cattle, robbed him of his land, maltreated him, and then asked their Government to repress, if not extirpate, the Red Indian.

THE fund for Mrs. Garfield has attained the large sum of \$339,000. It is entirely due to the untiring efforts of Mr. Cyrus W. Field, always ready and willing to engage in any generous enterprise, that the subscriptions have been so bountiful. The late President was comparatively a poor man, but now Mrs. Garfield will be able to carry out her heart's desire of giving the best education to her children. From private letters it is pleasant to record that Mrs. Garfield and the late President's aged mother have supported their cruel trial with greater fortitude than was at first expected. A pathetic anecdote is related in the *New York Evening Man* of the elder Mrs. Garfield, a hitherto hale old lady of 80. On arriving at Cleveland for her son's funeral, she wanted to open her satchel, and, as usual with her, depending upon her son, she forgets for the moment the sad truth, and turning to Mr. Palmer, a near relation, said, "James, undo my bag for me." He looked at the poor old lady for a moment, and she understood at once her painful mistake, and began moaning bitterly. "I was so much in the habit of getting James to do things for me," she cried, "and now he is gone." A terrible scene of grief ensued, and it was long before the venerable lady was calmed. She is said to have been deeply touched by the Queen's message, and on receiving it remarked, "She herself lost a darling child two years ago and feels for me." The widow of the President keeps her constantly with her, and behaves to her with the sweetness and grace which have endeared this intellectual and charming woman to all who have known her.

WE in Calcutta have no idea of what European officials in the Mofussil are capable of doing to increase their importance in the eyes of the people. At Bogra, on the occasion of the anniversary of the local Brahmo Somaj, there was a *Nagar Sankirtan* in which the *elite* of the community, including the Deputy Magistrate and the Munsiff, took part. Of course, the processionists had procured a pass from the Magistrate, and everything was done in a constitutional manner. It appears, however, that there was another magnate, the Joint-Magistrate Mr. Sharp, whom our brethren happened to ignore when they



thought that the written permission of the Magistrate would be sufficient for all purposes. And they paid dearly for their indiscretion. As soon as the procession passed before Mr. Sharp's house, a Police Sub-Inspector came with orders to arrest the whole company—the Deputy Magistrate and the Munsiff included! They were brought to Mr. Sharp's compound, made to await his pleasure, and it was after a short consultation with common sense, which perhaps is not always available in his case, he allowed the procession to depart. Now this official acted very foolishly for two reasons. He acted unlawfully when there was no formal warrant for arrest, and he arrested people when they had already obtained a pass from the Magistrate. Either of these steps would have sufficed to bring him within the clutches of the law. Evidently Mr. Sharp's understanding is not very sharp. For if he is not already convinced of his folly, we may point out to him what officials in England are just at this moment doing with reference to the processions of the Salvation Army. A reference was made to Sir William Harcourt, the Home Secretary, the other day, and he stated that so long as the members of the Salvation Army were within the bounds of the law, no Magistrates could do anything to disturb their proceedings, and the mere fact of their going out in processions and singing was no ground for magisterial interference. Now, that is the law as common sense suggests. Mr. Sharp thinks otherwise; and as he is a despot in the Mofussil, his will may be law at Bogra. Let us tell him, however, that no enlightened community will tolerate him for a moment if the least freak of his official temper interferes with the liberty and rights of peace-loving citizens. We live under the reign of law—law which is human and divine at the same time, and if he thinks it consistent with his dignity to ignore that law, why the sooner the community petitions for his removal the better. If his proceedings be tolerated, we, Brahmos, may be arrested any moment on the streets of Calcutta in obedience to the fiat of an eccentric and despotic official. That is a prospect which appears to us to be simply intolerable. And it is because the principle of liberty is at stake that we advise the parties concerned to lose no stone unturned in bringing Mr. Sharp to his senses and getting his proceedings disallowed by higher authority. And the sooner the better.

### THE CAUSE OF IMMORALITY.

THE brave Bishop of Manchester, having been asked by Mrs. Besant to substantiate certain remarks made by him upon the demoralising effects of secularism, sent a reply in the course of which he said:—

I say advisedly, on the authority not only of the clergy, but of laymen who mix among the working classes, and know their thoughts, that the sanctities of domestic life are not valued by men who adopt the atheistic and secularist hypothesis. A book that has been condemned as utterly immoral in its teachings and tendency, "The Fruits of Philosophy"—for which I believe, with whatever intention, you are responsible—is still publicly sold in the streets of Manchester, and was not long ago taken by a clergyman in Bursley out of the hands of a young unmarried female Sunday scholar, who was thus taking poison into her net. In Manchester, not many months since, 47 men were apprehended by the Police engaged in the most detestable practices, and I say distinctly and firmly, that if men's faith in a God and righteousness is destroyed, and they are taught that there is no hereafter and no account to be given of their lives here, these doctrines and their natural and necessary outcome will destroy

the moral health of life at its root, and make purity an impossible virtue. I feel bound to lift up my voice against these terrible issues wherever I have the opportunity. The spreading cancer of immorality in all classes of society, of which medical men sadly assure me, is the one thing that alarms me for the future of England.

It is not our business to enquire whether immorality is prevailing to a frightful extent in England. As a matter of fact, we find that many of the respectable newspapers admit the evil, and we may merely make a note of their assertion. We are more immediately concerned with the question of what causes this moral relaxation in a people, not minding at all whether it is England or any other country that actually suffers in this way. Now the Bishop's argument seems to us to be irresistible. If men's faith in a God and righteousness is destroyed, he says, it will destroy the moral health of life at its root, and make purity an impossible virtue. The *Statesman*, we observe, disavows this assertion. Our contemporary states, in the first place, that the real cause of the prevalent immorality is the decline of Christianity or the impotency of mere doctrines to cure moral evil rather than the growth of atheism or secularism; and in the second place, that moral life does not depend so much upon any particular theories of morals as upon the faithful observation of the principle of doing unto others as we would be done by. "If," says our contemporary, "we laid as high a value on such qualities when they existed in ourselves, as we do when we encounter them in others, if we condemned their opposites in ourselves with the same severity as we do when we feel their unpleasant consequences in others, we should find the moral sanction which theologians and philosophers have been hunting after from the birth of philosophy until the present time." It does not occur to the writer, however, that he is repeating in another form the very complaint which the Bishop of Manchester makes. If men, in other words, had a fine moral sense, they would not be immoral. As they are immoral, however, it is evident that the fine moral sense is wanting in them, and the question is, how to restore this lost gift to men. It is here that the Bishop's argument becomes irresistible. Believe in a God, and the moral sense will come of itself. The remedy is thus increased faith in and greater obedience to the will of God. It is evident that somehow or other the power of religion is declining in England, if we are after all to believe the Bishop's words about the growth of immorality. Let us try to state this in a clearer manner. Why is immorality increasing in England? Because, says the Bishop, atheistic and secularistic views are spreading in all directions. But His Lordship does not proceed further, and it is for others to take up the thread of argument which has been dropped by him. Why is atheism spreading? Because, as the *Statesman* says, faith in Christianity is declining, or, as we would say, because the religion of England has lost its old converting power. It is our sincere belief that orthodox Christianity has lost its primeval strength and is too much occupied with dry and unprofitable dogmas to be of any service to the immediate spiritual needs of man. The apostolic religion has been buried; the original fire has been extinguished; the spirit has been forgotten; and everywhere you meet with formulas, doctrines, and dogmas, or encounter the killing contagion of the letter. If a man is really Christian in life, his excellence may be forgotten if he holds but one heterodox dogma, and so this conflict is going on with ever-increasing anarchy from year to year. No

wonder that people decline to set their hearts upon dogmas which they cannot prove and upon doctrines which science or common sense proves in many cases to be untenable. Within the rotten shell of controversial theology people find no Christian life, and the result is that they discard Christianity itself. It seems to us, however, that if the good people of England or any Christian country seek to combat the present immorality, they should begin by preaching the true religion itself. Nothing but the old apostolic purity, faith and fire, can bring back men's minds to the ways of righteousness. The nineteenth century is in urgent need of a religion from heaven—a new manifestation of God's will, a new power to combat evil, a new way to the kingdom which Jesus unlocked. Nothing but faith can conquer atheism and immorality. Let true faith be preached and practised by all those who have devoted their lives to the spiritual advancement of their fellow-men.

### ANOTHER ATTACK FROM AN OLD QUARTER.

THE November number of the *Contemporary Review* contains a reply to Dr. Knighton's article on the Brahmo 'Soma' from the pen of Miss Collet. The reply consists chiefly of extracts from the *New Dispensation* and such journals as the opponents of our cause are pleased to send to the writer. Of her tactics we need not say much, for by this time our readers, we believe, have become quite familiar with it. It consists in puffing up the hostile party and placing before the British public just such extracts from our writings as, in the absence of explanations and qualifying clauses, are sure to strike the reader as eminently bald, ridiculous, inconsistent or false. It is a very effective way of injuring an opponent's cause especially when the opponent is not present on the spot to plead for himself. And what is more, the immediate success of the method is unquestionable. Miss Collet's mode of presenting things answers to our notions of a caricature. The very best and highest of things may be placed before this distorting glass, and made to look exceedingly ugly. We understand that in France at least two caricatures of the Bible are exposed for sale at the bookshops. One is called *La Bible Amusante*, and the other *La Bible Pour Rire* or the *Laughable Bible*. If Miss Collet were not a Christian, she could, very profitably to herself, employ her leisure hour in undertaking a similar caricature of the new dispensation contained in the four gospels. Instead of presenting to the readers of the *First Century* a consistent account of that Dispensation, she might with great propriety have given copious extracts upon the baptism ceremony, the various miracles, and the extravagant nature of the assertions put forth by the divine founder of the religion, and called attention to "the heterogeneous tissue of contradictory notions and inconsistent ceremonies" contained therein. We mean to say that every great religion would suffer if it had such a critic as the astute writer in the *Contemporary Review*. We proceed further, and say that even God would suffer from such a treatment. Witness the elaborate criticism on the works of divinity in Mill's posthumous essays, and the grotesque caricature of them presented every day in the works of our leading evolutionists. According to these omniscient critics, this world is nothing but a picture of misery. One annual discouraging



another, the same devouring a third, and so on; so that life is only a process of mutual eating up. Those that do all the eating or are too strong to be eaten up, are they that survive. Such an account of divine government is sufficient to make men laugh, and we are sorry to say it is daily lessening in many minds the respect they hitherto entertained for God. If Miss Collet had more disciples than she has now, we are sure she would admirably succeed in turning our religion into contempt. But "Saul, Saul, why persecutest thou me?" If the worthy lady had come arrayed against us with all the hands of Durga, the javelins thrust forward would have fallen flat upon us and left the cause of God as powerful as it was when other systems thundered in days of yore. We say this in no spirit of vain boasting, but in earnest, steadfast faith. And surely experience does not make us despair. When the discussions in our body first broke out, prophets of evil announced the immediate downfall of our minister and the collapse of our church. Miss Collet, too, did not hesitate to enumerate the few that still adhered to our church. We on our part asked our opponents to leave no stone unturned to oppose or expose us. Well, our advice has been followed. Friends and foes have turned against us; against every institution of our church a rival institution has been set up; and the art of imitation has been carried on rather an extensive scale. We observe that our good things have been very faithfully reproduced on the other side. Only the most precious among the treasures we possess has not, we regret to say, been imitated. They have reproduced the energy, but not the devotion of the Brahmo Somaj of India. Only that has been left out, and the rest is complete by itself. The outside world wonders that we have not been smashed. Our Mandir has not been deserted, we may assure Miss Collet; and its services are as fresh, interesting and popular as before. Our missionary families have certainly not starved, though many among our well-wishers stopped their subscriptions, yet, strange to say, they still manage to live; and, what is more, the number of missionaries is getting larger. Our journals are certainly not languishing for support; if the extent of a movement may be judged by the number of those that support its organs, then certainly the Brahmo Somaj of India has no reason to consider itself as peculiarly unfortunate. A comparison of figures will probably put the question to a decisive test. We expect this test has never occurred to Miss Collet when making her estimate of the minority that follow Mr. Sen. However, the time will soon come when these figures will plead with a logic which the world will not be able to resist. We have the weakness to suppose that this journal is largely read and that the selfish in our church has not in the least affected its prestige or circulation. We may pursue our illustrations to any length, and show our critics that the opponents of the Brahmo Somaj of India have absolutely and miserably failed in their first object—namely, the complete overthrow of our movement. It has not been overthrown; it stands, has taken root, and it will stand, we are convinced, for ever. In the next number of our Year-Book, Miss Collet may with great propriety devote a chapter to the solution of the problem—Why the Brahmo Somaj of

India has not been overthrown. Such a disquisition will better serve the cause of truth than fantastic statements regarding the great majority of our opponents. The most interesting portion in Miss Collet's article in the *Contemporary Review* is the concluding paragraph. It is one the perusal of which has made us almost pity the cause which she represents. She says:—

"It has been the custom of English critics and travellers, during the last two or three years, to pass by the whole body of the Brahmo Somaj, with its 140 churches scattered all over India, from Assam to Sind, and from Lahore to Madras, without one word of recognition, and to concentrate all attention upon the one picturesque figure in Calcutta, who has turned away from the principles of his former Church, and has in turn been forsaken by the great majority of its members. Had this been done as a study in biography or psychology, no objection could attach to it. But when Mr. Sen's eccentricities are put forth as representative of the Brahmo Somaj, it is time to protest against such an utter injustice to one of the noblest movements of the present century."

Alas! it is true that Mr. Sen is still the "one picturesque figure in Calcutta." We are not aware if Miss Collet has received any consolation to serve as a balm in the midst of her present anguish; but we may, if necessary, publish for her benefit a list of all the critics and travellers that come to visit our institutions, and make us the subject of their criticisms, friendly or hostile. It will serve one purpose at least; it will convince our good friend in London that the Brahmo Somaj of India is still the one interesting phenomenon in the world of religious thought in the country, and that one who wishes to study the spiritual problems of the day, cannot afford to ignore it. To think of a history of indigenous religious reforms in India without a notice of the New Dispensation would be very much like presenting Hamlet with the part of Hamlet left out. What is it that gives our body this vitality and strength to survive opposition? As we have said above, it is the spirit of devotion which our opponents have not learnt as yet to imitate. Mr. Moncreux Conway calls this spirit superstition. We call it our life. It is like a spell of magic—rather like an invisible armour that shields us from the attacks and onslaughts of enemies. It makes us fire-proof, water-proof, poison-proof, proof against the sword and the heavy tread of the elephant. It is a hopeless task to fight against the Brahmo Somaj of India, for God is in our church, and he who fights against it must choose to fight against God.

#### A FRENCH TRANSLATION OF THE LECTURE—WHO IS CHRIST.\*

We have received a copy of our minister's lecture on the above subject translated into French. M. Ernest Naville is not unknown to us. He is the author of a thoughtful book on Christ, and his interest in our movement was communicated to friends in Calcutta some time ago. We have utilised his book in these columns more than once. It appears to us that M. Naville is a Protestant Christian of the evangelical school; but his theological views do not prevent him from recognising what there is of good in a system which is not professedly Christian. It appears to us as somewhat curious that our movement has excited an interest in other countries to an extent hardly

known to us. This translation comes to us as an unexpected gift, and we are told in the preface that fragments from the same lecture have more than once appeared in other newspapers and periodicals. How little we know of what passes outside India regarding our movement! We publish below an imperfect translation of the preface, which has been put in the shape of a letter to the *Chretien Evangelique*. The writer evidently knows little of the Brahmo Somaj. The facts which he gives are liable to correction. That shows how much we lack in the duty we owe to the public of enlightening them with facts regarding our movement. We hope the Brahmo Somaj of India will not fail to convey its sense of gratitude to the author for the trouble he has taken in making our cause known to his countrymen:—

"TO THE EDITOR OF THE 'EVANGELICAL CHRISTIAN.'"

"MR. EDITOR,—Several journals of our country, the *Evangelical Mission of the 19th Century*, for example, (April 1881), have published fragments of a discourse on Christ, delivered at Calcutta on the 9th April 1879, by Babu Keshub Chunder Sen. The audience of the Hindu orator was composed of about two thousand persons. English functionaries, missionaries, Europeans of both sexes, formed a part of it, while another and the most considerable part was composed of Natives, all males, and specially young men of schools."

"The fragments mentioned in our country have been, if I do not deceive myself, borrowed from English journals. They reach us, therefore, through two channels, an English reproduction and a French translation. The discourse of Chunder Sen has so much interested me that I have desired to possess myself of the text such as it has been published in India. My end has been not only attained but exceeded. Through the kind intervention of our countryman, M. William Favre, I have received from Calcutta some manuscript information, the discourse upon Christ, in its original form, and two other discourses by the same orator. One of these is entitled, "Am I an Ignorant Prophet?" and was published in the *Indian Mirror* of 27th January 1879. M. Aude has given a long analysis of it in the *Revue Chretienne* of March 1881. The other, published in a pamphlet form, was delivered in 1880, and entitled "God Vision in the 19th Century."

I think that you will do an agreeable and useful service to your readers by publishing a complete translation of the discourse on Christ. The reading of fragments, even though long, cannot supply the place of an entire knowledge of an important work. That work is characterised by prolixity and contains repetitions which one cannot suppress without removing from him the oriental physiognomy which constitutes a part of its interest.

"Here is some information which I offer to serve as an introduction to the reading of the discourses."

"About fifty years ago, Ram Mohun Roy founded in India, under the name of Brahmoism, a deistic sect, whose doctrines were derived, more or less directly, from the ancient texts of the Vedas. That sect appears to be sub-divided into three groups. The first conserves the doctrine of the divine authority of the Vedas, and confines itself to the task of interpreting them in its own way. The second has emancipated itself from the positive authority of the Vedas, but admits supernatural illumination in the case of particular individuals—source of a mysticism of more or less

\* The Revised Version has "good" instead of "pricks."

\* L'Inde Demande: Qui est le Christ? Discours prononce a Calcutta le 9 avril 1879 par Babu Keshub Chunder Sen, Traduction Française avec une lettre-préface de Ernest Naville. Lausanne: Georges Bridel, Editeur.



good quality. The third teaches the existence of God and future life as natural truths to the exclusion of authority whether of scriptural or inspired. The third group appears then placed upon the same ground as the theophilanthropists and liberal Protestants. In what measure are these three groups separated from the point of view of ecclesiastical organisation? I do not know exactly. Chunder Sen, so far as I can judge of him, appears to me to belong to the second group, or to occupy a position intermediate between the second and the third. In his discourse of January 1879, he declined with a humility which seems true the title of prophet, but admitted some mysterious rapports between himself and divinity which create for himself an exceptional position, if not as a prophet, at least as a reformer.

"His discourse of 1880 throws a clear light upon his religious conception. It excludes in a decisive manner polytheism and pantheism, and affirms a theism, pure and precise. Polytheism is the product of imagination which divides the attributes of God and personifies them. Pantheism is the product of an abstraction which misleads the thought. The divine attributes, in effect, claim back a substantial reality which may be their centre and support. The Lord of the world is not a concept, but a real, active and all-powerful Being. Such is the theism of Chunder Sen, and that theism is a *deism*, because the orator, if he does not refuse to admit a divine influence exercised upon individuals, in various degrees, wishes to establish a rational religion, exclusive of all revelation, properly so called, which should be placed at the basis of a religious community. His religion has for its foundation, excluding altogether the imagination which produces idolatry and the abstraction which engenders pantheism, the direct perception or vision of God. The orator appears to know all about the progress of science and particularly the doctrines of modern physics. The contemporary theory relating to the unity and uniformity of the force which presides over the movements of nature, furnish him with developments of a high interest. Far from partaking of the views of the *savants* who find in that theory a germ of atheism, he holds that the progress of science puts us, in a manner always clearer, in the presence of the immediate and constant action of the Creator. He thinks, as Faraday thought, that all the natural phenomena are the manifestation of the Supreme will, so that it is in God and in God directly that the world lives, moves and has its being. Science and faith seem, therefore, to be in perfect accord, since science reveals to us in an increasing light the universal and continual presence of the Sovereign of the universe. With regard to this the Hindu orator has a truer philosophical conception than numbers of *savants* and writers of Great Britain and the rest of Europe.

"Chunder Sen, strongly attached to his nationality and reconquering, on the other hand, the pre-eminence of Christ in the religious development of humanity, desires and anticipates a sort of synthesis in which the tendencies of India and those of Christian nations can be reconciled. M. le Comte Goblet d'Alviella, in an interesting article on Brahmoism (*Revue des Deux-Mondes*, 15<sup>th</sup> September 1880) gives out the same thought. He believes in the future of Hindu deism, and writes:—"It is from similar *rapprochements*, worked out in the cradle of neoplatonic philosophy, between ancient pantheism and Semitic monotheism, that Christianity definitely

parted in the second century of our era." These lines contain two considerable errors. Christianity definitely parted from the cross of Jesus Christ and the preachings of the apostles before the second century of our era, and what came out of the cradle of neoplatonic philosophy is not the establishment of Christianity, but the endeavour which a crowned philosopher, the Emperor Julian, made to destroy the growing religion.

I do not intend to examine here the future chances of Brahmoism; but the discourse of Chunder Sen on Christ appears to me calculated to fortify the faith of Christians. M. Goblet d'Alviella writes:—"The missionaries of revealed Christianity, if they are not in the habit of hoping against hope, should have been long ago discouraged before the inanity of a propaganda which, after half a century of efforts, has hardly converted some hundred thousand Natives out of a population of two hundred millions." I think, on the contrary, that the missionaries who have heard Chunder Sen and those who have read his discourse on Christ, should have new motives not to be discouraged, and to continue to hope against all hope, natural and human. And this is the reason why the Christian faith has traversed ages like a ship beaten by the waves; the storms have always formed a part of its destinies. At the present moment, it passes through a crisis which has nothing very extraordinary in it, but which is relatively violent. That crisis is in part the product of the direction of contemporary science. The natural sciences, on the one hand, and the historic sciences on the other, are enlivened in the sense of incredulity. It is clear that some of the real discoveries and theories solidly founded upon observation furnish valuable or specious arguments against certain traditional doctrines. But the doctrines belong to the secondary and transitory formations of Christian thought. If they take into consideration the foundations of the faith, it is an argument in favor of that faith which acquires a new power from day to day. The Old Testament announces in a series of texts, whose clearness increases from book to book, that the God of Israel should become the God of the whole earth, Jesus Christ, who is the harbinger of that promise and the means of its accomplishment, desired his disciples to instruct all the nations. The Apostle Paul affirms that his Master has received a name which is above all other names.

"If one turns aside for a moment from facts which are unfolded during a series of historical centuries, if he transports himself in imagination to the places, the epochs, the circumstances, they will be confounded with astonishment at the unheard-of audacity of the prophets of Israel, of the Carpenter of Nazareth, and of the tent-maker of Tarsus. It is that insignificant people of Israel to which is promised the spiritual conquest of the world! It is the contemned child of the market place of Nazareth who decrees that his words should be carried to all the peoples of the world! The name which Paul of Tarsus declared above all other names at the epoch of the splendour of the Roman Empire, is a Jew, obscure still, a vile crucified one, rejected by his people, and who was hated by ages and men in power. What audacity! What hope against all natural hope!

"Such a hope others have been able to entertain and have had. Whoever thinks of possessing the truth dreams for it a universal truth. Buddha believed that his doctrine should be that of humanity; Saint Simon and

Charles Fourier have had the ambition of organising the world according to their theories. Experience decides the value of such provisions; it is by the work that the worker is known. If Christianity makes the conquest of the globe, it escapes the laws common to the history of religions; it is not only exceptional, it is unique by the nature of the case. Now Christianity makes the conquest of the world, and it makes it in two ways. by the individual conversion of souls and by an influence which it exercises outside the circle of believers. It is with regard to this that the discourse of Chunder Sen offers a veritable and powerful interest. The orator is evidently placed under the influence of the Gospels. When he believes that his religious thought can harmonise with the text of the Vedas as also with the Jewish and Christian documents, he deceives himself. His conception of God is not the result of a synthesis, it is the idea which has been conserved by the people of Israel. In the same way as numbers of Christians by name are pagans more than they know it, Chunder Sen is Christian, and specifically Christian, more than he believes it himself. His interpretation of dogmas, his views on the mode of the pre-existence of Christ, upon Trinity, upon the Lord's Supper, raise without doubt objections; but his notion of sin and the manner in which he understands the conversion of the heart by the destruction of egoism are evangelical. Well may occidentals gain something by contact with the Piety of this son of the East.

"It is towards the year 60 of our era that the Apostle Paul wrote to the Philippians these words:—"God has given to Jesus Christ a name which is above all other names." It is in 1880 that a Hindu orator affirms before his countrymen that it is the spirit of Christ, and not the temporal power of England which has effected the conquest of India. That is the expression of a personal thought, and that thought has a great value. But there is something more. Chunder Sen affirms that in the great country of his birth, there reigns a general, intense anxiety; India asks what is to be thought of Christ? Here the orator does not enunciate a personal thought, it is the acknowledgment of a fact. His testimony is so much the more precious that it is not that of a believer properly so called whom one might set down as blinded by the enthusiasm of faith. The word of Paul is fulfilled to-day in India. The name of Jesus begins to take a place there above all other names. That spirit would, indeed, be a stubborn one which should fail to recognise in this fact an apologetic argument of the first order.

"E. NAVILLE.

"Geneva, 23<sup>rd</sup> April 1881."



# Brahmo Somaj.

## WHAT THE LORD DOES FOR ME DAILY.

(New Dispensation.)

In the morning the Lord comes into my bed room and rouses me up from my sleep. In the bath-room the Lord pours the water of baptism upon the head, and cleanses and refreshes both body and soul. The season of prayer comes, and the Most High sits before me in the family sanctuary, and hears my prayers and supplications. There He gives me wisdom, purity, strength and joy. Having nourished and sanctified my soul, the Father seeks to feed my body. As the chief Steward He goes to the bazar and purchases all needful provisions for me, paying out of His own pocket. Upon His return He as Cook enters the kitchen, and cooks my food. Then with Her own hand my Mother feeds me, putting into my mouth wholesome food and drink in suitable measure. Having fed and nourished my body, the Lord accompanies it to the sphere of my daily work, and there makes me, as my Master, go through my appointed work in His service, ordaining what I have to do, where to go, whom to call upon, how to transact business, what books to read, how to spend my money and in what measure, how to conduct myself at home and abroad, in matters domestic, and in matters social. Well, read, He the Lord sits by me as my Teacher, and explains to me through the operations of the Holy Spirit all the difficult passages in the Bible, the Veda and other books I may happen to read with Him. In the evening, He often draws me away from society, and amid the stillness of solitude, administers to me the sustenance of heavenly communion. In the assembly of my friends and companions He daily introduces Himself as our Best Friend, and infuses joy and life into our conversation and amusements all the time we sit together. The time draws near when the languid eye and the exhausted frame call for sleep. "Tired as I am, and amidst the stillness of solitude, administers to me the sustenance of heavenly communion. In the assembly of my friends and companions He daily introduces Himself as our Best Friend, and infuses joy and life into our conversation and amusements all the time we sit together. The time draws near when the languid eye and the exhausted frame call for sleep. "Child, sleep secure upon thy Mother's lap." Is all this a delusion and a dream? No. I see and therefore I believe. Blessed be my God, the God of Providence!

The following cordial and affectionate message was lately received by the minister. May the blessing of the Most High descend on our brother and his congregation!

Detroit, Michigan,  
United States, America,  
October 18, 1881.

REVERED FRIEND AND BROTHER:

Your very welcome letter of July 23rd came to hand September 17th, and was very gladly received. It found me busily engaged in preparing my sermon for the opening of my new Church on the following day, and you will see by the accompanying sermon that I used it to give force and point to the plea for a broader and more catholic estimate of religion and men. I thank you cordially for the noble sentiments it contains, and I heartily respond to your expressed wish that the east and west might unite in closer fellowship for the building up of the great human-divine Church. In our religion here, we have failed to comprehend the import of *humanity*, Historical Christianity, as it has been defined in Europe and America, has not declared a Universal Providence, and as a result the newly liberated mind of the Western nations is breaking away from the traditional limits and asserting a broader interpretation of a life, in the midst of much lamentation and bad temper on the part of the devotees of the old systems of thought. The denomination or sect to which I belong, known as Universalists, has been made up from nearly all the conservative parties in religion, and of the number of the members in the midst of narrow and partial habits of thought, and it is difficult to break over the line and cleanse hands with all sincere souls; but we are breaking down these barriers and securing a recognition of the universal instinct of religion in man and a Providence that is over all. It cheers my heart to find such a spirit in India as you evince. I read your letter to a company of clergymen in London, and concealed the name. I asked them who should have written such a letter. I concealed the name of India and all words that would identify the letter. Some said "Canon Farrar," some said

another, but all agreed that any large-souled Christian with intense and reverent zeal might have written it. On I do hope for that day when religion and faith can pass on their own essential merits rather than for the name they chance to bear. I have had some criticism passed upon me here on account of my liberality, but I am stronger for it. Whom God has created, we may well love, and I am glad to confess that I have been helped by you to a better apprehension of that law of unity which relates all great religions together in one Providential bond.

I greatly desire more information concerning your work, and if there is any condensed publication giving such knowledge, I should be grateful for it. I am especially anxious to know the spirit and attitude of the Christian Missionaries as regards your movements. Are they brotherly? I hail such a prospect with the reverent. Our own Orthodox Christians in America regard the *Universalist* as a great heresy and claim that every body must accept their religion or be eternally lost. I want to see the day when it will be entirely orthodox to say that the true worshipper is the sincere worshipper in all lands and under whatever name, while the false one is not the man who bows down before an idol of wood or stone, but the man who is *in sincere* and makes of his religion a falsehood and a sham. I judge that a true religion is not determined in a man's life by the question of *intelligence*, but by the spirit of perfect faithfulness to his convictions, and if we can secure this, then the unfolding of the world with its intelligence will make for us strong men and gracious women. I am glad to say to you that my Church, here in this most beautiful city of America (that I have seen) is full to overflowing. The city is not yet three years old, but it is strong and growing. I was greatly interested in the reports of your visit to England several years ago, and I hope the good Providence will lead you into the western world again, and when it does, that you will honor America with a visit. I greet you through the far distance, though I have felt much nearer to you than to many whom I meet every day. Your annual address, delivered in Calcutta, and published in the country, created, I am sure, a great surprise of most excellent grade, and made many people think that we have not here all the benignant signs. Praying for your abundant success.

I am yours in the love of Him who hath made of one blood all nations of men

E. L. REXFORD.

## Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed. S. M.]

## BUDDHA AND BUDDHA GYA.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—So many hallowed associations are connected with the name of Bhuddha Deva that any information about him, however imperfect, cannot be unacceptable to those whom the *Sunday Mirror* represents. An Englishman observed, "we talk Greek." I do not quote his exact words, but an idea never dies, and it is, therefore, undeniable that the ideas and sentiments of the people of Europe of the present day have been not a little influenced by Greek philosophy. Yes, they "talk Greek." Coming to ourselves, we owe a great deal to English education; but it is equally true that we owe not a little to our "glorious past." Buddha Deva's soul was laid loose from the fleshy cage more than 2,400 years ago, but he, of blessed memory, is still teaching us what *contemplation* is like. The words he spoke are the "life." His spiritual blood, so to express myself, is still running in our spiritual veins; and, however shrill may be the voice of thoughtlessness and scoffing, we cannot do without "Pilgrimage to the Saints," to those specially whom,—and Maharsi Sakya Singha is one of them—in obedience to the Law of the Father of Nature, we claim as our own. Come to what the world calls *pilgrimage*, and what holy thoughts are inspired by a visit to

BUDDHA GYA.

Buddha Gya is famous as the locality of the holy Pipul tree (Bodhi-tree), under which Sakya Singha sat for six years in mental abstraction until he obtained Buddhahood. Buddha Gya or Bodhi

Gya is called such after the celebrated Bodhi or "tree of knowledge." An account of this sacred place is minutely given by the Chinese pilgrim, Hwen Thsang, who travelled all over India more than 1,200 years ago (A. D. 629 and 642), and whose travels have been given to the civilized world by M. Stanislas Julien. Thanks to the energy and perseverance of Cunningham several of the objects enumerated by the Chinese pilgrim have been identified.

The Bodhi tree is decayed; one large stem with three branches is still green, but the other branches are bare and rotten. The green branch, evidently belong to some younger tree. The tree must have been renewed frequently. Immediately to the east of the Pipul tree, there is a massive brick temple, nearly 50 feet square at base and 160 in height. This is the *Vihar* described by Hwen Thsang as standing to the east of the above-mentioned tree. There is also a ruined brick temple, which, as it now stands, is 100 feet in height with a base of about 50 feet square. The walls are ornamented externally with eight rows of niches (*bhungis*), many of which still hold figures of Bhuddha. These figures are made of plastered mud, but they were formerly gilt as is done with the plaster statues of the Burmese at the present day.

On the site of this temple, according to Hwen Thsang, there was originally a small *Vihar* built between 239 and 241 B. C. Afterwards a new temple of very great size was built by a Brahman. Inside the temple was placed a statue of Buddha (about 12 feet in height) as he appeared when seated in meditation under the Bodhi tree. Now, who was this Brahman? Well in an inscription, dated A. D. 945, which was found in Buddha Gya and translated by Sir Charles Wilkins, the author of the record ascribes the building of this temple (it is called by the people *Maha Rodh*) and the erection of an image of Buddha to the illustrious *Anar Deva*, who is stated to have been one of the *nagarathas* (nine gems) of the Court of Vikramaditya. And this *Anar Deva* was no other than Amara Singha, the son of the King of Kosha, who must have lived 1,381 years ago (A. D. 600). 230 years (A. D. 399 to 414) before the visit of Hwen Thsang. The holy places at Buddha Gya had been visited by another Chinese pilgrim, Fa Hian. His account of them (*vide* Beal's Fa-Hian), though very brief, is sufficient to show that there was no temple in existence at that date. But a later account published last year (vol. XI.) states that the great Bodhi-tree temple "may have been built" by Sankaraditya, say 50 or 60 years before Christ.

Buddha Deva, seated, it is said, on a large stone under a large tree, at some rice presented by two maidens. This stone, according to Cunningham would seem to be the large circular stone, about six feet in diameter, in the small temple of Bageswari Devi. Further information regarding the temple seems to be found in the Burmese inscription, discovered at Buddha Gya by the Burmese Mission in 1833, and translated by Colonel Burney. Another earlier translation by Ratna Pala was published by one especially those who your readers are familiar, Museum the inscription contains the edicts of King Asoka—I mean James Prinsep, the most active period of whose career as an archaeologist was 1836-37 and who died on the 11th of April 1840 in the very prime of life at 40 years of age. The granite pavement both inside the great temple and the court-yard outside is covered with rudely-carved figures kneeling in adoration. One of them is dated Samvat 1385 or A. D. 1238. In front of the Great Temple there is a small open temple pillar covering a large circular stone, is called *Buddha's feet* ("Buddha's feet"). There is a short inscription on the east side of the stone, giving the date, Saka 1230, which is equivalent to A. D. 1308. Several sculptured pillars are placed to support the arcades in one of the courts of Mahanti's residence. A few of them bear an inscription in the ancient Pali character of Asoka's well-known records. A *Gayatri Kurangia danam* ("gift to the holy kurang") is one of the sculptured bas-reliefs on these pillars, and is highly interesting. They show the Buddhist belief of the deities, the veneration for solid towers and trees, and the style of architecture in the representative costumes of the people in the dresses of the king, and of other worshippers of each sex.

There are also two ruined small temples to the east of the great temple, the newer one being called *Tara Devi*; but it contains only a standing male figure with a short description over the right shoulder in characters of about



A. D. 1000. *Sri Buddha Dnyana*, (the gift of the fortunate slave of Buddha).

The remaining antiquities at Buddha Gaya consist of numerous Buddhist statues of all sizes, some placed in small temples and others scattered about the ruins, but the greatest number of them, and by far the finest, are fixed in the walls of the Mahanji house.

I will conclude this letter with the statement that the small hamlet of Urel near Bindha Gaya has a historical interest. The word "Urel," so say linguists, is a simple contraction of the Pali name of *Urandel*, and *Urandela*, or, in Pali, *Urandula* means many vined trees, or the "Bel forest;" and the above named village, has been identified as the site of the famous *Urandula* forest which gave its name to *Urelaha Kanyasa*, the fire-worshipping opponent of Buddha. The whole neighbourhood still abounds with Bel trees.

When shall we have more Rajendra Lalas and Native Cunninghams?

Yours &c.,  
OLD PRESIDENT.

The 21st November 1881.

## Provincial.

### BHAGALPORE.

[FROM A CORRESPONDENT.]

The 14th November 1881.

THE way in which Providence dispenses His special grace to man and regenerates his life is a useful study. Several instances have been recorded in your columns illustrating the dealings of special Providence with different individuals, drawing them to the spirit of the New Dispensation. To these instances I add one more. A young Bengali gentleman, holding a Government post at Berhampore, has of late written to our Rev. brother Dinanath Mozumdar here, expressing his earnest wish to acknowledge his faith in "New Dispensation. With the permission of the Rev. brother, I make the following extract from his letter:—"My dear Sir,—If any one accepts the Naba Bidhan, is he to sign a form and therein acknowledge such acceptance? If so, please send me the paper, as I like to accept Naba Bidhan as the true religion of the world."

Some invisible power is impelling me to accept Naba Bidhan as early as possible, so I cannot do without it." The company this young man lives in is not very congenial to the growth of the spirit of the New Dispensation; but in spite of it, the Lord has raised faith in his heart. I might add this gentleman was a sworn protestant before.

How would philosophers account for the origin of such an impulse, or how would they explain it away?

## Literary, Scientific, &c.

THE salary of the President of the United States is \$10,000 per annum. In all probability one year's salary will be given to Mrs. Garfield.

DEAN STANLEY has left legacies of £4,000 each to certain unmarried ladies on condition that they shall not become members of any religious order, either Protestant or Roman Catholic.

A SCOTCH preacher, who found his congregation going to sleep one Sunday, before he had fairly begun suddenly stopped and exclaimed: "Brethren, j'e, nae fair. Wait till I get along, and then if I'm no worth listening to, gang to sleep, but dinna gang before I get commenced. Gie a mon a chance."

A COW with a wooden leg is the latest phenomenon across the Channel, the *Live-Stock Journal* tells us, on the authority of a French contemporary. An ingenious Gallic vet. at Charleville, near Reims, in the Department of the Ardennes, amputated a cow's mangled leg, replacing it by an artificial one, and the animal is now well, and walks easily upon the false limb.

## Selections.

### SHAKTA WORSHIP IN ENGLAND.

(New Dispensation.)

FOUR centuries ago, the Shaktas gave way before the Bhaktas. Chaitanya's army proved invincible, and carried all Bengal captive. Even to-day his gospel of love rules as a living force, though his followers have considerably declined both in faith and in morals. Just the reverse of this we find in England and other European countries. There the Shaktas are driving the Bhaktas out of the field. Look at the Hazleys, the Tyndalls, and the Spencers of the day. What are they but Shaktas, worshippers of *Shakti* or Force? The only deity they adore, if they at all adore one, is the Prime Force of the universe. To it they offer dry homage. Surely then the scientists and materialists of the day are a set of Shakti worshippers, who are chasing away the true Christian devotees who adore the God of Love, Alas! for European Vaishnavas! They are retreating before the advancing millions of Western Shaktas. We sincerely trust, however, the discomfiture of devotion and Bhakti will be only for a time, and that a Chaitanya will yet arise in the West, crush the Shaktas, who only recognise Force as deity and are sunk in carnality and voluptuousness, and lead nations into the loving faith, spirituality, simplicity, and rapturous devotion of the Vaishnava.

### THE THEISTIC CHURCH TRUST.

THE following is an extract from the annual report of the trustees to be presented to the annual meeting this afternoon:—"The trustees feel that although there has scarcely been time to gauge the material success of the change, there has not been at present that access of new members which they assumed to be probable, whilst death has again removed old and valued supporters of the original movement. The trustees earnestly hope that friends will do their best to induce those who agree with the principles advocated by Mr. Vorsey to openly join the congregation and contribute to the funds. The trustees feel pleased to report that a substantial addition has been made to the building fund, as shown by the accounts annexed, and they have promises of further subscriptions when needed to the extent of £350. The general account is not in a satisfactory state, and unless the subscriptions should be of larger amount next year than in the past, the hon. treasurer will be seriously inconvenienced. It appears to the trustees that increase of subscriptions can scarcely be looked for, except by an increase in the number of those subscribing, and they feel reluctant to call upon those who have already given liberally to the movement to make further sacrifices. There has been a falling off in receipts due to the abolition of the one shilling payment at the doors; this loss amounts to thirty-six pounds. The trustees have to acknowledge a very handsome donation to the building fund by the Adi Brahma Samaj of India, and they value more particularly the kindly spirit shown by this donation. The trustees hope the congregation may consider that the reconstitution of the choir referred to in the last report has resulted in a very material improvement in the choral portion of the service."

### THE OFFICIAL CONSCIENCE.

LORD ROSBERY recently stated "The official has two consciences; the original conscience includes truthfulness, and a great many virtues which are not included in the official conscience." On that statement the *St. James's Gazette* has the following:

How oft has the cynic ill-naturally said  
Politicians no conscience possess;  
Yet Lord Rosbery's friends have a couple per head  
And were useless if furnished with less.

They've an every-day conscience: a delicate thing,  
That shudders and shakes at a lie,  
Says the truth must be told though disaster it bring,  
That 'tis worse to dissemble than die.

But what use, says his lordship in office, to me  
Is a soul of such sensitive stuff?

A good conscience prepared for imprinting should he  
Like hot sealing-wax—plastic, but tough.

Now the conscience official is something more rude  
Than an unemployed sinner requires:  
It should most of the commonplace virtues exclude,  
To give play for our facious desires.

It should never complain though you lie like a  
Greek—  
It should whisper no pious behest  
If when one thing you think you the opposite  
speak,  
But sit mute in the statesmanlike breast.

A man's conscience is not, as you're hitherto  
thought,  
A possession to prize and to keep;  
It is made to be changed, to be sold, to be bought,  
To be soothed into torpor and sleep.

Let the moralists prose about goodness and grace;  
And admit all they say to be true;  
Still who keeps but one conscience must hunger  
for place;  
So the wise man allows himself two.

### MR. TENNYSON'S NEW POEM.

THE Poet Laureate contributes to the current number of the *Nineteenth Century* a poem, entitled "Despair, a Dramatic Monologue." Mr. Tennyson briefly describes the task he has set himself in the following preliminary words of prose:—"A man and his wife having lost faith in a God, and hope of a life to come, and being utterly miserable in this, resolve to end themselves by drowning. The woman is drowned, but the man is rescued by a minister of the sect he had abandoned." The poem itself is as follows:—  
Is it you, that preach'd in the chapel there look-  
ing over the sand?  
Follow'd us too that night, and dogg'd us, and  
drew me to land?

What did I feel that night? You are curious?  
How should I tell?  
Does it matter so much what I felt? You rescued  
me—yet—was it well  
That you came unwise'd for, uncall'd, between  
me and the deep and my doom  
Three days since, three more dark days of the  
Glooms gloom  
Of a life without sun, without health without hope,  
without any delight  
In anything here upon earth? but ah God, that  
night  
When the rolling eyes of the lighthouse there on  
the fatal neck  
Of land running out into rock—they had saved  
many hundreds from wreck—  
Glared on our way toward death, I remember I  
thought as we past  
Does it matter how many they sav'd? We are all of  
us wreck'd at last—  
"Do you fear?" and there came thro' the roar of  
the breaker a whisper, a breath,  
"Fear! am I not with you? I am frighted at life  
no death."

And the suns of the limitless Universe sparkled  
and shone in the sky.  
Flashing with fires as of God, but we knew that  
their light was a lie—  
Bright as with deathless hope—but, however they  
sparkled and shone,  
The dark little worlds running round them were  
worlds of woe like our own—  
No soul in the heaven above, no soul on the earth  
below,  
A very scroll written over with lamentation and  
woe.

See, we were nursed in the dark night-fold of  
your fatalist creed,  
And we turn'd to the growing dawn, we had  
hoped for a dawn indeed,  
When the light of a sun that was coming would  
scatter the ghost of the past,  
And the cramping creeds that had madden'd the  
peoples would vanish at last,  
And we broke away from the Christ, our human  
brother and friend,  
For He spoke, or it seem'd that He spoke, of a  
Hell without help, without end.

Hoped for a dawn and it came, but the promise  
had faded away;  
We had past from a cheerless night to the glare  
of a drearier day;



He is only a cloud and a smoke who was once a pillar of fire,

The guess of a worm in the dust and the shadow of its desire—

Of a worm as it writhes in a world of the weak trodden down by the strong,

Of a dying worm in a world, all massacre, murder, and wrong.

O we poor orphans of nothing—alone on that lonely shore—

Born of the brainless Nature who knew not that which she bore!

Trusting no longer that earthly flower would be heavenly fruit—

Come from the brute, poor souls—no souls—and to die with the brute—

Nay, but I am not claiming your pity: I know you of old—

Small pity for those that have ranged from the narrow warmth of your fold

Where you bawled the dark side of your faith and a God of eternal rage,

Till you flung us back on ourselves, and the human heart, and the Age.

But pity—the Pagan held it a vice—was in her and in me,

Helpless, taking the place of the pitying God that should be!

Pity for all that aches in the grasp of an idiot power,

And pity for our own selves on an earth that bore not a flower;

Pity for all that suffers on land or in air or the deep,

And pity for our own selves till we long'd for eternal sleep.

"Lightly step over the sands! the waters—you hear them call!

Life with its anguish, and horrors, and errors—away with it all!"

And she laid her hand in my own—she was always loyal and sweet—

Till the points of the foam in the dusk came playing about our feet.

There was a strong sea-current would sweep us out to the main.

"Ah God," tho' I felt as I spoke I was taking the name in vain—

"Ah God," and we turn'd to each other, we kiss'd, we embraced, she and I,

Knowing the Love we were used to believe everlasting would die:

We had read their know-nothing books and we lean'd to the darker side—

Ah God, should we find Him, perhaps, perhaps, if we died, if we died:

We never had found Him on earth, this earth is a fatherless Hell—

*Holloway's Pills and Ointment.*—Glad Tidings Some constitutions have a tendency to rheumatism, and are throughout the year borne down by its protracted tortures. Let such sufferers bathe the affected parts with warm brine, and afterwards rub in this soothing Ointment. They will find it the best means of lessening their agony, and assisted by Holloway's Pills, the surest way of overcoming their disease. More need not be said than to request a few days' trial of this safe and soothing treatment, by which the disease will ultimately be completely swept away. Pains that would make a giant shudder are assuaged without difficulty by Holloway's easy and inexpensive remedies, which comfort by moderating the throbbing vessels and calming the excited nerves.

"Dear Love, for ever and ever, for ever and ever farewell,"

Never a cry so desolate, not since the world began! Never a kiss so sad, no, not since the coming of man.

But the blind wave cast me ashore, and you saved me, a valueless life.

Not a grain of gratitude mine! You have parted the man from the wife,

I am left alone on the land, she is all alone in the sea,

If a curse meant aught, I would curse you for not having let me be.

Visions of youth—for my brain was drunk with the water, it seems;

I had passed into perfect quiet at length out of pleasant dreams,

And the transient trouble of drowning—what was it when match'd with the pains

Of the hellish heat of a wretched life rushing back thro' the veins?

Why should I live? one son had forged on his father and fled,

And if I believed in a God, I would thank Him the other is dead,

And there was a baby-girl, that had never look'd on the light:

Happiest she of us all, for she past from the night to the night.

But the crime, if a crime, of her eldest-born, her glory, her boast,

Struck hard at the tender heart of the mother and broke it almost;

Tho' name and fame dying out for ever in endless time,

Does it matter so much whether crown'd for a virtue, or hang'd for a crime?

And ruin'd by him, by him, I stood there, naked, amazed

In a world of arrogant opulence, fear'd myself turning crazed,

And I would not be mock'd in a madhouse! and she, the delicate wife.

With a grief that could only be cured, if cured, by the surgeon's knife,—

Why should we bear with an hour of torture, a moment of pain

If every man die for ever, if all his griefs are in vain,

And the homeless planet at length will be wheel'd thro' the silence of space,

Motherless ever more of an ever-vanishing race,

When the worm shall have writhed its last, and its last brother-worm will have fled

From the dead fossil skull that is left in the rocks of an earth that is dead?

Have I crazed myself over their horrible infidel writings? O yes,

For these are the new dark ages, you see, of the popular press,

When the bat comes out of his cave, and the owls are whooping at noon,

And Doubt is the lord of this dunghill and crows to the sun and the moon,

*Darlington's Pain-Curer* has been found to be a certain cure for Pains in the Backs, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colic, Tightness of the Chest, Headache, Toothache, Neuralgia, Colic, Rheumatism, Paralysis, Pains in Groups, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Piles, Ring worms, Pimples, Freckles, & Eruptions on the skin

Till the Sun and the Moon of our science are both of them turn'd into blood,

And Hope will have broken her heart, running after a shadow of good;

For their knowing and know-nothing books are scattered from hand to hand—

We have knelt in your know-all chapel too looking over the sand.

What! I should call on that Infinite Love that has served us so well?

Infinite wickedness rather that made everlasting Hell

Made us, foreknew us, foredoom'd us, and does what He will with his own;

Better our dead brute mother, who never has heard us groan!

Hell? If the souls of men were immortal, as men have been told,

The lecher would cleave to his lusts, and the miser would yearn for his gold,

And so there were Hell for ever! But were there a God as you say,

His Love would have power over Hell till it utterly vanish'd away.

Ah, yet—I have had some glimmer, at times, in my gloomiest woe,

Of a God behind all—after all—the great God for aught that I know.

But the God of Love and of Hell together—they cannot be thought;

If there be such a God, may the great God curse him and bring him to nought!

Blasphemy? Whose is the fault? Is it mine? For why would you save

A mad man to vex you with wretched words, who is best in his grave?

Blasphemy! Ay, why not, being damn'd beyond hope of grace?

O would I were yonder with her, and away from your faith and your face!

Blasphemy! True! I have scared you pale with my scandalous talk,

But the blasphemy to my mind lies all in the way that you walk.

Hence! She is gone! Can I stay? Can I breathe divorced from the Past?

You needs must have good lynx-eyes if I do not escape you at last.

Our orthodox coroner doubtless will find it a *felo-de-se*,

And the stake and the cross-road, fool if you will, does it matter to me?

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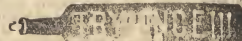
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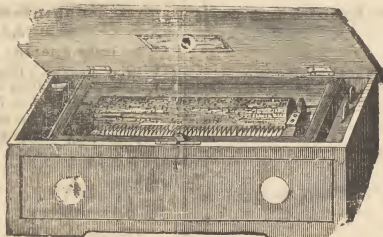


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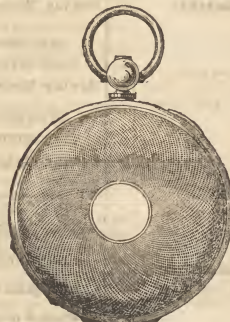
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Manager.

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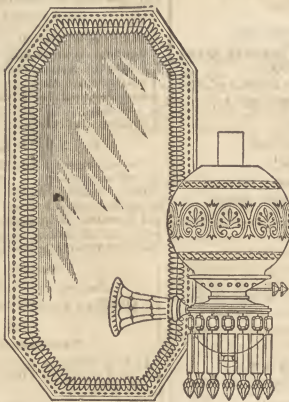
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Bichromate Battery, small ...		5 0
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Electric Light Apparatus with 40 Cells ...		320 0
Electric Light Apparatus with 44 Callan's Cells ...		250 0
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Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 1st proximo.



THE Str. *Sudini* will leave Goalundo for Assam on Sunday, the 4th December.

Cargo will be received at the Company's Godowns, No. 4, Pacific Place, up till noon of Friday, the 2nd proximo.

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4, FAIRLIE PLACE, J. GILLMAN,  
Calcutta, 26th Nov., 1881. Offg. Secretary, a-1

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LECTURE will be delivered on Tuesday, November 29th, at 8-30 P. M., in the Free Church Institution, by the Rev. Nehemiah (Nikant) Goreh, S.S.J. E. Subject.—Theism and Christianity. 760.

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Printed and published for the Proprietor by W. C. Soor, at the Sen Press, at No. 2, British India Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE

VOL. XXI.

CALCUTTA, SUNDAY, DECEMBER 4, 1881.

NO. 288.

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## Telegraphic Intelligence.

### REUTER'S TELEGRAMS.

#### AFGHANISTAN.

LONDON, 2ND DECEMBER.

Official despatches have been published concerning Afghanistan, including a correspondence between the Viceroy and the Amir during the first six months of the present year. A letter from the Amir to the Viceroy declares he had resolved upon two things, from which he will not swerve; firstly, he will not undertake anything without the consent of the British Government; secondly, he will keep the British Government well informed of the state of affairs, good or bad, in Afghanistan.

The Steamer *INDIA* has been towed into dock.

### FROM THE PRESS COMMISSIONER'S OFFICE.

Notwithstanding careful enquiry, the rumour as to several British and Native soldiers being captives in Western Afghanistan remains unconfirmed. Intelligence has, however, been received from Herat that after Ayub Khan's first flight from Candahar, several Mahomedans arrived from that place, and gave out that they were natives of Peshawar and had deserted from the British force. Ayub Khan is said to have treated them with kindness, and ordered their expenses to be paid. Subsequently one of these men had a quarrel with a Candahari soldier and killed him. Ayub Khan on hearing of this had the murderer put to death. The remainder of these men accompanied Ayub Khan when he left for Candahar the second time.

It is also reported that some time ago a man, "who looked like an Englishman," reached Herat, via Anar Darrah. He gave out that he was a native of Cabul, but on being questioned appeared to know nothing of Cabul or its residents. Ayub Khan, therefore, placed him under arrest, but after sometime, as nothing could be proved against him, he was liberated and left Herat. Nothing further is known regarding his movements.

## Editorial Notes.

THE Rev. J. G. Gregson will deliver a lecture at the Albert Hall, on Tuesday, 20th December, at 8 P. M. Subject:—"Drink and Modern Civilization." We hope to see a large gathering on the occasion.

AN American paper advertizes the following new work:—"Mormonism Unveiled! Evil seeds of Dainties, Avenging Angels, and Blood Atoners laid bare! Priests, Patriarchs, Saints shown up! Authentic account of the Mountain Meadow Massacre! The most thrilling book of the 19th century. Profusely illustrated."

DR. A. J. LEFFINGWELL of New York is now in Calcutta in the course of his tour round the world. He is collecting facts regarding India, its civilization, and its people. He is very much interested in the New Dispensation, and cordially echoes the sentiment expressed in the Rev. Mr. Rexford's message that India and America should be united in closer fellowship.

We believe that Lord Ripon's appointment to the Viceroyalty of India is Providential. He occupies the viceregal throne by fiat of the King of kings. India requires the reign of godliness and purity, the administration of human law based upon that of Divine law. India requires a king in whom earthly justice and generosity shall be commingled with trust in Providence and fear of God. Such a ruler the Lord has sent us. We therefore rejoice abundantly in according to His Excellency a hearty welcome back to the metropolis. May he do the work appointed by his Master with unswerving fidelity, grasped neither by fear nor by flattery,

THE Rev. Henry Ward Beecher relinquishes the editorial chair of the *Christian Union*, in consequence of multifarious duties which "are so many and so pressing that I cannot give that attention to the paper which it needs." It will, however, continue to publish his sermons, and "I shall, as often as I am able, contribute articles and editorials, and shall in every way study the prosperity of a paper that is, and must always be, so near my heart." In undertaking the sole editorial charge of the paper, Mr. Lyman Abbot writes thus of Mr. Beecher:—"My first debt of spiritual gratitude is due to my own father; my next to Mr. Beecher, whose preaching of Christ, as the manifestation and disclosure of God's infinite and eternal nature, was a revelation to me which changed the current of my whole life and irradiated and vivified my whole experience."

In reviewing Father O'Neill's recent lecture on Brahmoism, the *Indian Churchman* makes the following remarks:—"Both Mr. O'Neill's lecture and the Editor's preface are well worthy of consideration. We would only add that we think there is a marked contrast between the *sentiment of religion* as expressed in the writings of the 'New Dispensation,' and those strict religious principles which are so prominent a feature in the religion of Jesus of Nazareth. We have studied carefully several recent Brahmo publications, and we have been forced to the conclusion that they exhibit the religious sentiment of a Byron or of a Goethe, rather than the stern moral principles of a Shakespeare or a Johnson. What we mean by sentimentalism (to quote the words of F. W. Robertson) 'is that state in which a man speaks things deep and true, not because he feels them strongly, but because he perceives that they are beautiful.' In a lecture recently delivered by one of the apostles of the New Dispensation at Simla, the lecturer had the audacity to state that 'One Lord, one Faith, one Baptism, one God and Father of all, who is above all,' and through all and in all is the creed of this New Dispensation, which would enrol Jesus, and Mahomed, and Byron, and Keshub Chunder as prophets and apostles of one common creed. We venture to assure,



that these so-called *Attitudes of the Brahmo Somaj* are not only untenable, but that they are far less intelligible than the attitudes of an idolatrous Hindu, or of an intolerant Muslim," and far less intelligible, we may add, than the Romish Protestantism or Catholic anti-Popery of the new Oxford School.

At last the Native town of the late Dr. Channing has raised a Memorial Church in his honor. The opening service was held on the 19th October at Newfort. The cost of the Church has been estimated at £25,000. The following cablegram from the British and Foreign Unitarian Association was read on the occasion:—"London, October 19.—Rev. M. K. Schermerhorn:—Hearty congratulations on dedication of memorial to Christ's pure humane religion—Channing's ideal." The Dedication was as follows:—"We dedicate this house to the worship of the One True God, our Heavenly Father; we dedicate it to Rational Religion, to sincere prayer, to pure worship, to a free and joyous piety; we dedicate it to free thought, to a fearless inquiry for truth, to an increasing insight to an ever-advancing knowledge. We dedicate this house to the culture of the soul, to all that purifies and strengthens the spirit in man, to all that increases his faith in the possibilities of life both here and hereafter. We dedicate it to the loving service of humanity, to the upbuilding of personal character, and the practice of every Christian virtue. Within these walls may men learn to love one another, to bear one another's burdens, and to do good to all men. May rich and poor, high and low, sinner and saint, here meet together with equal privilege and opportunity; here may all scatter blessings upon all, and learn to love their neighbours as themselves. Finally, we dedicate this house to the service of the Church universal, to Christian fellowship, and to the spread of the Gospel of Jesus Christ. May the blessing of God complete and crown our human endeavours! 'O Lord! establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it, Amen.' The following beautiful hymn composed for the occasion was chanted at the close of the service:—

Temples of stone must fall,  
O'er every vaunting wall  
Time's surges roll.  
Only one temple stands,  
Temple not made with hands,  
Built for the golden strands,  
The human soul.  
This inward temple, Lord,  
Fill with Thy living word,  
Speak or we die,  
Speak till we hear Thy voice,  
Speak till we make our choice,  
Speak till our hearts rejoice,  
To feel Thee nigh.

Touch our blind eyes to see  
Glory of work with Thee  
To lift mankind;  
And on the crumpled scroll  
Of every human soul,  
E'en to the farthest pole  
Thine image find,

So this memorial pile,  
On which we trace God's smile,  
Shall sacred be  
To truth and right and good.  
To human brotherhood,  
For which our Channing stood  
So gloriously.

### SALVATION FROM PUNISHMENT.

CHRIST came to save sinners. So says the Bible, assays the Church. We too believe that the son of God came to this world to deliver sinners from the bondage of iniquity and lead them to the Father. This is a generally admitted truth, and when rightly interpreted and properly presented is not likely to raise opposition. But there is another side of the question which is not so easily decided. There are many among professed Christians, who believe that Christ saves the sinner from sin and from punishment. We Theists believe only in salvation from sin, and not from punishment. Wherever Christ comes he knocks off the fetters of sin and carnality, and frees the soul from corruption and darkness and death. This scriptural doctrine is supported and verified by experience. We feel that life in Christ is a power, a power for vanquishing vicious habits and rebellious desires and drawing us into closer harmony with his sonship. The more we are Christ-like, the more are we emancipated from sin and wickedness. By accepting, honoring and following Christ we grow in purity and righteousness. It is gradual salvation, progressive sanctification. And as we are saved from particular sins, we pay the penalty of those sins; and if we are to be punished at all in future, such punishment shall be inflicted for the sins that are still in us, not for the sins we have already eschewed. The effect dies with the cause. Punishment is the consequence of sin. It can disappear when sin disappears. If sin lingers, the punishment is yet to come. It is before, not behind. If a Christian believes that by the grace of God working through the spirit of Christ he has been sanctified and saved, let him not rush to the conclusion that by faith he has purchased immunity from all punishment. He has been saved partially, and according to the measure of his salvation has been the diminution of the duration and severity of the penalty. As our sins go, their agonies depart with them. If the least sin remains in us, its penalty, its torments, its hell-fire will have to be suffered yet. There is no shaking off punishment without shaking off sin. There is no escape from the effect if there is no escape from the cause. He who is still in the bondage of iniquity must believe that punishment is yet in store for him, here or hereafter. To

believe otherwise is to run counter to science and fact. One may imagine he has by simply believing in Christ wholly escaped punishment; it is only imagination, and not a reality. We appeal to every honest and sober Christian, and ask if he is wholly free from impurity. If he is not, then that is proof positive and conclusive of his still harbouring within him the cause of punishment. By his own confession he proves himself to be still amenable to punishment. To confess iniquity is to confess liability to punishment. To hold the scorpion of sin in your breast and fancy it does not or will not sting, — Fatal fancy! You still cherish the seed of death in you, and you complacently say that you have escaped the jaws of death! Treacherous imagination! Deadly error! Let us not seek premature deliverance from penalty. Let us not strive after an impossible remission of punishment while sin continues. But let us pray God to give us Christ-life and Christ-love. That is salvation. To be pure is to be saved.

### THE LOWER AND THE HIGHER SCHOOL.

(New Dispensation.)

SOMEHOW the opinion has got abroad that we seek to identify the whole Brahmo body with the New Dispensation. Far from it. We do not cherish the least idea of doing so. There are thousands, perhaps tens of thousands, among Indian monotheists, who discountenance the New Dispensation, and even hate it and revile it. This is just as might be expected. For there is a graduated scale of Theistic belief, and among Theistic believers there are classes and grades. The present Dispensation represents only the highest order of Theistic faith and devotion. The Brahmo Somaj includes all classes of monotheists, even rationalists and deists not excepted. He who believes in one God and in the next world may enlist himself as a Brahmo. He may be a sectarian, and hate the Hindu and the Christian, the Mahomedan and the Buddhist as enemies, and their systems of faith is unmixt delusion. He may set his face against communion, inspiration, and all the higher stages of spiritual life. And yet such a man may be a Brahmo. He may continue throughout his life in the very lowest state of deistic belief and life. He may all his life denounce Providence and Grace, and abuse Christ and Paul as imposters. And yet the whole Brahmo community in India may heap honors upon him as a distinguished and learned Brahmo. Such men may be said to have just entered the lowest school of deism, and are yet very far from the kingdom of God, the Church of the New Dispensation. We love and recog-



nise these our younger brethren, though they only lip our prayers, and study the first primer on deism. They do not understand the higher truths of Theism, neither its philosophy nor its deep devotion have they yet tasted. We, therefore, pity them, and trust they will yet advance into that higher school of thought and devotion which is to be found in the New Dispensation. If they do not care or try to advance beyond their little school, we pity them the more and regret their conservatism, their littleness, their sectarianism and their unspirituality. The majority of Brahmoe may be thus characterized :—

Belief in one God.

Five minutes' customary prayer.

Recognition of a future life.

Respect for good and great men.

Average moral character.

Social refinement.

The apostolical character of the Theists of the New Dispensation may be thus delineated :—

God-vision or perception of the Living God with the eye of faith.

Fervent prayer, duration varying from half an hour to two hours.

Communion with saints in heaven or pilgrimages.

Assimilation of all prophets and saints to life.

Spiritual sanctification and new life.

Sacrifice of self for the million.

It will appear from the above that there is a great difference, in spite of essential identity, between the transcendental Theism of the New Church and the ordinary deism of the Brahmoe Somaj.

### TRUE INSPIRATION.

GUITEAU and God's Apostles ! The comparison is invidious and odious. Yet there are thinkers who seek to bring them to the same level and affect to recognise a psychological and theological parallelism. Guiteau killed Garfield, acting, as he himself said, "under a special Divine authority." The Brahmoe Apostles of the New Dispensation, like all other Apostles of God, claim Divine inspiration and authority. Therefore, says our esteemed friend, Mr. Conway, that inspiration so-called is always a delusion and a "wild fantasy," and ought to be eschewed as a "perilous dogma." Mr. Conway, in stating the argument, evidently speaks in a representative character. For his views and opinions are held by a great many people at the present day both here and in England, professing rationalism of one kind or another. Rational-

istic deism believes in a God, but hates and denies inspiration, and cannot bear to think of direct Divine guidance. Hence is it that every instance of professed inspiration is treated and disposed of as superstition, and whose claims Divine authority is summarily set down as a deluded and dangerous fanatic, without evidence or inquiry. Now the logic of this Deistic School is extremely defective and fallacious, and may, without exaggeration, be characterized as a transparent absurdity. For what can be more illogical and ridiculous than to draw from the example of a murderer and an assassin a sweeping inference condemnatory of the whole body of God's Apostles in ancient and modern times? Because Guiteau murdered under a delusive idea of Divine injunction, does it follow that even the best of philanthropists, who have served humanity nobly and disinterestedly under God's command, were deluded men? Because in the case of a Guiteau there is evidently false inspiration, are we to infer that every instance of inspiration recorded in history is false? Because we deny and scorn and hate these murderous fanatics, must we hate the entire band of the world's martyrs and saints and prophets? Guiteau murdered President Garfield in the name of God. Christ gave the world life, acting always in the name and under the authority of God. Are the two cases parallel? Because we denounce the assassin's 'inspiration,' must we also abhor and deny the inspiration of the Holy Spirit in the Son of God? Why shall we discard all inspiration as falsehood and superstition because there has been one instance of spurious inspiration? The same logic would constrain us to fling away the true God because false gods have been worshipped, and to disbelieve in the next world because some men have invented silly theories about heaven. Does one counterfeit coin cry down all the coins in the realm? The existence of a lunatic asylum in our city does not raise in us misgivings regarding the soundness of the brains of the entire population. Nor would the existence of idolatry, of false gods and goddesses in the world, justify our rejection of the True God. Why then should the record of a horrible case of foul assassination throw doubt and discredit upon the whole history of inspiration from the beginning of the world down to the present age? Will it be said that it is impossible to distinguish true from false inspiration? Is a man's *ipse dixit* the sole foundation and ground of his inspiration? If a man sincerely believes he is inspired, is his sincerity the only criterion and evidence of his inspiration? Is there nothing in inspiration itself which can

prove it to be genuine or spurious? Individual assumption is nothing. Personal idiosyncrasies and whims and fantasies have no influence where it is possible to apply scientific and unerring tests. There is such a thing as the science of inspiration, and there are clear tests whereby we may judge and determine Heaven's commission. If Divine inspiration is not a scientific fact, let it fall to the ground, as every lie and deception must, sooner or later. Nothing is so easy as to show up the pretender by the application of moral tests. Did Guiteau do a moral deed, or did he violate the moral law? If he was immoral, he was not inspired. For both morality and inspiration emanate from God. The one can never contradict the other. God never commands anything ungodly. The Moral Governor of the universe can never enjoin what is immoral. The assassin kills, and tries, it may be from sincere convictions, to ascribe his own immorality to his God. The Apostles are inspired to do things which are at once lawful, moral, and religious. True inspiration comes through conscience, and can never instigate or countenance immorality.

### Brahmo Somaj.

BHAI TRAILAKYA NATH is reported to be in Assam.

BHAI AGHORE NATH has left Lahore and reached Cawnpore on his way back to Calcutta. Bhai Kedar Nath is now at Bankipore.

BHAI AMRITA LAL has proceeded to Bangalore, where too he has to work in the midst of great difficulties and trials. But whose labors in God's vineyard must be sure of the crown of glory.

The movement of Bhai Protap Chunder Mozumdar have been most rapid. From Lucknow to Agra and Ajmere, from Ajmere to Ahmedabad, and from Ahmedabad to Palitana and Bhownuggur.

THERE was a pleasant juvenile party on Thursday last. A few ladies of Vishnupur, a village in the south of Calcutta, sang with their leader, the Reverend Mr. James, a number of select Christian hymns, which were really touching, especially the one about "Gethsemane bane, nikunja kanane." Half a dozen Brahmoe children then followed, and sang a few hymns, which were very much appreciated. Oranges and sweetmeats brought the meeting to a close. — *New Dispensation*.

AN interesting and novel ceremony was performed by the Minister on Saturday, the 19th ultimo. It was the consecration of a new *Bhāṇḍār*, or family store-room. A short prayer was offered to the Supreme Mother Annada, or Lakshmi, the Giver of Rice, and Her blessing was invoked. The door of the new *Bhāṇḍār* was then opened, and the whole body of devotees entered, the Minister carrying in his hand in an earthen vessel *ḍhan dhānyā*, or a rupee and paddy, typical of fortune and food. They then sang a hymn, and concluded by chanting the words, inscribed on the front wall in a semicircle, "Annadaai namonamaḥ." The



key of the store-room was then made over to the lady in charge of the room.—*Ibid.*

THE Rev. Mr. Rexford's query,—how the Christian missionaries treat us?—finds a decided answer in Father O'Neill's recent lecture, just published in pamphlet form. As representing a narrow and trait sect his imprecations are characteristic. The Rev. Father was not so bitter or offensive in his lecture as he is in the brochure before us. It seems that his pen is steeped in gall, though honey he in his lips. Surely his speech is better than his writing. There are two remarks to which we take exception. They are honest indeed, but full of sectarian bigotry and conceit. Our revered brother starts with the oft-quoted saying of Christ, "He that is not for me is against me," and puts us down as "*anti-Christians*." Why the Latin, instead of the ordinary English "*anti-Christ*," we cannot tell. Perhaps, the former is more polite; for an abuse ceases to sting as soon as it is translated into a foreign tongue. The other side of the doctrine, "they that are not against us are for us," of course the lecturer conveniently forgot. Or, what seems more true, it was too Christian and therefore too lofty and comprehensive for him. Then he finishes his benevolent warnings by insinuating that the life of this *anti-Christ* may "develop into the most awful of all possible human careers, viz., that of a *false prophet*." We do not know how to thank the Reverend gentleman for the kind compliment. He is gracious enough to see in us the germ of an impostor and a deceiver, a liar and a lying guide! He who can speak of the New Dispensation of God as an imposture is deserving of pity. When will God open the eyes of our erring and deluded friend, and breathe into him the true Christ, the Christ of love and charity, and dispel from his eyes the mists of an imaginary and convenient Christianity with its bigotry and hatred, its untruth and impurity?—*Ibid.*

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—ED. S. M.]

#### 'TAKE NO THOUGHT FOR THE MORROW.'

TO THE EDITOR OF THE "SUNDAY MIRROR"

SIR,—What does the doctrine "Take no thought for the morrow" mean? Does it teach a passive dependence on the will of God, and recommends idleness and prohibits self-help? If it does, it will never survive,—it must sooner or later be condemned as an effusion of fanaticism by the combined censure of science, philosophy and the common sense of mankind. Society will never feed a person who will not serve it. But if this doctrine mean other than what has been said above, what it could be? Let us refer to the great author of it, and see how he explained it. He refers us to the birds in illustration; he says—they sow not they reap not, and yet they are fed by their Heavenly Father. Christ always spoke in parables and metaphor, and he did the same in this instance also. He could never have meant that man like bird will not sow, for that would be against the laws of his Father. The earth will not yield corn or fruits sufficient for our

wants, unless we cultivate and sow; and man will never help his brother, unless he receives something in exchange. Birds never sow, it is true; but they are never idle, they fly from one place to another in search of food or materials for their nests. They are nothing if they are not very active itself. By referring to birds Christ only preached activity; but if activity were all that he meant, what was the necessity of his teaching? Man never wants any body to tell him that he must work if he would live in this world. There is another side of the question, which Christ explains by pointing to the facts that the birds do not sow, whereby he means that they do not go beyond their own province; they have been denied the power and intelligence for sowing and reaping, and hence they keep themselves aloof for such an unwise and needless attempt, but they leave no exertion untied to do what falls within their province, and are never doubtful of their success as appears from the want of any manifestation of despair in their conduct.

The doctrine "Take no thought for the morrow" therefore means self-help combined with faith and dependence on the Providence of God for the results, as well as non-interference and want of anxiety in matters which do not fall within our province. In spite of all self-help and thoughtfulness our destinies depend upon a power far higher than our own. We have only to submit to this mysterious Power unconditionally and ungrudgingly and to have entire confidence that this Power, which is no other than the Lord of the universe, never does what is not good for us severally and jointly either for this or for the next world. Such dependence on Providence brings peace of mind, and at the same time a deep sense of responsibility as to how we use the means placed within our reach.

Yours &c.,  
R. M. B.

The 1st December 1881.

#### A PROTEST FROM THE WEST.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—It has not been very long since there appeared in your journal a discourse delivered by me in South Place Chapel, in which I gave a favorable interpretation of the events which had drawn upon your branch of the Brahmo Somaj severe criticisms. Since then I have observed with sorrow the progress of the so-called New Dispensation in what appears to me superstition and fanaticism. The new movement appears to me to have received back the old Hindu spirit of Superstition with those which have so long possessed Christendom, making its last state worse than the first. I can see or read nothing now emanating from the New Dispensation, which does not fall far below the old scriptures of Brahmanism, Buddhism, and Parsaism, in elevation and power. It is with much pain that I have to regret what I had said to my people, as published by you; and I know that a similar regret is felt by many who had hoped that your movement would outgrow its phase of miserable sacramentalism, but can now only recognise in it a sort of Christian sect.

I do not know, however, but that hope might have deferred this protest longer had I not just read the official reply to a London remonstrant (Mr. Tyssen) in your paper of Oct. 9. I do not care much for the marriage-controversy, but am appall-

ed by the claims of divine inspiration and authority put forth in that document. I have before me, lying beside this latter from the East, a paper from the West containing the statement made by the man who slew President Garfield. In it Guitau says:—"I had not the slightest doubt about my duty to the Lord. . . . I believed that I was acting under a special Divine authority to remove him (Garfield), and this Divine pressure was upon me from the time when I fully resolved to remove him until I actually shot him. . . . I never had the slightest doubt as to the Divine inspiration of the act. . . . I put away all sentiment, and did my duty to God. . . . I leave the result with the Almighty."

I should like to know by what principle the inspiration of Guitau is to be distinguished from that claimed by the Missionary Conference. Guitau is the author of a commentary on the Bible, and has been a lecturer against infidelity; he has as apparently as much right to regard himself as inspired to 'remove' the President as Abraham when he set out to kill his child. He is evidently as sincere as any Brahmo who claims divine guidance. I believe it to be a perilous dogma, the apotheosis of egotism (however unconscious), and a mere relapse into the wild fantasies of primitive man. It is true that these fantasies survive also in Christianity, but there they are mere 'survivals,' faint inheritances from the past which have little hold on the heart and none on the head of Christians. It seems to some of us strange and most sad that good people in India should be taking into their hearts the superstitions which Europe has for ages been casting out, and which can now be found in no (official) path but that of the coarse and ignorant Salvation Army bawling along our streets.

Yours &c.,  
MONCURE D. CONWAY,  
Inglewood, Bedford Park, November 2nd, 1881.

#### A NOBLE DEATH AND A PERFECT CHARACTER.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—Nothing can be more solemn and imposing, more sacred and beautiful than the last scene of the last act in the drama of human tragedy. If there be anything that teaches men their frailties and weaknesses, as well as their triumphs and victories in this life, more impressively than volumes of spirit-stirring sermons and precepts—it is surely the death-bed of a departing soul. How touchingly sweet, Oh! how serenely bright, is the awful silence that clings round the cold, lifeless clay which erewhile contained a spark of heavenly flame, stranded on earth as if by accident. It is silent, yet eloquent.

Such was the scene witnessed a bare fortnight ago by a band of happy domestic upon whom the world did never frown, at least for the last decade. My friend B—is one of those few whom we call happy. But alas! little did we anticipate that his happiness, hope and joy—idle words as they are—would at last prove to be a satire upon human vanity. His happiness and his all were concentrated upon one object—an object too delicate for mortal brush to paint, too holy for words to express—and that object was his wife! Oh! what a lovely vision now rises before me; I wish I could shed floods of tears at her venerable feet. But no



—she has been translated into Heaven, where she has gained a higher place of honor for her virgin chastity and exemplary meekness. Beautiful angel!—spirit of holiness and purity!—object of love and adoration! May I not say in the language of the Chelien sage “*Adieu!—a long adieu!*” while this confused twilight of existence lasts. Might we meet, where twilight has become day.”

She is dead. Biraj—sweet, patient and meek Biraj has slept. “If sleep it was, it was a sleep in which a spirit glided from this world—to wake no more.” She died a noble death—the death of a martyr, with perfect submission to the holy will of the All Powerful.

It was evening. The slanting rays of an autumnal sun were playing fast and loose with the quivering leaves of trees without, covering the face of nature with a dress for a hall, while there was a dark gloom cast over all those who were nursing a beautiful girl on her death-bed with more than a mother's tenderness. Earth—cruel, inextinguishable mother Earth! how couldst thou smile when the shadow of death was ris'ble on the face of the fairest of thy children? Conscious of her inevitable death, Biraj had already touched the holy feet of her mother (mother-in-law, for she had no mother), and she was now going to do the same with her husband when a tear “such as angels weep, gushed forth” from her dark beautiful eyes; but instantly did she repress it, for she knew that it was weakness to mourn for death, which was as natural as birth. She closed her eyes to take a peep into the Heaven, where she was to enter for all eternity. What a charming vision must have greeted her sight through the magic glass of divine revelation, while she was standing on the point of equilibrium between life and death, or Heaven and Earth! A smile, clear as sunshine and mild as moon beams, shedding a transient glow all around, now flitted across her closed lips, which were parted by these words, “I am going—going to my ever blissful Home.” Being asked where her “Home” was, she pointed with her soft little finger towards Heaven, where she had a firm conviction she was going. Biraj had by this time clasped the hands of my friend B—, whose eyes began to moisten, and remained for some time mute and silent. Was she dying? No; a creature so fresh and holy cannot die—such is not the ordination of Providence. Her pulse began to throb slowly—it fluttered, went on, and stopped. But she did not, because she was to live for ever in a Land where Death cannot enter. While the last spark of animation was yet within her mortal frame, she spoke inaudibly—yet seriously—these words, “No more—I will go.” Thus ended the life of one who was the perfect emblem of bland chastity. The dust was added to the dust, but the spirit rode triumphantly up to the gates of Heaven to join herself with the eternal spirit that gave her birth. She, the devoted wife, the kind friend, the loving daughter, the object of love and adoration of all who knew her—is dead, dead and gone. “Was it well with her?—methinks I hear her saying from beyond clouds and sky, beyond everything that is of earth earthy “It was well”

Reader—gentle, affectionate reader—will you impute to me the fault of weakness, if I now happen to shed a drop or two of tears as a last humble tribute to the hallowed memory of one whose life was a continual sun-shine of bliss? Yes!

it is weakness; but a weakness “that is inherent to all” and governs the world. If it be weakness to love and adore, then it would be better for the world to be weak. Think over this; and then say whether your own soft and tender heart does not melt within yourself when you paint the sweet face of one departed, who was the nearest and dearest to your heart?

As it does not lie within my province to portray a full life-like picture of her spiritual life, I will hasten on to summarise the exemplary character of this inestimable girl.

She was only seventeen, when Death—the fell tyrant, snatched her away from the cordial embraces of her “happy family”; and while there were yet lingering the sweet dew drops of her arcanian early-life, basking under the genial rays of blooming youth she united within herself all the better qualities, that grace the fair sex with an air of godliness. She had always a mass of luminous atmosphere around her, as a natural barrier against the incessant encroachments of sin and debauchery, or she was a miniature Mary Carpenter, or an embryonic Nightingale. Had she been protracted to a distant old age, when after diffusing her life and light upon those immediately around her, she would have sunk beneath the western horizon—had she been favored with this blessing, we are now at a loss to comprehend what an inestimable boon she would have been to the world. Nursed in the haling light of love and happiness from the very cradle to the grave of her existence, she knew nothing of the darker side of humanity. Without inquiring into the perverted nature of her debased actions, she believed the world, as she saw her from without. Surely such a child of simplicity is a proper object of being a disciple of him who blest on the cross for sinners.

Her religion—it was too romantic for men like us. How often did she pray with her beloved husband, and used to converse with him upon diverse topics about the mysteries of death and eternity. How often did she listen with awe and fervor to his words which truly disclosed the beauties of holiness. Without knowing the *alpha* and *beta* of the science of music, too frequently did she pour forth the barthen of her soul in heart-stirring songs and hymns, without the least reserve, though in company with her dear elderly relatives. How exquisitely sweet—Oh how awfully beautiful did the song “*Dena hina jano*,” &c., sound, when it was put forth by her tuneful lips. The lark, the nightingale are not more melodious, and more happy, than she was, when she sang like an inspired maiden.

There is between this world and the other a thin screen of unaccountable mystery, which men, short sighted as they are, cannot unroll to look, to their heart's fill, on the beatitudes of Heaven; but to her the case was reversed. She was all lovely.

Yours, &c.,

K. D. RAKHIT.

Chandernagore, 2nd November 1881.

### Provincial.

#### HYDERABAD.

[FROM OUR OWN CORRESPONDENT.]

THE anniversary of the Hyderabad Brahmo Samaj this year was extended to a week (11th to 18th September 1881.)

The object of extending the ceremony to a week was that people of various denominations and professions might conveniently attend to any day of the week to hear the word of God. But we were disappointed in our expectations owing to the mistake on the part of office-bearers, who failed in circulating invitation cards in time among the people. However, on the last two days of the week there was a pretty large gathering. The services throughout the week were conducted by our worthy leader with characteristic earnestness and devotion. The morning service of the anniversary (which came off on the 18th September 1881) was particularly impressive and edifying. Our brother dwelt at some length in explaining the essential principles of Brahmo Dharma in his sermon on the anniversary day. He said that Brahmo Dharma was not a new religion, as was thought by his countrymen. It was intuitive and existed ever since the beginning of the world. He quoted some passages from the *Adi Granth* and *Upanishads* in support of our movement.

I believe our orthodox Hindu brothers were satisfied with the explanation given. After the anniversary the flowers were distributed among the people as they left the *Mandir* platform, and charity in the shape of flour, rice, and cloth were distributed among the people. At about 12 o'clock we dined at a kind friend's house. In the afternoon we had reading of texts from various Scriptures and prayers by individual members, and at 7-30 P.M. we had again evening service.

The two Brahmos, who came from Shikarpore for the anniversary, offered heart-felt prayers. A young man (who has, since the last two years, joined our movement and has discarded the sacred thread) also offered prayer in the *Brahma Mandir*, and thereby gave the public to understand that he had openly embraced Brahmoism. Such examples are very rare in this part of the country, where young people of the present generation are getting fond of finery, and their religion consists in eating, drinking and making merry, and to please the society in which they move. During the anniversary festival two services were held at our minister's house for the benefit of the females. The audience, I hear, was goodly, and the females were well satisfied with the sweetness of our *sankirtan* and prayers.

We have had a rapid sale of books throughout the year. All the *sangat* manuals that we received from the Secretary of the Punjab Brahmo Samaj before the anniversary (together with those already in store) were sold on the anniversary day, and even then there was a great demand of them. This small hymn book contains good selections from the *Adi Granth* and from various other authors. It is used in place of our *Sindhi Parithana Ma'ash* which, I am afraid, will sometime hereafter be totally out of use.

Our best thanks are due to our Deccan friends for having taken prominent part in playing at piano in harmony, and thus relieved us to some extent of mercenary musicians. In conclusion, Mr. Editor, let me inform you that the New Dispensation is read in our Samaj Library with interest, and we have great reverence and love for the Venerable Archarya of the New Dispensation.



## LAHORE.

[FROM OUR OWN CORRESPONDENT.]

The 24th November 1881.

THE missionary operations have been carried on extensively in the Punjab this year by the Reverend Bhai Protap Chunder Mczundar, Aghore Nath Gupta, and Kedar Nath Day. Bhai Protap Chunder worked at Simla for about five months. He gave three public lectures, conducted divine services at the local Somaj, and held many social and religious meetings which were productive of much good. Bhai Protap Chunder, on his return from Umritsar, stayed at Lahore for about a fortnight, and conducted the anniversary of the Punjab Brahmo Somaj. He gave a lecture on the "Future of Theism," and held several other useful meetings.

Bhai Aghore Nath and Kedar Nath, in response to an invitation from the Punjab Brahmo Somaj, arrived at Lahore on the 6th May 1881. They worked here for about a month and a few days. During this period the Rev. Bhai Kedar Nath delivered an address in English to the Punjabi Theists. It was very interesting. He visited Multan and also Umballa and Delhi. Bhai Aghore Nath conducted the weekly Divine services at the local Mandir, and held special devotional meetings in the houses of some of the Bengali gentlemen every Saturday. He also visited Mian Mir, and held two meetings on Fridays for the benefit of the Bengali community of that station. In addition to these, daily prayer meetings were held in the houses of certain friends by rotation.

Bhai Aghore Nath arrived at Rawal Pindi by the middle of June, and worked there till the 1st July. During these two weeks he gave two public lectures in Hindi in Sikh Dharmshalas on "Bhakti" and "Brahma Darshan" to audiences consisting of persons belonging to various religious sects. He also delivered three addresses in the Cantonment Sudder Bazar on the subjects of "Necessity of Religious Life," "Brahmoism as the New Dispensation," and "Catholicity in Religion." There were besides two discourses on "Yoga" and "Love of God" in the house of Babu Krish Chunder, Head Clerk, Deputy Commissioner's Office. Bi-weekly family prayer meetings were held at the house of our beloved brother in faith, Babu Bhai Madhub Ghose, and special conversational meetings at Lala Mohesh Chund's in the Cantonments. There were also three garden parties.

On the 2nd July Bhai Aghore Nath arrived at Murri, a beautiful station in one of the lower ranges of the Himalayas. He had no friend or acquaintance here, and did not know where to put up. But the Lord did not forsake his servant. And it so happened that a Bengali gentleman felt compassion upon the poor missionary, and took him to his house. Bhai Aghore Nath remained here for about a month, and gave one address, almost all his time having been occupied in solitary communion. He was, however, now and then, disturbed in his *sadhana* (meditation) by the superstitious Sikhs who took him to be a great *siddh*.

On his return to Rawal Pindi about the beginning of August, Pandit Aghore Nath organized two prayer meetings, one amongst the Punjabis and the other amongst the Bengalis; and, during his stay here, which lasted about a month and a-half, he was mostly engaged in conducting the Divine services at these meetings, and in holding conversations on subjects connected with the religion of the Brahmo Somaj at the houses of some of the new members. At the Punjab

Somaj, the services are held every Saturday at the house of Lalla Mohesh Chund. The Bengali Somaj holds its worship every Sunday morning in a separate house hired for the purpose. The strength of these meetings is as yet small—there being ten registered members of the New Dispensation besides a number of sympathisers. May our Merciful Father prosper these infant churches. A public lecture was delivered at a Sikh Dharmshala, the audience being about 150.

Bhai Aghore Nath left Rawal Pindi for Jhelum by the middle of September. From this latter station he went to Miani by rail, and thence to Shahpore by road. At Shahpore, he remained for about 15 days, and during this short period he was very usefully employed. This is the first time that a Brahmo missionary has visited Shahpore. There is a prayer meeting here. It is held at the house of Lalla Kripa Ram, a member of the New Dispensation, the attendance being about ten or twelve Punjabis. It was in contemplation to hire a separate place for the meeting at the time of Bhai Aghore Nath's visit. While here, he gave three public lectures in a Government garden on the subjects of "Salvation," "Realization of God," and "True Faith," and held daily prayers in the morning and *kirtans* and sermons accompanied by short prayers in the evening, except the lecture days.

From Shahpore Bhai Aghore Nath Gupta went to Dehra Ismail Khan, a frontier district, at a distance of about 120 miles from the former place. The journey was very tiresome, as it was on a camel through sandy desert with a very sparse population. The revered missionary preached the saving truths of the New Brahmic Faith to villages wherever he could make it convenient in plain Hindi, which is very well understood by the Hindus in this and all other parts of the Punjab. He met with very kind reception from the rustic who fed him and heard his *Hari katha* and *kirtan* with great attention. The village women especially were very inquisitive. To some of them our beloved missionary pointed out certain easy modes of religious *sadhana* to practise.

Bhai Aghore Nath arrived at Dehra Ismail Khan about the end of the 1st week of October, stayed there for about 16 days, and lectured almost every day in a spacious private compound. There was a great sensation consequent upon his arrival there. Moolvis, Pathans, *Yogis*, *Sannyasis*, *Gosains*, *Bhais*, and others paid frequent visits and held religious conversations with him. There is a prayer-meeting here. It is held at the house of our esteemed friend, Lalla Beni Persad, a member of the New Dispensation and late Secretary of the Punjab Brahmo Somaj. The Divine services are conducted every Saturday morning, the attendance at the time of Pandit Aghore Nath's visit being between 40 to 50. There is an old gentleman, about 60 years old, resident of Paharpore, about 10 miles from this place, also a member of the New Dispensation, who takes great interest in the Brahmo Somaj. He is a staunch advocate of widow marriage, and for this reason he has been excommunicated by his caste people. It is said that through his exertions, about forty widow marriages have been solemnized amongst high caste Kshatriyas.

From Dehra Ismail Khan, Bhai Aghore Nath went to Dehra Ghazi Khan, a distance of about 150 miles. It took him full ten days to reach there. The journey was very irksome, as it was performed by river in a common boat. Short sermons were

given to the boatmen on two Sunday evenings. Arrived at Dehra Ghazi Khan on the 2nd November, he delivered five lectures in a Dharmshala on "Knowledge of God," "How we should see God," "Catholicity of Faith," "Personal Experience," and "Asceticism." Conversational meetings were held every night in the same Dharmshala. The prayer meeting, formerly established by Lala Beni Persad, was revived on Bhai Aghore Nath's arrival. The attendance was very small. Lala Hya Ram, M.A., Lala Fateh Chand, Vakil to the Nawab of Bawalpore, and Lala Roshan Lal are the chief members of the congregation. They have accepted the New Dispensation.

Bhai Aghore Nath left Dehra Ghazi Khan on the 8th, and returned to Lahore on the 10th November 1881. During this tour he sold about one hundred rupees worth of Brahmo Somaj tracts and lectures. It is the first time in the annals of the Theistic Church of India, that a Brahmo missionary has won the souls of the saving truths of Theism in the frontier districts of Dehra Ghazi Khan and Dehra Ismail Khan.

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## Selections.

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### HALL OF HARMONY.

(New Dispensation.)

THE projectors of the Albert Hall desired to make it a Hall of Harmony and Brotherhood in the midst of conflicting interests. Where classes and races quarrel, where sects and denominations fight, a place was needed for reconciliation. To build such a house was their object, and the projectors succeeded so far as to secure a house and make a practical beginning. But beyond this they have hardly done anything. Their great object has not been accomplished. It is time that it should be. We all require a place where we shall forget our differences. We want a platform on which we form a vast national fellowship, irrespective of our social, political, and theological differences. Whatever we are elsewhere, there, in that sacred institution, we must forget and forgive our enmities, and be as brothers. We profess to be brothers, but we are not in truth and spirit. Our social ideas and customs differ, our political principles and conceptions vary, our domestic interests diverge, our commercial and business relations sow discord and selfish disunion among us, even in our religious doctrines we are enemies of each other. At home and abroad in the bazaar and in the bank, even in the Church and the masjid we have no peace, no pleasure of pure fellowship, but rather contention, hatred, sectarianism and jealousy. Where shall we learn and practise brotherhood and unity? If not in the church, if not in holy places, somewhere else it must be. In the Hall of Harmony then let it be. Let there be soirees and reunions, lectures and coneration, and constant interchange of kindly feelings, among all classes and sections of the community. Let there be conferences to draw together merchants and traders, doctors and barristers, teachers and preachers, scientists and literary men, savants and antiquarians, Hindus and Mahomedans, Christians and Brahmos. Special reunions may be



held for particular classes, and the discussion of specific subjects, and broader and larger gatherings for a more comprehensive coalition and confederation. Blessed are the peace-makers! Blessed are they who will help forward so good a cause, so divine an enterprise, and make the Albert Hall, hitherto a mere fourth-rate library and reading-room, a house of brotherly fellowship and a hall of reconciliation.

### WHAT IS THE TALMUD?

(Christian Union.)

THE Babylonian captivity changed the Jews from a lawless, reckless, godless populace into a band of Puritans, who pressed around their national literature—the scanty records of their faith and history—mere brands plucked from the burning—with a fierce and passionate love; a love even stronger than that of wife and child. Then began that searching of the Scriptures, that commenting, expounding, homiletic application, and glowing visions of theosophy and metaphysics beneath the mere words; in brief that study of the Old Testament of which the Talmud is the store-house. Talmud means, in the first instance, nothing but study—learning finally became the name of this store-house of learning. It is a development and outgrowth of Scripture—a kind of supplement to the Pentateuch which it took a thousand years of a nation's life to produce. It is emphatically a *corpus juris*, an encyclopedia of law, civil and penal, ecclesiastical and international, human and divine, like the Justinian Code, and its Commentaries. But it is more. It is a microcosm embracing, as it does, the Bible, heaven and earth. It is as if all the prose and poetry, the science, the faith and speculation of the Old World were, though only in faint reflections, bound up in it. It contains an account, also, of the education, the arts, the science, the history, and the religion of this people; most fully, perhaps, of the time immediately preceding and following the birth of Christianity. The Bible was the central sun, and around it ever revolved that great cosmos, the Talmud. Its chief importance for religious history is the manner in which it informs of things and circumstances at the time of the birth of Christianity etc.; the ethical sayings, parables, fables, etc., which were the principal vehicle of the common Jewish teaching from an almost pre-historic period.

There are two mighty currents in the Talmud—the one emanating from the brain, the other from the heart; the one prose, the other poetry—currents mingling sometimes, again impeding each other's flow, so that to a Western mind everything seems confused, tangled and chaotic. The Talmud, which is composed of these two elements—the legal and the legendary—is divided into two parts, the Mishnah and the Gemara. The Gemara is a sort of commentary and supplement to the Mishnah, as that is to the Old Testament. The Mosaic Code is the written law; the Talmud, the unwritten law, developing and enlarging the former so as in a manner to supersede it.

There are many more vital points of contact between the New Testament and the Talmud than divines seem yet to fully realize; for such terms as Redemption, Baptism, Grace, Faith, Salvation, Regeneration, Son of man, Son of God, Kingdom of Heaven, were not, as we are apt to think, invented by Christianity, but were household

hold words of Talmudic Judaism. The fundamental mysteries of the new faith are matters totally apart; but the ethics in both are in their broad outlines, identical. That grand dictum, "Do unto others as thou wouldst be done by," is quoted by Hillel (at whose death Jesus was ten years of age) not as anything new, but as an old and well-known opinion that comprised the whole law. It is the glory of Christianity to have carried those golden germs, hidden in the schools and among the silent community, of the learned, into the market of humanity. It has communicated the kingdom of Heaven, of which the Talmud is full to the herd, even to the lepers. But the misconception, as if to a God of vengeance had suddenly succeeded a God of love cannot be too often protested against. "Thou shalt love thy neighbour as thyself" is a precept of the Old Testament, as Christ himself taught his disciples.

Regarding the Pharisees or Separatists themselves, no greater or more antiquated mistake exists than that of there being a mere "sect," hated by Christ and his apostles.

After the Babylonian captivity, when idolatry had died out, learning became of higher moment than the ritual of religion. The priests had sadly deteriorated, and were becoming an ignorant faction. High priests there were who brought their sacred office, but were ignorant of the very law they were to represent. Pharisaism then came into existence as a reform power. The Pharisees had but one cry—education; Chibole, compulsory, gratuitous. The watch words resounding from one end of the Talmud to the other are the words. "Learn—Teach," "Teach—Learn." Strenuously and indefatigably the Pharisees advocated gratuitous education; and by their unceasing efforts hundreds of synagogues, schools and colleges arose, not only in Judea, but throughout the whole Roman Empire. The highest and most exalted title which they bestowed upon God himself, even in their most poetical flights, was that of Pedagogue of man. Such positive knowledge of the character and position of the Pharisees should lead us to view Christ's denunciations not as wholesale and indiscriminate, not as applying to them as a class, but as referring to individuals, to bad members of a class.

But the Talmud did not fall into the common ecclesiastical error of confounding religion with theology. It taught that religion was not a thing of creed, or dogma, or faith merely, but of active goodness. Scripture said, "Ye shall walk in the ways of the Lord." But the Lord is a consuming fire—how can man work in his way by being, they answered as he is; merciful, loving, long-suffering. Mark how God clothed the naked—Adam, and buried the dead—Moses. He heals the sick, frees the captive, does good to his enemies, and he is merciful both to the living and to the dead. In close connection with this stood the relationship of men to their neighbours—chiefly to those beyond the pale of creed or nationality. The Talmud distinctly and strongly set its face against proselytism; pronouncing it to be even dangerous to the common wealth. There was no occasion, it is said, for the conversion to Judaism, so long as a man fulfilled the seven fundamental laws. Every man who did so was regarded as a believer, to all interests and purposes. It even went so far as to call every righteous man an Israelite. Those wishing to become proselytes were to be warned off, told of the trials they

should have to endure, which were unnecessary, inasmuch as all men were God's children, and might inherit the hereafter. But if they persisted, they were to be received, and ever afterwards treated tenderly. The fundamental law of all human and social economy in the Talmud was the utter and absolute equality of man. It pointed to the unity of man in creation as a token that one should not say to another, I am of better or earlier stock.

The Talmud was never formally accepted by the nation, either by general or special council. And the authority that was silently vested in it belonged exclusively to its legal portions. The other stream flowing through it, the legendary portion, was poetry, beloved by women and children, and by those pensive minds which delight in flowers and songs of wild birds. But the people clung to it. It is a tangled mass of fairy story, jests, song and exposition. Bunyan's description of his work, which is very Haggadic, describes the Haggadah, or legendary parts of the Talmud, as accurately as can be. It was the poet's heart rather than his cunning that wrought out such gorgeous tapestries. The chief feature and charm of its contents lay in their utter naivete. One might as well attempt to systematize the songs of birds, or a mother's parting blessing, as to try systematizing upon the Haggadah. The most transcendent love was lavished on children in this poetry. All the verses of Scripture that spoke of flowers and gardens were applied to children and schools. The relationship of man to God they could not express more pregnantly than by the most familiar words which occurred from one end of the Talmud to the other. Our father in Heaven. To woman the Talmud ascribes all the blessings of the household. From her emanated everything noble, wise, and true. It has not words enough to impress man with the absolute necessity of getting married. Not only is he said to be bereft of peace, joy and comfort and faith without a wife, but he is not even called a man. Who's best taught? it asked; and the answer is, He who has learned first from his mother.

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a-22

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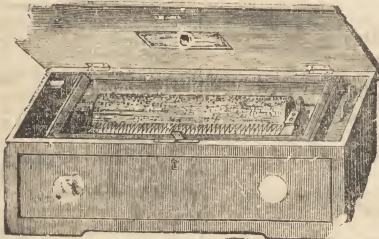




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| 5. Ragini Bibhasha    | ... Tala Pat-tal    |
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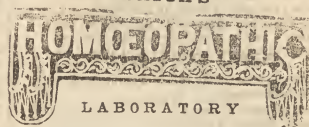
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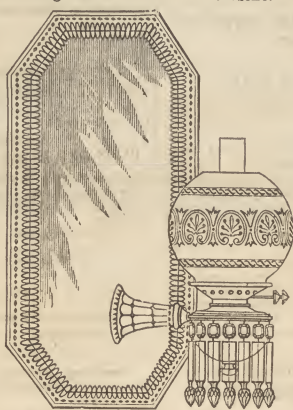
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a-29

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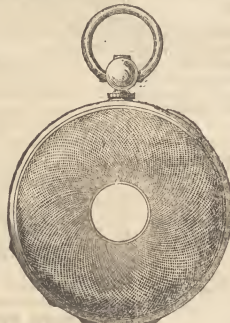
On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lacs.

a-52

J. CAMPBELL  
Manager.



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To His Excellency the Viceroy**

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a-6

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**Painful Menstruation.**

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a-80



**Hooghly Bridge Notice.**

THE Bridge will be closed for traffic on Tuesday, the 6th December 1881, from 10 A. M. to 1 P. M.

G. H. SIMMONS,  
Secretary to the Bridge Commissioners.

**INDIA GENERAL STEAM NAVIGATION COMPANY, "L.D."**

SCHOKKE, KILBERT & Co.—Managing Agents.  
ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Dehroghur downward every Saturday.



THE Str. *Rajmehal* will leave Calcutta for Assam, on Friday, the 2nd December.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 1st proximo.



THE Str. *Sudigi* will leave Goalundo for Assam on Sunday, the 4th December.

Cargo will be received at the Company's Godowns, No. 4, Patrik Place, up till noon of Friday, the 2nd proximo.

Passengers should leave for Goalundo by Train of Saturday, the 3rd proximo.

**CACHAR LINE NOTICE.****REGULAR WEEKLY SERVICE.**

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.



THE Str. *Calcutta* will leave Calcutta for Cachar on Tuesday, the 6th December.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 5th proximo.

For further information regarding rates of freight or passage money, apply to

4, PATRIK PLACE, } J. GILLMAN,  
Calcutta, 30th Nov., 1881. } Off. Secretary.

**RIVERS STEAM NAVIGATION CO., "LIMITED."****ASSAM LINE.**

The Steamers of this Company will run weekly from Calcutta and Goalundo to Assam and back.



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THE Str. *Burmah* will leave Goalundo for Assam on Friday 9th December and Doobri on Wednesday 14th December.

For freight or passage, apply to  
MACNELL & CO.,  
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Nepaul Saul } Squares  
Moulmein Teak } Scantlings  
AND  
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Intending buyers are requested to apply to the undersigned.

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Circular Road to Dhurumtollah ... 1 1/2 annas.  
Dhurrumtollah to City ... 1 anna.  
Circular Road to City ... 1 1/2 annas.  
Bhowanipore to Dhurrumtollah ... 1 1/2 annas.  
Bhowanipore to City ... 2 annas.  
Cushion seats 1 anna extra.

By order,

FINLAY, MUIR & CO.,

Calcutta, 1st December 1881.

Agents.  
701

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(The most renowned Homoeopathic Chemists in the world)  
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Price Re. 1 per phial.

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The best dentifrice.

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INDRALUPTA HURRA TOYLA

OR

The best hair preserver.

It is a sure remedy for Baldness.

Price Re. 1 per phial.

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MUTTY LAUL GOPTA,

Manager.

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N. B.—The above includes subscription to the Sunday Edition.

(Single Copy Two Annas.)

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For special contract rates apply to the Manager.

N. B.—All remittances should be made payable to Baba Narendronath Sen, Proprietor.

Printed and published for the Proprietor by W. C.

JOSE, at the Ben Press, at No. 2, British India Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE

VOL. XXI.

CALCUTTA, SUNDAY, DECEMBER 11, 1881.

NO. 294.

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## Editorial Notes.

WE understand that the Sisters in connection with the Oxford Mission have just arrived in Calcutta. They will for the present undertake hospital work.

THE Paramhansa of Dakhineswar is rousing the spirit of devotion and spreading the love of God among the educated classes in the city. Last evening there was a devotional festival at the house of Babu Rajendro Nath Mitter.

THE London *Inquirer* thus notices our recent prayer for Dean Stanley's soul:—"The India Mirror, the organ of the Brahmo Somaj of India, puts up a tender prayer for the spirit of Dean Stanley. The answer comes in the asking of such a prayer as this, 'Let the celestial perfume of his holy and sweet life incite us to do the work of our lives faithfully and joyfully.'"

POOR Alfred Gough! In the dark cell for condemned criminals in Her Majesty's Prison, at Derby, there lay this murderer, awaiting the execution of the extreme sentence of the law. About a week before his death he wrote the following touching letter to his brother and sister, expressing the deep agony of his heart and protesting against that great curse, drink:—"My Dear Sister and Brother I rite a few lines to you hoping that this will find you and the children quite well as this leaves me

middling in health but only i feal weak with Being so long on low diet Awaiting My trial but I have a better diet Now but it is not for long as the Lord as willied it my dear sister I never thought I Should of come to this anfull end to be sentenced to death it is fearfull thing to look at it but God's will be dun you whould of heard of it by the papers i shall have to make the best of it now and trust in the allmighty God that is above us. Try and come and se me by a week on Saturday next as i expect i have Only a week next monday to live so try and come next Week some time for the last time in this world i have some things i want to give to you to keep for your unfortunate Brother oh ad i but of died out in India before coming to this disgrace God Help me i hope he will for give this wicked Sinner i have been a wicked sinner for years but i hope that God will for Give me i will rite a nother letter dear ann and tom kiss the Children for me and may God Bless them and keep them from all arm and keep them from drink dear Ann and Tom dont let them taste Drink at all they will be better with out it dont for get what i say no more at present From your Affectionate Loving Brother Alfred Gough."

AT the annual meeting of the Oxford Mission to Calcutta, held in the Hall of St. John's College, on October 27, the Bishop of Oxford presiding, the Rev. Edgar Jacob is reported to have spoken thus of the special difficulties of mission work in Calcutta:—"They were due partly to the bad example set by the large number of sailors, the 10,000 Eurasians, who, taken as a class, inherited the vices of both nations, and even by many of the 8,000 English who hindered the spread of Christianity by professing what they did not practise: partly to the nature of the city itself. It differed widely from most other Indian cities in its want of cohesion and public spirit. It was a congeries of towns and races, and contained representatives of almost every religion, nation and class. This mixture was a cause perhaps of intellectual activity. The highest European education was to be found there. At Calcutta more than in any other

town, there was a striving after something better than the Hindu religion. But, on the other hand, at Calcutta we found just what was found wherever high European education existed without any religious teaching, viz., blank atheism and infidelity. An immense number of the Natives of Calcutta had shaken off their belief in Hinduism, and had now absolutely no religious belief at all. Alluding to the Native religious movements in Calcutta, he thought that the Brahmo Somaj were not likely, as a sect, to have much influence in India generally, and very few came through them to Christianity. Another discouraging feature of the work was due to the character of the people. The Bengali had not the backbone of the Punjabi. They would flock to hear the missionary at first, but it was hard to get them beyond a certain point. The supporters of the mission, therefore, as well as its members needed patience." We too counsel patience. There is another thing no less essential to success. We mean adaptation to eastern modes of thought. The Oxford Mission should not commit the error which other Missions have committed, namely attempting to reproduce western sects in the east. We look to our Oxford friends for the construction of the Indian Church of Christ. "Very few come through the Brahmo Somaj to Christianity," is, perhaps, not an incorrect statement." It would, however, be more correct to say that many come through the Brahmo Somaj to Christ, but very few to sectarian Christianity as it prevails in the west. Are the missionaries aware of the extent and depth of that secret influence which the Brahmo school of thought has exercised and is daily exercising upon the educated classes in drawing their hearts towards Christ? If not, the assumption that the Brahmo Somaj are not, likely to have much influence in India generally must be received with distrust. The New Church is a power in the realm.

## BHAI AGHORE NATH.

THE Brahmo Somaj has lost in Bhai Agbore Nath a most valued member and the Church of the New Dispensation a most devoted apostle. His sudden and premature



death has cast a gloom on our community. But while there is weeping on earth, there is rejoicing in heaven. The faithful above have welcomed home a kindred spirit, just freed from the fetters of the world. His friends, his widow and children mourn his loss. But his spirit sits joyfully upon the Heavenly Mother's lap, and, amid assembled saints, sings the name of the Eternal. Our reverend brother has left behind a legacy of great price wherewith to enrich our souls—his example, his life. It is a privilege to associate with that saintly character that exalted character in communion; and it is profitable too. That truly lamb-like spirit, the very pattern of meekness, simplicity, love and forgiveness we would fain cherish and cultivate in our hearts. Anger and vindictiveness he knew not. He had love, tender and sweet love for all. Though offended he loved still. He was innocent and simple as a child, free from the guile and deceit of the world. To a heart full of benignity and sweetness he added the sublime soul of a practised yogi. Communion was his forte, and in this he was as a towering figure among his brethren. He used to go often to solitary places to hold serene communion with his loved God, and he felt supremely happy in the Lord's company. Yet he was no recluse, no selfish misanthrope. He was anxious to serve man, and was always busy and indefatigable in varied fields of philanthropic work. He was a devoted worker in the cause of our female school and our pice paper for the masses. He was an exemplary husband and a most kind-hearted father. In his character he harmonized yoga and bhakti, asceticism and domestic fidelity, inspiration and conscience, learning and child-like simplicity. He knew Sanskrit, and his works on "Dhruvo and Prahlad" prove him to have been a master of Bengali. Among his unpublished papers are manuscripts of a "Life of Buddha," which, we hope, will soon be given to the world. With all his learning and energy Aghore was a devotee of a high order, whom posterity will honor and revere as a saint. He was all love. He had hardly an enemy. May we learn to live as he lived! We call upon all devotees to observe mourning, and offer prayers for the spirit of the departed brother.

#### RATIONALISTIC VIEWS OF DIVINE COMMAND.

Not long ago we published the letter of the Brahma Apostolical Conference to Mr. Tyssen. We now publish his rejoinder, which will be found elsewhere. Mr. Tyssen's letter

suggests some very important questions for consideration. We thank him for his honorable desire to maintain friendly relations with the Brahma Somaj of India. It is only another proof of his wide sympathies and liberal views, which make brotherhood possible in spite of dissent. Men must differ. But woe to him who makes theological conformity the measure of his charity, and who breaks off cordial relations as soon as opinions diverge. If we differ let us lovingly differ. The best of friends in this world agree to differ. But we must not sacrifice truth for the sake of friendship. Let not our respect for man interfere with our reverence for truth and God. We must say in all candour that we regard Mr. Tyssen's views of Divine command as most illogical, contrary to experience and dangerous in their ultimate consequences. No devout and prayerful believer in Providence can accept them. Upon close consideration and sharp analysis Mr. Tyssen's "Voice of God" appears to be nothing but the prudential policy of the worldly-minded. It is not a command from heaven, but a commercial speculation of the earth earthy. It is human intellect, not Divine injunction. It is the substitution of man's reasoning for God's scripture. The danger of all systems of rationalism is that they make man his own guide and teachers in all matters, temporal as well as spiritual. According to Mr. Tyssen, that only which is right for others is right for us. God does not speak to each of us directly or individually, but proclaims certain general rules of ethics for all men, for all nations and for all ages. Men must exercise their understanding and ascertain what these rules are. Having thus ascertained the universal code of morality he should in each case refer to its statutes, and declare whatsoever is conformable thereto to be the voice of God. Mr. Tyssen distinctly says:—"I believe that this is the true voice of God, because it is consistent with all else which is admittedly the will of God." We dare not accept this vicious and dangerous logic. Here the whole process is that of man's understanding, not God's inspiration. Our friend does not say, "I believe it to be God's voice because I have heard it," but because his own reasoning powers show it to be consistent with general morality. Are those powers infallible? May he not fail to determine what is consistent, &c? How can he assume that what he, by his own understanding, thinks to be consistent is God's voice? May it not be his own voice? Besides, the above is a clear case of *petitio principii*. How are you to know the will of God? By referring, says Mr. Tyssen, to "all else which is admittedly the will of God." How do you know that what is "admitted

ly the will of God" is really His will? Admitted by whom? Surely in this theory here is a covert attempt to pass for God's will what seems to our respective intellects sound and proper. In other words, it is appending God's name and seal to our own cogitations and surmises. It is forgery and perjury. There is, as much difference between inspiration and man's judgment as between heaven and earth, between God and man. God's command comes to us as a power from above, inspiring, animating, electrifying the very depths of our consciousness, and speaking to us as man never can speak. Man's intellect is lame. The deductions of logic are cold. But the voice of God is a wild fire which not only illumines the mind but also burns up error and iniquity. It is not merely knowledge, but power the very power of Almighty God in the soul of man. It is an impetuous flood of light and power which sweeps off doubt, ignorance and impurity. A man who hears God's voice hears it directly and immediately, without logic, without effort. Truth comes to him at once. He may test it subsequently and prove it before man by appealing to science and logic, philosophy and history. These only confirm and verify the truth of God, but they cannot reveal it. The intuitive and spontaneous consciousness of unsophisticated humanity catches the voice of heaven. Then we may test it if we like. It will pass through crucial tests, and will be found genuine gold.

#### OUR DANGERS.

(New Dispensation.)

No doubt our creed is a dangerous creed. The New Dispensation is a perilous undertaking. We of the New Church are every moment exposed to a hundred dangers. Apparently we stand on a precipice, from which at any moment we may be hurled into the whirling eddies below. Our "situation" is critical, for there is only hair-breadth distance between us and all the great superstitions and errors of the world. It is therefore no wonder that our friend should feel nervous about our position and prospects, and constantly warn us. Our friend, the Statesman, with the moderation and sympathetic regard so characteristic of him, seriously discusses the dangers of our situation, and apprehends that certain practices recently introduced into our Church are "almost certain to degenerate into idolatry, pure and simple." The recent invocation of the God of Providence in a family store-room, under the name of "Annadear Lakshmi," is characterized by our contemporary as the "worship of a heathen goddess." We do not wonder at the imputation, and we had in fact anticipated



it. The name Lakshmi is a bugbear. It suggests idolatry. In the ceremony in question there was no worship of a heathen goddess, but only the use of the name of a heathen goddess. Similarly we use such names as Hari, Mahes, Jagatdhatri, Bidhata, &c. All these are names of heathen deities, and may seem equally open to objection. We do not become idolaters by using these names with reference to the Supreme God any more than we become Jews by calling Him Jehovah as we often do. Nor do we become Christians by worshipping the Father of Christ. There is nothing in a name so long as we are what we are—thoroughgoing iconoclasts and sworn foes of idolatry. 'Divine Mother' means the tender side of God. 'Lakshmi' represents the tender side of Providence, the Providing Deity. It means simply the Great God mercifully dispensing daily food to the householder. Surely there is no idolatry in this. For using such words we have good reasons. We help our Hindu countrymen to bring to the one Spirit-God all their ideas, sentiments, and associations. We present to them Lakshmi minus the body. We simply transfer their homage from visible idols to the ideas they represent, thus spiritualizing the whole of their pantheon. The names are helpful, as they awaken sweet personal sentiments and avoid abstraction. Should it be said we are quite safe and intelligible now, but there is danger before us. We are assured by God that there is no such danger. And we shall explain why. There is equal danger in every direction, in the direction of polytheism, pantheism, tritheism, of Buddhism, and Mahomedanism, of Shaktism and Vaishnavism, of rationalism, and mysticism. All these forces are pulling us in contrary directions, and so they are in counterpoise. This is the beauty of eclecticism, and herein lies its security. No other system is free from the danger of being one-sided in time and falling from one extreme into another. The Church of Harmony, the Philosophy of Eclecticism is so well balanced by contrary forces and by dangers that neutralise each other that we have no fear, humanly speaking, of sinking into any school or sect. And it is our conscious security that makes us boldly and confidently use names, words and sacraments which in any other church would be dangerous, but which cannot but be helpful to us. The centre has no fear of reaching the circumference.

#### OBJECTS OF THE NEW DISPENSATION.

(New Dispensation.)

UNLESS people know the sundry important purposes which the Church of the New Dis-

pensation is designed and destined to subserve in the economy of Providence, they can hardly form a correct idea of the nature of this great movement in India. Those who look upon it as a mere Hindu reformed Church or a Hindu edition of Western Deism must make endless blunders and hazard absurd opinions regarding its past, present and future. Nor can those critics form a correct estimate of it who regard it as a man-made system of faith, a product of human ingenuity. The New Dispensation is Heaven's gift to the world in the fulness of time. And Providence in giving to a sinful world this heavenly faith has certain deep and important objects or fulfil. Let us see what these purposes are. It is the object of the Church of the New Dispensation:—

1. To reconcile and harmonize the various systems of religion in the world.
2. To make all churches in the East and the West one undivided and universal Church of God.
3. To trace the unity of all dispensations.
4. To trace the line of logical succession among all the prophets in ancient and modern times.
5. To reduce the truths of all scriptures to one eternal and unwritten scripture.
6. To establish universal brotherhood by uprooting caste.
7. To give a rational explanation of the symbolism and the sacramentalism in which the ideas of great minds are fossilized.
8. To construct the Science of Religion by adopting the comparative method.
9. To found Christ's kingdom of heaven.
10. To kill idolatry by taking its life and spirit out of it.
11. To explain patheism, polytheism, and monotheism in relation to each other.
12. To explain the mystery of the Trinity and to show Unity in Trinity.
13. To reconcile ancient faith and modern science.
14. To reconcile philosophy and inspiration.
15. To reconcile asceticism and civilization.
16. To reconcile pure Hinduism and pure Christianity.
17. To harmonize the East and the West, Asia and Europe, antiquity and modern thought.
18. To keep ever open the portals of Heaven's inspiration.
19. To establish the doctrines of monument, incarnation, communion of saints, scriptural infallibility, apostolical succession, yoga and inspiration, upon a new basis.
20. To turn men's hearts from physical to moral miracles.

21. To make science supersede supernaturalism.

22. To preach Christ as the Son of God, as the Logos in all prophets before and after him.

23. To honor Socrates as the teacher of self-knowledge, Moses as the teacher of Old Testament ethics, Buddha as the teacher of Nirvana, Mahomet as the teacher of the unity of God, Chaitanya as the teacher of loving devotion.

24. To educate man and woman and give them a sweet and a heavenly home.

25. To bring down religion from the clouds to man's daily life on earth.

26. To make the home and the bank as sacred as the church.

27. To put down all manner of sin and promote all manner of purity by the power of prayer.

28. To exalt purity above doctrine, life above profession, spirit above letter.

#### Brahmo Samaj.

THE usual monthly service takes place in the Brahma Mandir, this morning, at 7-30 A.M.

We understand that the minister has received a letter of invitation requesting his presence at the approaching installation of the young Maharajah of Baroda.

WE have to record with deep sorrow the death, at Lucknow, of our apostolic brother, Aghore Nath Gupta. We received the following telegram this morning:—"Aghore dangerously ill. Case almost hopeless." Shortly after another telegram came with the melancholy intelligence:—"Aghore died at 2-20 o'clock."

#### PRAYER.

Eternal Spirit, grant unto our brother, now with Thee in heaven, peace everlasting.

Peace, Peace, Peace.

—New Dispensation.

THE following letter has been addressed to Babu Gour Gobind Roy by Mr. A. D. Tyssen:—

"40, CHANCERY LANE,  
London, W. C.

"Monday, 24th October 1881.

"Dear Sir,—I write at once to thank you for your very full letter of the 3rd of this month, which I have just received. The difference between us is certainly clear at least. I maintain that a man is never justified in considering that he has a divine command or permission to do an act, which he would consider it wrong for any one else to do. You controvert this, and think that Keshub, I suppose any man, is justified in considering that he has a divine command to do an act, which he feels impelled to do, although it is an act, which he would condemn in others.

"With respect to that portion of my letter, which you quote, the second sentence is not a limitation but an extension of the first. I not only believe I acted rightly in sending my letter to Keshub, but I believe it to be in accordance with



God's will that one in my position should so address one in his, whenever similar circumstances exist. I believe that this is the true voice of God, because it is consistent with all else which is admittedly the will of God. "I believe that the voice in Keshub's heart prompting him to act as he did, in respect of his daughter's marriage, was not the true voice of God, because it was inconsistent with what is admittedly the will of God elsewhere. I give you that text in answer to your question; 'what are my credentials?' Keshub shows no credentials whatever in support of his assertion. To conclude, I wrote my former letter to Keshub privately, and communicated it to no one. Unless you or he desire publicity to be given to the correspondence, I will maintain this silence, and observe the like silence respecting your letter and this. I have said my say, and heard the answer to it, and have no more wish to break off friendly relations with the Brahmo Somaj of India than I had before. If, on the other hand, Keshub should wish to give publicity to the correspondence, I give you free leave to publish it in India, and I will endeavour to get it published in England also. I cannot help observing the fact that Keshub shrinks from saying himself that he believes he had a divine command authorizing him to act as he did in respect of his daughter's marriage; and that he always leaves it to somebody else to make that assertion for him.

"Yours very truly,  
" (Sd.) A. D. TYS EN.

"GOUR GOBIND ROY,  
"72, Upper Circular Road, Calcutta."

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—ED. S. M.]

### THE PROMISED PARACLETE.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—Like a dove he has been flying about all this time to find an empty cage to abide in. An empty cage is rare in these days, people have their own pet parrots in their cages, and they would not allow the Holy Dove to intrude therein. In ancient times he was seen on the heights of Himalaya, on the banks of Jordan and Juma, under the Shady Bolhi tree at Gya, and flew often in the deep deserts of Arabia, the last he was seen in the land of Nuddea.

This heavenly bird by nature being very simple, feeds not upon matter like earthly parrots, but lives entirely upon spirit, and on account of his extreme simplicity, people hate him and drive him away, they call it a bad omen to have a dove visiting their homes,—so the poor thing, after a long wandering of upwards of 400 years, at last found a resting place in the New Dispensation, where he is nourished with the choicest beverages ever drunk before.

Here's a glorious message he heralds from the house-top.

"In days of yore great Souls only had the privilege of hearing me. Now come all ye and hear from me the gospel of the New Dispensation."

Yours, &c.,  
AN OLD VAISNO.

Monirampore.

### A CRISTIAN ON THE NEW DISPENSATION.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—For some length of time I have been reading arguments (*pro* and *con*) on the Brahmo Somaj (New Dispensation), and have been taking notes of them.

The Somaj has really done more than what I had expected it would be capable of in the outset. I had expected to see it die out as a freak in a lunatic, which lasts only till the fit is on. But, as far as I am able to perceive from the paper (*Sunday Mirror*, December 4,) now before me, I find that, on the contrary, branches of the Somaj have been established almost throughout British India, a matter no doubt deserving credit.

As far as its superiority to Hinduism is concerned, I, to make a choice between the two, namely, Hinduism and Brahmoism, if I were a non-religionist, would certainly embrace the latter, which teaches of a man's duty to one God only, and no Subs or Deputies, as the former, and wars among them (the Subs or Deputies!) So much for choice. If I were to say anything more about choice, I am afraid my friends and others would come to the belief that I intend "turning a new leaf."

As far as my individual opinion goes regarding the principles of the New Dispensation (and on which subject I have a very limited knowledge), I am not inclined to share with the ideas expressed by Mr. Monoure D. Conway in his "Protest from the West." It may be, however, that Mr. Conway has read more about the Brahmo Somaj than I have, and consequently knows more than I do of it; yet, as I have already stated, as far as my individual and limited knowledge on the subject is concerned, I am inclined to disagree with Mr. Conway. Almost every man believes that his conscience whispers a fact, and what he should, therefore, do. For instance we Christians, and all the civilized of Europe, believe that to murder a fellow-being is a sin, no matter what offence he has given you. But what is the case with the red Indians, savages? They entertain just the contrary view. They believe that to kill one who has wronged you is what the Great Light or Being has ordained, and what ought to, under the circumstance, be done, and naturally what their conscience prompts. To confirm the statement I make regarding the human conscience, may I be allowed to quote as an authority an article in yours of December 6, headed "Massacre of Young Girls" in which the King of Ashantee put to death about 200 young girls for the purpose of mixing their blood with the "Swish," to be used in the repair of one of the state buildings. Surely if his conscience pricked him, he would not have done so cruel an act. I disbelieve the idea conveyed in the three last lines of an article, headed "True Inspiration" (*Sunday Mirror*, December 4) which runs thus:—"True inspiration comes through conscience, and can never instigate or countenance immorality." I hold that conscience will prompt only what it has been taught from its infancy. The savage is taught to wrong him who he is wronged by, and his conscience prompts accordingly. Christians are taught "to forgive those who trespass against" them not "seven times, but seventy times seven," which means (to use the hackneyed phrase) till further order.

Such, I submit, is not the case with the Brahmos who were Hindus from the time of their birth, and

who fixedly entertained in their conscience all the absurd Hindu doctrines. They were born and brought up in Hindustan as Hindus, and believed, as far as their hearts were capable of believing, all rites and ceremonies of the Hindu religion. It is also to be seen, that the major portion of the novel sect comprises of some very learned people, and it must be remembered that they have read and disowned on Christianity, and read books on other religions as well, not to say that they were in the dark, and that this (the New Dispensation) is the production of a freak on the part of the founder and, like inferior animals, (lambis, for example,) followed by the rest. So we cannot say that this emanated from a freak on the part of conscience, which was wide awake, and understood what it was about.

Yet may I venture to say, there are a great many things done which would invite laughter. I cannot say whether or not these are authorized by the rules of the religion;—if not, so much the better for Brahmoism. For instance, in the *Indian Churchman's* remarks in reviewing Father O'Neill's lecture, *Sunday Mirror*, December 4, page 1, enrolling "Jesus and Mahomed, and Byron and Keshub Chunder Sen, as prophets and apostles of one common creed." What is this "one common creed?"

Yours, &c.,  
C. B. H.

The 10th December 1881.

### Selections.

#### WINNOWING.

Thou searcher of all hearts, look down and see,  
Not if the chaff doth most abound in me,  
But if there be a tithe of grace for Thee.

A tithe for Thee in all the unfruitful place!  
All the day long before the winds of grace  
My chaff upriseth in Thy patient face.

My lying down, my path, my ways how poor,  
My wasted moments husks bestrew my floor,  
And still Thou searchest by the garner door.

Content to stoop, if so upon the ground  
One grain of trust, one ear of love be found;  
So doth Thy patience, dearest Lord, abound.

Stay, Lord, my plot is very dark,—oh, see  
Bring Thon Thy light, and search the floor for me,  
And take Thy grain—"tis all I have for Thee!

Such as it is, Thon wilt not pass it by!  
E'en on my chaff Thou treadest—

Is it the wind, or do I hear Thee sigh?

Ah, loving sigh, that winnowest my floor!  
Breathe round my heart's dark chamber ever more,  
And while Thou winnowest disclose my store.

Be not extreme to mark how small my gain,  
Nor sigh too often and disclose Thy pain,  
I throw my heart upon the weights! take that,  
Let only chaff remain.

—C. C. LINDRELL.

### MAHOMET'S TREATY.

(New Dispensation.)

The following remarkable document was circulated last spring among the Ulema of the Azhar. So we are told by a writer in the last number of the *Fortnightly Review*. Though he



does not vouch for its authenticity, its sentiments are noble and breathe the highest order of the apostolical spirit. It purports to be a message of peace and a treaty of friendship, most conciliatory to the messengers of Christ, which even the most orthodox among them will no doubt honor, and which the highest apostles of God might envy.

"Covenant of God's Apostle, Mahomed, with the Christian people, their monks and their bishops."—(A.D. 625.)

"Mahomed, the Apostle of God, sent with a message of peace to all mankind, dictateth the words of this covenant, that the cause of God may be a written document between him and the people of Christ.

"He who keepeth this covenant, let him be called a true Moslem worthy of the religion of God, and he who departeth from it let him be called an enemy, as he king or subject, great or small.

"To this have I pledged myself: I will fence in these lands with my horsemen, and my footmen, and my allies, throughout the world; and I will care for their safety and the safety of their temples, their churches, their oratories, and their convents and the places of their pilgrimage, whosoever I shall find them, whether by the land or by the sea, in the east or in the west, on the mountain or in the plain, in the desert or in the city. There will I stand behind them that no harm shall reach them, and my followers shall keep them—from evil. This is my covenant with them. I will exempt them in all matters wherein the Moslems are exempt. I command also that no one of their bishops be expelled from his see, nor shall any Christian be forced from his religion, nor shall a monk be forced from his convent, nor a hermit from his cell. It is my will that none of their holy buildings be destroyed or taken from them for Mosques by my people or for their dwellings. Whosoever despiseth this command is guilty before God and despiseth the pledge of His Apostle. All monks and bishops and the dependents of these I declare exempt from tribute, except such as they shall of their freewill bring. Nor shall Christian merchants, doing business by sea, or diving for pearls or working in the mines for gold, or silver, or jewels, even the wealthy and the mighty, pay more than twelve drachms of yearly tribute. This, for such Christian merchants as shall live in Arabia; but for travellers and strangers in the land, they are exempt. Likewise such as have lands and gardens bearing fruit, and fields for corn, shall pay no more than it is in their power to bring.

"And the people, to whom I have pledged my word, shall not be required to fight for themselves. But the Moslems shall protect them, asking them neither for arms, nor rations, nor horses for the war, except such as each shall choose to bring. But if any shall bring money, or help the Moslems in war, it must be acknowledged them with thanks.

"And this is my command. No Moslem shall molest a follower of Christ, and if he dispute with him it shall be with good manners. And if a Christian do any man wrong it shall be a duty with Moslems to stay the avenger and make peace between them, paying the ransom if the wrong demand a ransom. And it is my wish that Christians should not be disregarded by my followers, for I have pledged my word unto them before God that they shall be as Moslem in my sight, sharing and partaking of all things with the

ree. And in their marriages they shall not be troubled. No Moslem shall say to a Christian, 'Give me thy daughter,' nor take her unless he be willing. And if a Christian woman becomes a slave to a Moslem, he shall be bound by this covenant to leave her religion, nor shall he compel her to disobey her religious chiefs. This is the command of God, and whosoever shall deny it and disobey, God shall hold him for a liar.

"The above was written in the presence of the undersigned persons, dictated by the Apostle of God, and written down by Mawiyeh Ibn Abu Sofian, on Monday, at the end of the fourth month of the fourth year of the Hejira, in Medina, peace be upon its Lord.

(Signed) "Abu Bekr Es Sidik,  
"Omar Ibn El Khottab,  
"Othman Ibn Affan,  
"Ali Ibn Abu Taleh.

"And thirty-one other signatures.

"God be witness of what hath been said in this treaty. Praise be God the Lord of the Earth."

#### THE ALLON-MARTINEAU CONTROVERSY.

—O—

(E. quier.)

DR. MARTINEAU has published an "Appendix" to his "Loss and Gain in recent Theology," replying to the criticisms of Dr. Allon. We are very glad that he has done so. Truth has everything to gain by the discussion, and many minds will, perhaps, for the first time, be led to ponder the grave questions involved. If some passages were liable to be mistaken in the "Address," there is no such danger in regard to the "Appendix," in which the points at issue are stated with great clearness and force, indeed, with more plainness than is common in Dr. Martineau's writings. The matters he refers to are precisely those we noticed at some length recently in these columns. They are taken up in order, and dealt with in a manner that cannot fail, we think, to quicken thought on this subject and carry conviction to many minds. What, then, does Dr. Martineau say in further illustration of his position?

First, in regard to the Bible, he points out how completely the attitude of cultured minds towards it has changed within the last fifty or sixty years; how it has ceased with such minds to be the infallible text-book, the oracle, the perfect ethical code which it was universally believed to be two generations ago. And he shows how it was then a "yoke" as real and oppressive as the Church had been in the days of its old ascendancy. This portion of the reply deserves the special attention of the Orthodox, the vast majority of whom cling still to the old view of the Bible as an infallible authority in every single utterance from beginning to end. With the mass of Church people and of Dissenters of all the Orthodox sects the Bible is still a fetish, an oracle, a text-book, any fragment or phrase of which might be cited in support of any theory whatever. Their attitude towards the Bible and that of the liberal-cultured religious thinker are totally different, and the former seem incapable of apprehending, certainly of doing justice to the position of the latter. Dr. Martineau's remarks will help them in this matter, will tend to clear their apprehension, and give them a glimpse of what an enlightened scientific conception of the Bible is. And there are some Uni-

tarians who might be benefited in the same direction. For there are those amongst us who still appeal to the Bible very much as the Orthodox do, and in any matter of controversy meet text with text from any part of Scripture, and so make the point in dispute a mere battle of texts.

Of Dr. Allon's charge, that his opponent "repudiates the Bible," the latter says:—

"It is altogether a fiction, unless the refusal, in which Dr. Allon joins me, to use it as a textual oracle, constitutes repudiation. How it is that agreeing in my real premises (that the Bible is not a creed, an oracle, or a code) Dr. Allon escapes my real conclusion, viz. that we are not to accept from the Bible any doctrine or duty on the mere ground of its being sanctioned there, but are to make our acceptance of it conditional on its standing the tests of truth and obligation, I cannot understand. He appears to me to play fast and loose with the principle of an oracular text-book; to give it away with one hand and retract it with the other. He supposes himself free from it when he has pronounced the Bible not dogma but history. . . . But what if, in the first place, you treat the record as 'supernatural,' and in the second, wrap up in it, as contained within 'history' a scheme of dogma and command? Have you not then your dismissed 'oracle' back upon your hands? And this is precisely Dr. Allon's case. The Bible is for him, 'the supernatural record of God's historic revelation of Himself,' exempt, therefore, from the tests of natural literature and with its contents also transcending the range of human estimate. What is a 'supernatural record' but a divine oracle of facts? And if among the facts are divine deliverances of doctrine and injunction, does not the oracle supply a 'dictated faith and duty'? Dr. Allon accepts the story of Eden, and its 'first vague promise of a deliverer' on what evidence? All the grounds of natural credibility—with races, monuments, records—here fail; so that the tale would rank with any other piece of mythology, if it occurred in some foreign Scripture; but here it is made the opening scene of all saving theology. He believes in the Incarnation. On what evidence? The introductory chapters of Matthew and Luke? Even were they not hopelessly at variance with each other, would even a credulous historical critic accept such a narrative on such testimony were it the prefix to any religion other than his own? And the Atonement, on what ground is that placed among theological truths if it be not on the authority of Pauline and other texts?—which are, therefore, reinstated in the oracular place so anxiously disclaimed for the Bible. In treating, therefore, the orthodox scheme and method from which I dissent as assigning to the Bible the functions of a 'Divine Text-book,' entitled to 'dictate' as true and right what, from any other source, the reason and conscience

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would not receive as much, I do not see that I am open to correction."

In the same pertinent and sufficient manner Dr. Martineau justifies what he had said about "sinking right home to the inward springs of religion in our nature and experience." He points out that Dr. Allon takes no notice of the word "experience," and all that it includes, and asks:—"Is not experience something given for our nature to deal with? If the 'very disposition for the true religiousness must be quickened by that Divine touch 'from which all life comes' does that give no experience and does not that experience tell the tale of its own components? If 'yes,' then has not God reported himself, and if otherwise, how does Dr. Allon know the fact? There is such a thing as seeking Divine light at first-hand in our living relations with the Father of Spirits, instead of at second-hand through historical testimony to what men have ascribed to Him in the past. And I meant simply to remind my hearers that if the second hand source became, more precarious, we could fall back on the first hand from which it came." Two factors, Dr. Martineau observes, make up the inward springs of religion, viz., our own nature and experience: and it is no reply to show the inadequacy of one and omit all notice of the other.

On the subject of the Messianic mythology Dr. Martineau writes at greater length, and what he says is very clear, and to the point. He gives a brief but comprehensive review of this subject; traces the Messianic idea to its source, notices its development, points out its influence on Jewish contemporary thought, shows how it colors the New Testament literature, blends itself with the views of the New Testament writers, constitutes a medium through which they look at Jesus, his saying, and his doings, and reaches its climax in the anticipation of his second coming, with the terrible objective features portrayed in the Book of Revelation. Referring to the Messianic idea Dr. Martineau says—

"When the scribe succeeded to the prophet, it was worked up into a form of superstition, in the very arms of which it was the misfortune of the infant Christianity to be nursed. Messiah was to be of David's lineage; to gather Israel, make clearance of its enemies, and restore the Kingdom to the Holy City; from his throne of judgment to pass sentence on the living inhabitants of the earth, separating the wheat from the chaff, the one for garnering the other for burning; to defeat Satan, throw him into the bottomless pit and chain for a millennium; to summon the pious Israelite souls from Hades, and over them and his surviving people (invested with suitable bodies) reign for one thousand (or as elsewhere said, four hundred) years; and as the consummation of all, to resign the kingdom to 'God even the Father,' who, after hurling Satan finally into the lake of fire, shall preside as Judge at a universal resurrection, and create a new heaven and a new earth, on which shall descend ready made a glorified Jerusalem. There in the street, on the banks of a crystal stream shall grow the tree of life, yielding its twelve kinds of fruit every month; and no sun shall rise and no

night shall fall; for the presence of God is light itself, before whom all whose names are in Messiah's book shall live and reign with him for ever and ever. This type of expectation is what I mean by the 'Messianic mythology.'"

All this Dr. Martineau contends has lost its credibility and reality. Why? "Because the central condition which he'd it all together—the return from heaven of him who was 'at hand,' 'at the door,' who 'would not tarry,' who was to be met 'in the air' by Paul and 'the living' men of Thessalonica; who was to bring all to pass within that generation—has failed and come to nought eighteen centuries ago. Surely an eschatology thus unfulfilled in its very nucleus cannot retain our faith in its accessories."

For the expression "Messianic mythology" Dr. Allon substitutes 'mythology of the Christ.' Dr. Martineau points out that the two expressions, as commonly understood and employed, have not precisely the same meaning; "Though the one term is a translation of the other, 'Messiah' is pre-historic and ideal in its application, Christ is historic and personal, to predicate mythology of the one ('Messiah') is to say that the imagined is imaginary and never will be; to predicate it of the other ('Christ') is to say that the reputed historic and personal is imaginary and never has been. This is not my position or in any way involved in it."

There is much more in Dr. Martineau's pamphlet which we have not glanced at; but the passages quoted will suffice to show what an effective reply it is. We cannot conclude our notice without expressing our deep satisfaction that this chapter of religious controversy has been written, and returning our thanks to Dr. Allon for having brought it about. It will help to clear the theological atmosphere, and to give definite apprehension on certain points at present very imperfectly understood. The address and the appendix, together with Dr. Allon's lecture, will assist thoughtful and inquiring minds to form a just conception of the main points at issue between orthodox theologians and advanced liberal thinkers. The ultimate gain cannot fail to be on the side of truth—the truth which we all desire to see take the place of misconception, falsehood, and superstition.

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2.	Ragini Bibhasha	... Tala Chautila
3.	Ragini Behaga	... Tala Chautila
4.	Ragini Behaga	... Tala Madhyamana
5.	Ragini Bibhasha	... Tala Madhyamana
6.	Ragini Hambira	... Tala Madhyamana
7.	Ragini Maligaura	... Tala Chautila
8.	Ragini Karnati	... Tala Madhyamana
	<i>Cash Price.</i>	<i>Rs. 100.</i>

19, 20 & 24, Mangoe Lane, Calcutta.

at the Medical Hall, Benares, from DR. LAZARUS'S original receipts and sold by all Medicine Ven-

(8.) His *cholera medicine* never yet known to fail, if exclusively and timely used.



# FRESH AMERICAN KEROSENE OIL,

OF THE  
BRIGHTEST QUALITY,  
Pure-Inoffensive in Smell-Safe-Give entire  
satisfaction to Consumers.

Price Rs. 6 per Case,  
For Cash to accompany order.  
SPECIAL RATES FOR QUANTITIES.

NETTROLLOL DAY & CO.,  
5, Garstin's Place,  
Harc Street, Calcutta.

## T. E. THOMSON & CO.,

9, ESPLANADE ROW,  
CALCUTTA.

IMPORTERS OF

### Excelsior Horse or Hand Power Lawn Mowers.

8 inches	...	Rs. 40
10 "	...	50
12 "	...	65
14 "	...	80
16 "	...	95
18 "	...	110
20 "	...	125
25 "	with shafts and seat	300
30 "	" "	400

### Grass Boxes if required.

For 14" and 16"	18"	20"	Each.
Rs. 8	10	12	

### Garden Rollers.

DOUBLE CYLINDER.										
13	20	22	24	26	28	30	32	Inches.		
Rs. 50	60	70	80	90	110	150	200	Each.		

### Galvanized Iron Wire Netting.

Mesh $\frac{1}{2}$ 1 1 $\frac{1}{2}$ 1 $\frac{3}{4}$ 1 $\frac{1}{2}$ 1 $\frac{3}{4}$ 2	Wires	1 1 $\frac{1}{2}$ 2	
Rs. 2 1 4	1 0 14	0-10 0-3	0-8 p.yd. 2ft. wide.
3 1-14 1-8 1-4	0-15 0-12 0-12	" 3 "	"
Border for Croquet Ground, As. 12 per yard.			
4 Inches Galvanized Netting 3 feet wide, As. 14 per yard.			

### Garden Watering Pots.

1 1 $\frac{1}{2}$ 2 3 4 6 8 10 12 14 16 20	Qts.	
Rs. 2-8 3-8 4-8 5-8 6-8 8-12 10-8	Each.	

### Gleny Watering Pots.

2 3 4 6	Quarts.	
3 3 8 4 5	Each.	

### Edging Knives, Handled.

Rs. 3-0 each.

### Transplanting Tools.

Rs. 3-12 each.

### Scythes,

Fitted with Sneds, Nebs, and Stone for Sharpen-  
ing, Rs. 8-0.  
Extra Stones, As. 8, each.

### Garden Rakes.

6 8 10 12 14 16	Teeth.	
Rs. 6 7 7-12 9-4 16	18-8 Dozen.	

### Garden Hoes.

4 5 6 7 8	Inches.	
Rs. 6 8 8-12 9 8 10	Dozen.	

### Dutch Hoes.

4 5 6	Inches.	
Rs. 9 10 12	Dozen.	

### Garden Trowels.

4 5 6 Inches.

Rs. 10 1-4 1-8 Each.

### Garden Tools in Sets.

Rs. 5 10 15.

### Weeding Forks.

Rs. 1-4 Each.

### Garden Shears.

8 9 10 Inches.

Rs. 3-8 4-8 5-0 Each.

### Spuds with Handles.

Rs. 2-4.

### Grass Shears.

Rs. 2-8.

Ten per cent. Discount of the above prices for cash.

### STRYCHNIDINE:

ACTS as a "Specific" for Nervous Debility, General Debility, Anemia, Hepatic or Splenic Hypertrophy, Chronic Indigestion, Loss of Energy, Neuralgia, Loss of Virile Powers, Nervous Prostration from over work, Melancholia, Lassitude, Hysteria, Impaired Memory, &c., &c.  
Cure guaranteed.

Per bottle, Rs. 4. Packing. As. 4. Per doz Rs. 40.

### SPECIFIC FOR RINGWORM!

Guaranteed to cure chronic cases in 3 to 7 days.

Per bottle Rs. 1. Postage As. 8.

### Cure for Baldness!

THE most powerful of all the Hair Producers. Cure guaranteed. In pots Rs. 2 and 4. Packing As. 4.

### Cure for Hydrocels.

Guaranteed to cure cases of long standing. Warranted to be free from mercury or other injurious drugs. In pots Rs. 2 and 4. Packing As. 4.

Thousands of Testimonials of the marvellous cures effected by this Medicine.

Beware of a spurious and worthless imitation.

W. ROODER & Co., Chemists, 1, Shib Narain Doss' Lane, Simla, Calcutta.

### The Indian Guarantee and Suretyship Association.

IS THE FIRST PUBLIC COMPANY, established in India to provide Security against Losses arising through dishonesty of persons holding situations of trust, and to obviate the inconvenience and defects of Suretyship by Private Bondsmen.

The Security of the Association is now generally adopted for European and Native Officers under Government and Public Companies.

Friends and Relations are relieved of the fear of those pecuniary losses to which persons are exposed, who become responsible for the acts of others.

Moderate rates, according to the nature of the employment, on the amount of security required. Premiums periodically reduced.

For Prospectuses and Proposal Forms apply to D. McLAUCHLAN SLATER, F.I.A., Secretary.

9, Elphinstone Circle, BOMBAY, OR, F. A. COHEN,

7 Wellesley Place, CALCUTTA.

Agent, for BENGAL;

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### G. LAZARUS & CO.,

AGENTS, SINGER MANUFACTURING COMPANY,

2, DALHOUSIE SQUARE,

CALCUTTA.

SINGER'S LOCK-STITCH Sewing Machines. Gold Medal. Paris Exhibition 1875.

SINGER'S LOCK-STITCH Sewing Machines. 356, 432 Machines, Sold in 1875.

SINGER'S LOCK-STITCH Sewing Machines. New Family Hand Machine without cover, Rs. 65.

SINGER'S LOCK-STITCH Sewing Machines. New Family Hand Machine with polished cover and lock, Rs. 80.

SINGER'S LOCK-STITCH Sewing Machines. New Family Treadle Machine on polished Table, Rs. 85.

SINGER'S LOCK-STITCH Sewing Machines. New Family Treadle Machine on polished Table, with Hand Accessory, Rs. 95.

SINGER'S LOCK-STITCH Sewing Machines. New Family Treadle Machine in polished Table, with polished cover, Rs. 95.

SINGER'S LOCK-STITCH Sewing Machines. New Family Treadle Machine on polished Table with do. cover and Hand Accessory, Rs. 105.

SINGER'S LOCK-STITCH Sewing Machines. The Medium Machine on polished Table, Rs. 100.

SINGER'S LOCK-STITCH Sewing Machines. The Medium Machine For Milliners & Dressmakers, Tailors and Shoemakers, with cover, Rs. 115.

SINGER'S LOCK-STITCH Sewing Machines. The Arm Machine with moveable feed for Shoemakers, Rs. 120.

SINGER'S LOCK-STITCH Sewing Machines. Packing for Hand Machines, Rs. 2-8. Treadle ditto, Rs. 5.

Up-country orders with remittances promptly executed. Price Lists free on application. a-3

### IMPORTANT NOTICE!

### IMPERIAL

### DRUGGISTS' HALL.

No. 32 & 33, College Street, Calcutta.

The undersigned respectfully beg to bring to the notice of their friends and the public in general that they have just landed S. S. City of London and Chyabasa a further supply of fresh ordinary drugs, and best chemical preparations from Messrs. Herring & Co. and genuine patent medicines from their celebrated makers; as the stock is too numerous to detail they solicit an early inspection, and kind patronage.

Prescriptions carefully dispensed, and medicine chests fitted up with neatness and despatch.

Mofussil orders promptly attended to on remittance of cash or a respectable reference in Calcutta.

Terms moderate.

CHUCKERBUTTY, SAIN & CO.

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## COOKE & KELVEY.

WATCH, CLOCK AND CHRONOMETER MAKERS,  
JEWELLERS AND SILVERSMITHS,  
TO HIS EXCELLENCY THE VICEROY & GOVERNOR-GENERAL OF INDIA,  
20, OLD COURT HOUSE STREET, CALCUTTA.

### NEW REVISED PRICE LIST OF WATCHES.

COOKE & KELVEY'S MACHINE-MADE WATCHES FOR INDIA.  
GUARANTEED ENTIRELY LONDON MADE & FINISH.

### LADIES' GOLD WATCHES.

COOKE & KELVEY'S stock of these beautiful watches is the largest and most carefully selected in India.

Gold Hunting Watches, in substantial, beautifully engraved cases, gold dial, jewelled movements, thoroughly timed and tested, fitted in morocco case.

Rs. 100 to 150 Cash.

Ditto, in Gold Crystal-Faced cases.

Rs. 85 to 100 Cash.



Some years have elapsed since Messrs. Cooke & Kelvey first introduced Machine-Made Watches to the Indian Public, at prices very much lower than had then been ruling in the Indian market. That they were successful is evident from the great demand experienced and the large number of Watches sold. Encouraged by this success, they have, with the aid of additional and more perfect machinery, doubling the productive power, been enabled to produce watches at still lower rates, and in order to meet the requirements of their numerous constituents they are now offering Watches entirely of London manufacture as follows.

LONDON-MADE SILVER HUNTING WATCHES, in substantial double-bottomed engine turned cases, sunk seconds, enamelled dial, lever escapement, full cased, jewelled, maintaining power, &c.

### Silver Hunting Case.

Nett Cash Rs. 50.

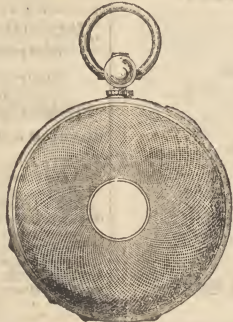
### Silver Half-Hunting Case.

Nett Cash Rs. 60.

### Silver Crystal-Faced Case.

Nett Cash Rs. 50.

GUARANTEED FOR TWO YEARS.



### Gold Hunting Case

Nett Cash Rs. 150.

### Gold Half-Hunting Case.

Nett Cash Rs. 160.

### Gold Crystal-Faced Case.

Nett Cash Rs. 150.

GUARANTEED FOR TWO YEARS.

### MARBLE CLOCKS

### CARRIAGE CLOCKS

### MYSTERIOUS CLOCKS

### NIGHT LAMP CLOCKS

### CAMP CLOCKS

### ROUND BRASS CLOCKS

### GILT CLOCKS

### OF LONDON MANUFACTURE

Nett Cash Rs. 50.

### MINIATURE CLOCKS

### REGIMENTAL CLOCKS

### DRAWING ROOM CLOCKS

### REGULATOR CLOCKS

### AMERICAN CLOCKS

### SCHOOL CLOCKS

### OFFICE CLOCKS



The careful interior finish and smooth work, with finely adjusted escapement and jewelling peculiar to London work, and the hardest and most durable material of which the wheels and pinions are constructed, give to these watches an extraordinary degree of accuracy, strength, and durability.

Gold Pen & Pencil Cases  
Opera Glasses,  
Signet Rings, Studs, &c.

### COOKE AND KELVEY.

20, OLD COURT HOUSE STREET, CALCUTTA.

### NATIONAL BANK OF INDIA, LIMITED.

The Bank's present rates of interest are:

On Twelve Months' Deposits 5%  
" Six Months' Deposits 4%

Special rates are allowed on Deposits for short periods.

On Current Accounts Interest at 2% is allowed on the daily balances over Rs. 1,000 and under one lac.

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J. CAMPBELL  
Manager.

### REDUCTION OF PRICE.

From this date until further notice the price of

### COOK AND CO.'S

### Crushed Food for Horses

Will be Rs. 2½ per md. Exclusive of bags.

### Crushed Food for Cattle.

Re. 1/10 per md. Exclusive of bags. Chaff

Re. 1/8 per md.  
1st April 1881,

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### DESCHAMPS AND CO.,

BY APPOINTMENT,

H. R. H. THE PRINCE OF WALES,  
To His Excellency the Viceroy

AND

Governor-General of India.

FURNITURE AND CARRIAGE MANUFACTURERS

MEDAL AND DIPLOMA.

PARIS AND MELBOURNE EXHIBITIONS.

Calcutta Branch.

FURNITURE of all descriptions, plain and carved.  
CARRIAGES of English, French, and American styles.  
REPAIRS of all sorts made quickly, and at moderate charges.

### DESCHAMPS & CO.,

CALCUTTA,

5, Mangoe Lane,

At 20 yards from the Agra Bank.

EXHIBITION CABINET.

Ex S.S. CATHAY.

Medal, Melbourne Exhibition.

DESCHAMPS & CO. have much pleasure in informing their Constituents and the Public

THAT THE

### Richly Carved Cabinet

(ROSE & SANDAL WOOD)

They lately exhibited at the

Melbourne Exhibition

Has just been returned to India, and for which

no reasonable offer will be refused.

It is now on view at

Our Show-Rooms,

5, MANGOE LANE.

And can be seen from 8 A. M. to 5 P. M. The subjects of the Cabinet Carvings are taken from the

Mythologie Indienne.

### LAXATIVE CORDIAL.

THIS excellent Cordial, being sweet to the taste is readily taken both by adults and children, it clears the bowels, strengthens and invigorates the entire system, and increases the appetite.

Individuals predisposed to constipation arising from a variety of causes of which the chief are habitual neglect of the act of defecation, either from carelessness or want of time, indulgence in astringent articles of diet, excessive smoking, sedentary habits, especially if combined with much mental work, debility, and want of tone from any cause, will find this above preparation indispensable. It cures long-standing constipation of the bowels, enlivens the spirit, and restores the patient's former good humour by strengthening the nervous system.

Price per 6 oz. bottle,—3s. 6d.

Apply to

FRAMJEE & SONS,

11, Bentinck Street.

And also to the Indian Mirror Office.

Received from Bombay.

Very fine Mangoe Pickle, Rs. 8 a kep  
All sorts of large bottle Chutneys, Rs. 9 to 12 per dozen.

Fine Guava Cheese, Rs. 1-8 a tin.

Ripe Superior Mangoe, in large bottle, Re. 1-8.

Mangoe Preserve, do., Re. 1-4

FRAMJEE & SONS

11 Bentinck Street.

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### DR. B. M. SIRCAR'S ABROMA AUGUSTUM.

SPECIFIC FOR DYSENTERY OR

Painful Menstruation.

A SINGLE administration during menses generally cures the disease, and brings on conception.

For particulars apply to Dr. Bhobun Mohan Sircar, No. 77, Mookitaram Babu's Street, Chorbagan, Calcutta.

Price Rs. 3-8. Packing and Postage As. 8.

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**F. W. BAKER & CO.,****SILK MERCERS AND FURNISHING UPHOLSTERERS,**

BY SPECIAL APPOINTMENT TO H. E. THE VICEROY.

We have just received a most extensive supply of all furnishing requisites,  
and all orders entrusted to us will be most carefully executed.

**SPECIAL TERMS FOR LARGE CONSUMERS.****VELVET PILE, TAPESTRY & BRUSSELS CARPETS**

IN ALL THE NEWEST DESIGNS

Made to order in any size at a day's notice.

**PLAIN PURDAH REPS**

IN BLUE CRIMSON, GREEN AND MAROON,

From Rs. 3-12 to Rs. 5-12.

**STRIPED PURDAH REPS**

IN ALL THE LEADING COLORS, INTERMIXED WITH GOLD.

**Tapestry Reps, Billiard-cloths, Curtains, Brass Upholstery,  
Hassocks, Oil-cloth, &c., &c., &c., &c.**

ALSO A CHOICE SELECTION OF

**MIRRORS & GIRANDOLES**

IN RICH GILDED AND BLACK AND GOLD FRAMES.

**F. W. BAKER & CO.,**

9, OLD COURT HOUSE STREET, CALCUTTA.

*Provision for Old Age combined with a Provision for the Widow and Orphan.***EXAMPLE.**

A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

*The Same Provision, if commenced*

at age 25, would cost	about FIFTY-SEVEN RUPEES a month;
at age 30, " "	about EIGHTY-THREE RUPEES a month;
at age 35, " "	about NINETEEN RUPEES a month;
at age 40, " "	about TWENTY-EIGHT RUPEES a month;
at age 45, " "	about FORTY-ONE RUPEES a month;

The rates for other Ages, also for Endowments payable at Ages 45, 50, and 60, and all further information may be obtained on application. Premiums can be paid half-yearly, quarterly, or monthly, at slightly increased rates.

There is an obvious advantage in effecting Investments of this nature early in life:—by delay the rate of subscription increases;—death may occur before the intended provision is made;—or health may fail and render the life ineligible for Assurance.

**ORIENTAL LIFE COMPANY.**

Head Office: Elphinstone Circle, Bombay,

Manager and Actuary:

D. McLAUGHLAN SLATER, F.I.A.,

Agent for Bengal

F. A. COHEN,

7, Wellesley Place, Calcutta.

N.B.—Every payment of Premium, carries its Proportionate value,

ESTABLISHED 1846.  
**THE DRUGGISTS' HALL,**  
35-36, College Street,  
CALCUTTA.

FRESH CONSIGNMENTS TO HAND.  
**Turner's Effereasing (Eucalyptic  
Saline and Febrifuge, Eucalyptus Globulus.**

(THE TREE OF HEALTH)  
A N agreeable, cooling, refreshing, and invigorating Saline, beneficial in Headache, Bilious and Sea Sickness, Fever and derangements of the Liver and Stomach, Constipation, Eruptions, and Irritation of the Skin, Errors in Diet arising from indulgence in Food or Alcoholic Beverages.

Price per bottle Rs. 2. Packing As. 4.

**Whitmore's Stomachic and Liver Pills.**—A certain cure of Indigestion, Acidity, Bilious Liver, and all stomach complaints,  
Price per phial Re. 1. Packing As. 4.

**Baudon's Restorative Tonic Wine.**—Prescribed with great success in consumption and wasting diseases, &c., and is recommended as a substitute for Cod-Liver Oil in Pulmonary and other complaints. It is extensively used as a tonic and restorative in Phthisis, Strumous Disease, and after severe surgical operations.  
Price per bottle Rs. 3-3. Packing As. 5.

**Nestle's Milk Food.**—The perfect food for infants. Is prepared from the pure milk of Alpine fed cows, the finest wheaten flour and sugar, combined in exact proportions to imitate closely the natural food for infants. It is thoroughly reduced to a fine powder perfectly soluble in water and requires only the simple addition of water to prepare it for use.  
Price per tin Re. 1-4. Packing As. 2.

**PROPRIETARY MEDICINES.**  
G. C. DUTT & CO.'S  
**Concentrated Compound Essence**  
OR FLUID EXTRACT OF  
**SARSA PARILLA**

This Preparation is decidedly preferable to any other form in which Sarsaparilla can be administered, on account of its portability and superior efficacy. It contains the whole active and medicinal properties of the root, in the highest state of concentration, combined with the ingredients of the Compound Decoction directed by the College of Surgeons. The beneficial effects of this medicine as an Alternative and Restorative—its great usefulness in all disorders of the Skin, Indigestion, general Debility, and after a too free administration of Mercury, have been universally admitted and established, by the sanction and recommendation of the most eminent practitioners of the present day.

DOSE—A dessert-spoonful to be taken three times a day, in water, milk, or any simple fluid.  
Price per bottle Rs. 2-0-0. Packing As. 4.

G. C. DUTT & CO.'S  
**CAMP HORTATED**  
**Antiseptic**  
**DENTIFRICE**  
HIGHLY ESTEEMED FOR  
Its Cleansing and Preservative  
Properties.  
Price per bottle Re. 1. Packing As. 4.

G. C. DUTT & CO.'S  
**Concentrated Essence of Jamaica**  
**Ginger.**  
Strongly recommended in Gout, Indigestion, Flatulence, and painful affection of the stomach and bowels.  
Price per phial Re. 2. Packing As. 4.

G. C. DUTT & CO.'S  
**Pomade**  
FOR  
**Baldness, a sure remedy.**

**DIRECTIONS.**  
A little to be rubbed twice over the Bald part every alternate day until the Hair comes out.  
Price per phial As. 8. Packing As. 4.

Price List supplied to Mofussil Dispensaries and the Medical Profession and Trade generally on application.

**GOBIND CHUNDER DUTT & CO.,**  
CHEMISTS AND DRUGGISTS.

which cannot lapse, and for which a Promissory Note is granted.



# HAMILTON & CO.

Respectfully invite Visitors to Calcutta to inspect their Establishment where  
their Indian Manufactures in the Precious Metals may be leisurely examined.

## THE COLLECTION

Includes choice specimens of Native and European Art, and will be found interesting to the Sight-Seeer and Connoisseur as well as to the Buyer.

VISITORS INCUR NO OBLIGATION TO PURCHASE.

HAMILTON & COMPANY,

JEWELLERS AND SILVER SMITHS,

8, OLD COURT HOUSE STREET, CALCUTTA.

## BLACK AND MURRAY'S ENGLISH Rs. 55 WATCHES.

MACHINE-MADE, with lever escapements for accuracy, durability, and cheapness *equal all others*. Manufactured in two sizes, and in either hunting or guards' cases. The movements are warranted to be entirely of British manufacture, and *Not American or Geneva* productions fitted in English cases.

Gold Hunting English Watches Rs. 180, in strong and neat cases, (usual McCabe size.) Railway guard's Keyless Watches, unsurpassed for accuracy and strength Rs. 35, (Will stand rough use and are very reliable.)

Racing Chronographs in brass and nickel, Rs. 35 to Rs. 70.

Spectacles and Neutral tinted Eye-preservers from Rs. 4.8. Warranted good lenses.

Electric bells with appurtenances, Rs. 20.

### Repairs

Of Watches, Clocks, Musical boxes, Bird boxes, and of all kinds of Scientific and Electrical Instruments receive prompt attention. B. & M.'s experience as practical manufacturers of over 50 years' standing in England and India, warrants them in offering special advantages in this important Branch.

BLACK AND MURRAY,  
6-1, HASTINGS STREET, CALCUTTA. a-3

Kasipore (Kostipore.)  
LATE BARANAGORE AND DOCKINSORE.  
CHEMICAL WORKS,  
Near Calcutta.

AIDS, Ethers, and other Chemical Preparation used in Medicine, Photograph and the Arts, made at these Works and supplied to wholesale purchasers.

Sulphuric Acid and other requisites for the manufacture of A.rated Water supplied.

Ether and Ammonia for Ice-machines.  
Spirit of Wine, pure, Methylated, and Coucheicened.

Carbolic Acid, Chloride of Zinc, other Disinfectants.

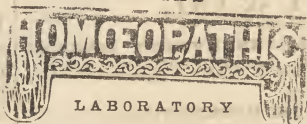
Lists can be had on application.

TERMS CASH.

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DAVID WALDIE,

ESTABLISHED IN 1875, A.D.  
DATTAS



No. 312, CHITPORE ROAD, BATTOLAH, CALCUTTA.  
Homoeopathic medicines Vials, Corks, Bengal books, Labels—English and Bengalee, Clinical Thermometers, Pocket and table filters, Medicine cups, Spoons, other sundries,

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Terms Cash-Easy.

Illustrated Price List free to the customer only. Postage As. 2.

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-ATIJA-PERA.

A Treatise on Venereal Diseases in Bengalee

Illustrated with 6 woodcuts.

DATTAS HOMOEOPATHIC SERIES.  
Theory and Practice of Medicine  
VOL. II.

In Bengalee.

Subscribers are requested to send their subscriptions including postage Rs. 3 6.  
B. K. DATTA.

NATIVE Princes, Chiefs, Noblemen, and Gentlemen, wishing political and other petitions and papers to be drawn up, are respectfully solicited to address themselves in writing to X, care of the Printer,

## THE BENGAL IMPORT COMPANY RECEIVE REGULAR SHIPMENTS OF THE FOLLOWING ARTICLES,

WHICH ARE SOLD AT

Manufacturers' Prices,

With the addition of the necessary shipping charges—

	FOR CASH.
IRON BEDSTEADS, 6½ feet by 3½	... 50 to 26
Ditto, ornamented	... 22 " 28
Ditto, larger sizes	... 24 " 38
Ditto, with Posts and Rods for Mosquito Curtains	... 36 " 60
CHILDREN'S COTS, of all kinds	... 20 " 38
OLEOGRAPHS, in great variety	... 1 " 4
Ditto, in gilt frames	... 5 " 10
Ditto, ditto, larger	... 12 " 45
CRAYONS, colored, highly finished	... 14 " 26
CHROMOS, in best ditto	... 5 " 12
STOVES, Cooking and Heating	... 15 " 65
Ditto, for Kerosine	... 3 " 35
BENARES BRASS WARE, Cups, Salvers, Vases, etc.	... 3 " 35

BENGAL IMPORT COMPANY.

21, Lall Bazar.

MATTHEWSON'S

EXHIBITION.

Of all the latest Novelties will be opened shortly, you are, therefore, asked to remember

That

Matthewson's goods are coming.

They will very soon be here.

The whole of which are pretty,

And none of them are dear.

The Investment

Consists of almost every thing

That is required at this season of the year.

By both Ladies and Gentlemen.

In Dress

And gold and silver Jewellery  
and Watches.

Please

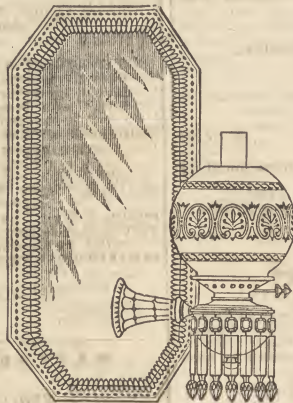
Call and see the place you are

Not asked to buy.

R. N. MATTHEWSON,

NO. 1, CALCUTTA.



**F. AND C. OSLER,****GLASSWARE, PORCELAIN, LAMP, & CHANDELIER  
SHOW-ROOMS, CALCUTTA.****Glass Manufacturers in Ordinary to Her Majesty the Queen.  
MANUFACTORY BIRMINGHAM.****Original Patentes for Lamps to burn under the Pankah for  
Vegetable Oil and for Kerosine.****TABLE LAMPS** with Duplex burners.  
Glass and Metal Pillars.**WALL LAMPS**, with single and Duplex Burners.**HANGING LAMPS**, Glass and Bronze.**READING LAMPS** for vegetable and Mineral Oil.**MIRROR WALL LIGHTS** for Candles and Kerosine.**CHAMBER LAMPS**, Glass, China and Metal.**LANTERNS**, for Candle, Oil and Kerosine.**FILTERS**, Glass.**FILTERS**, Cheavin's Patent Rapid Water Filters.**SOROYS**, English.**PORCELAIN ORNAMENTS.**

Glassware for the Table.

Wine Glasses.

Champagne Glasses.

Tumblers.

Soda Water Tumblers.

Jugs for Water.

Jugs for Milk.

Jugs for Claret.

Decanters.

Water Carafes.

Candlesticks with shades.

Flower Stands.

Flower Vases.

Flower Troughs.

Flower Baskets.

Ink-bottles.

Gum-bottles.

Glass Rulers.

Mirror Ornaments.

Scent Caskets.

Scent Bottles.

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# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE

VOL. XXI.

CALCUTTA, SUNDAY, DECEMBER 18, 1881.

NO. 300.

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## Editorial Notes.

Dr. McCosh, of Princeton College, America, says that out of four hundred students under him in Philosophy only four have graduated sceptics. The services of Dr. McCosh are very much needed in India. Will he kindly come across?

The *Indian Churchman* is informed that His Grace the Archbishop of Canterbury has signified his attention of conferring the degree of D. D. on the Rev. S. Slater, Head Master of Bishop Cotton's School, Simla, in recognition of his services to the Church and to education in India.

In presenting his books to the Congregational Library at the Memorial Hall, London, the Prime Minister writes to Mr. Allen:—"My wish is to offer somewhat that may serve to record my sense of the invaluable service done by the non-conformists during the Eastern controversy of recent years to the cause of liberty and justice."

We are requested to announce that the next general meeting of the Band of Hope will be held at the Albert Hall, 15, College Square, on Tuesday, the 20th instant, at 8 P.M., when Revd. J. G. Gregson will deliver a lecture on "Drink and Modern Civilization." Babu Keshub Chunder Sen will preside. All friends of temperance are invited to attend.

The project is broached in England to present a statue of Mr. Gladstone to the people of America. Such a proposal, if carried out, would certainly be, as the *Christian Union* justly says, a most graceful recognition of American sentiment toward the English people, and would be particularly grateful to a nation whose admiration for Mr. Gladstone is as great as that which he receives from his most ardent supporters at home. In Mr. Gladstone English character reaches its noblest achievement and no better representative could be found of those traits and abilities which Americans most admire in the mother race.

Will the Band of Hope send a Gold Medal to the Commissioner of Hugsly for his magnanimity and courage in penning the following atrociously philanthropic lines in his Abkari report?—"Alcohol has its uses in the economy of nature, and it is the abuse, not the use, of spirituous liquor that is to be deprecated. That Benzoin, especially the lower classes, suffer from a feeble physique, induced by the unnutritious food on which

they live, is an admitted fact. To a man living in a relaxing humid climate, with nothing better to eat than a sodden mass of tasteless rice, a good glass of grog, would, I think, be very beneficial, and I welcome any system that puts such a harmless tonic within the reach of the poorer classes." Verily a second Howard!

We see it stated that the annual Prem Bhoje festival, or the Feast of Love, which took place last year in Miss Pigott's house in Bowbazar Street, and also at the General Assembly's Institution, Cornwallis Square, and at which thousands of Native Christians and Missionary gentlemen from different parts of the country were the happy and grateful partakers, will be celebrated on the 29th instant in the Lord Bishop's Palace, Chowringhi, and presided over by His Lordship. The gathering is expected to be much larger on the present than on any preceding occasion. Divine services will be held in Saint Paul's Cathedral. As in the previous years, there will be processions also accompanied by music and sacred songs. We are glad the Lord Bishop is so much interested in these Native festivities and processions. But beware of Mr. Sharp!

The *Christian Life* devotes a leader to the discussion of the interesting question,—Was President Garfield a Unitarian? It appears that sometime ago, the Rev. Dr. Laird Collier, then Unitarian Minister at Birmingham, had stated that the late American President was a Unitarian. This statement was, however, contradicted at the time. The fact is that President Garfield belonged to the sect, known as "Christian Disciples" or the "Christian Connection." They are also called by the simple name "Christians." These men are, according to Dr. Collier, "Unitarian Baptists," whatever that may mean. It is, however, an admitted fact that they themselves are averse to both the Unitarian and the Trinitarian name, and make no profession of either. Our Unitarian contemporary says with regard to this sect:—"They keep to the plain and simple language of the Bible; they profess, and we believe and maintain their profession, that every article of faith entertained by them can be expressed in Bible language. In their aversion to human creeds, one of their own ministers recently affirmed that as a body they had gone right over to Unitarianism. We believe this is the fact, and we have had some correspondence with leading ministers of the Christian Connection who inform us that as a body they are Unitarian in their theology, while at the same time they emphatically declare the name Unitarian has no attraction for them at all." The *Christian Life* goes on to add:—"A Christian denomination, which always speaks of one God, which never mentions the Trinity nor any Trinitarian formula, which requires nothing of its ministers but a belief in what the Bible teaches, can scarcely be thought of as a Trinitarian sect. In our hearts we believe

that, theologically speaking, Garfield was as distinctly Unitarian as we are."

CAN a "deaf mute" write and discuss theology? If so, such a man would be regarded as a prodigy in India. A London paper publishes a most remarkable letter from one John Lucy, a deaf mute in Belfast:—"I have been educated a Trinitarian of the Episcopalian denomination, and knew no other faith save the Roman Catholic, and that only in name. Since I left school and became capable of understanding it is God's truth, I have found myself doubting the Trinity to such an extent that I became frightened at myself, and endeavoured to banish what I considered my unholy thoughts; but I could not, and believe me, it was a relief to me when I found I was not alone in my disbelief, and that the clearest of the deaf and dumb shared my sentiments. Even then I was afraid to make known my doubts. Had it not been that I knew myself incapable, and also that it was not my place, I might have been so foolish as to oppose you, although I doubted what I would defend. Your dispute with your friendly opponents in Holywood strengthened my disbelief in *Three Gods* or *Three Persons in One God*, and I secretly resolved to inquire into the subject. If you will remember, I asked you a question, and you gave me a plain answer. You told me you believed Jesus Christ was the Son of God, but not God Himself; and when I came to think seriously, I could not help seeing you had truth on your side. Since then the Word of God has been a new book to me. So strong is my conviction that I do not hesitate to affirm that if Unitarianism be overthrown, my faith in scripture is destroyed. It has saved me from Atheism. I have told you that for a long time I neither read scripture nor prayed to God. Often during that I have asked myself, Can there in truth be a God? The words of David were constantly ringing in my mind, and alone kept me from adopting the dreadful step of unbelief. The Heavens declare the Glory of God, and the firmament sheweth His handiwork (Psalm xix, 1); but so far have I gone into theology, and so firm a hold has Unitarianism obtained, that were it destroyed, not even the words of David would save me from infidelity."

## TO FULFIL AND NOT TO DESTROY.

We, members of the Brahmo Somaj of India, are generally called Progressive Brahmos, and certainly there is reason why this epithet should be given us. Progressive is opposed to Conservative on the one side, and to Radical on the other; and if Aristotle's definition of virtue be true, namely, that it is the mean between two extremes, then to be sure progressiveness is a virtue. It is such because it does not, like conservatism, always look backwards, and, like radicalism, also look forward, but, like a golden mean, it always looks backward and forward. Radicalism



ignores the past, and is for destroying whatever is, and introducing what, according to its decision, ought to be; while conservatism ignores the future, regrets the present, and idolises the past. Experience has shown both these to be false and mischievous. Conservative India has never grown and shall never grow; while radical India has never lived beyond a few years. The true hope of the country lies in progress—shall we say?—in the New Dispensation. A consideration of one chief characteristic of progressivism will explain what we mean. Jesus said, "I come not to destroy but to fulfil;" and he gave the world a new dispensation. Now what is the meaning of this expression? No revolution in men's manners and customs, no change in religious habits is possible, which does not profess to be a fulfilment of what is old, time-honored, and national. History furnishes us with no example of a completely successful revolution which is not based upon old aspirations and sentiments. The great outbreak in France in 1789 is a living instance of this. Carlyle said that the mission of this Revolution was to break down old shams and lies, and so far as this was concerned, the movement did succeed. But as soon as it went on constructing which it did by entirely overlooking the past, it began to be the butt of infinite laughter and ridicule to the world. What is true of political revolutions applies also to religious, social, and moral ones. Christianity was the fulfilment of Judaism, and such of Hinduism is the theism of the New Dispensation. Buddhism was partly such in its aims and scope; and so far as it was this, it flourished and succeeded; but as it also ignored the religious element of Hindu nature, it could not thrive for many centuries and collapsed in the course of time. Progress, therefore, means the fulfilment of what is old. It never destroys the old associations and institutions, but perfects them, adds to them, or brings them into new symmetry and proportions. To old ideas it adds new and correlated ones, and to old life it adds new vigor! We find the old, rotten superstructure of Hinduism, we add to it new structures; apply to it a new cement; and bring in a new uniting principle to connect the past with the future. If we say Hinduism is enough for us, we wrong our country; if we say Hinduism is worthless and ought to be destroyed, we become untrue to the land of our birth. Progress says that we should fulfil Hinduism, and not destroy it. That is the language of the New Dispensation. We respect the old types of thought; we honor the old laws; we understand the old needs of our country. But the old institutions fail to satisfy us, and what do we do? We bring in the living principle of eclectic comprehension, and, by harmonising the apparently differing ideas of different dispensations, give solidity, shape, life, and impulse to the national existence. We add a new principle to Hinduism, and thus fulfil it. Taking our stand upon the dim soil of the past, we look forward and embrace both the present and the future. Thus the best interest of the land are not endangered; in moving forward we carry with us the country and its best spirit and traditions. We shall never be outlandish; we shall not be anglicised; but Hindus in bone and blood, we shall remain for ever. We shall be better Hindus, nobler sons of India, worthier children of God; but never denationalised or unnatural outcasts who have forgotten their birthplace and proved untrue to its noble and venerable traditions. No. Our watchword is progress, and our outlook is both before and behind.

## MORAL EDUCATION.

We are, and have always been, staunch advocates of ethical teaching in Government schools and colleges. We yield to none in this matter. The evil of godless education has nowhere produced such deplorable results as in this country. It has already sown broadcast the seed of unbelief, immorality, dissipation, social corruption, and political nihilism. By this one axe Government is indirectly cutting the root of the moral and material prosperity of future generations. We are not alarmists. We do not wish to be sensational. But it really strikes us that in afflicting the rising generation with the curse of godless education, the British Government has committed a most serious blunder, whose ultimate effects will not only paralyze the nation but recoil upon its own head. Is there any excuse which can justify or palliate this sin of omission? The principle of religious neutrality, which is often urged in defence, means only theological non-interference, the prohibition of dogmatic teaching which may offend different sects, but does not and cannot mean atheism or immorality. The Government may not teach the doctrines of mediatorial redemption, nirvan, the communion of saints, or miracles. But why should it not teach the boys in its schools to be truthful and honest? The most rigid interpreter of the rule of neutrality will not surely proscribe the inculcation of the golden principle underlying all morality—Do unto others as you would that they should do to you. But what leaves the Government without any justifiable excuse is the fact that it does at present give moral instruction. Only there is no system, no method. The books used in State schools contain among other things ethical lessons, nay, even religious truths of a marked character. This, we believe, is the most cogent and conclusive argument which could be adduced in support of a system of moral teaching. If you teach morality and even the generally admitted principles of religion, why should you not perform that work with greater completeness? The question is unanswerable, and must shut the mouth of Government. We are glad Mr. Murdoch has taken up, and illustrated this point in his able letter to the Secretary of State on "Education in India," a copy of which has been kind enough to send us for review. Mr. Murdoch starts with the proposition "without moral principle the best intellectual training may prove only an evil." The Despatch of 1854 distinctly recognises this truth, and declares that one object of Government education in India is to "raise the moral character of those who partake of its advantages." Then the writer goes on to establish the following three points:—1. That the great truths of Natural Religion may be taught with the approval of the people. 2. That such a course has the sanction of the principal officers of the Education Department. 3. That it has been adopted for many years without objection being raised in several of the Government School Books. The opinions of the Madras Director of Public Instruction and the Bombay School-Book Committee are quoted to prove that "educational officers and educational committees appointed by Government, consider that the Despatch permits teaching the great doctrines and duties of Natural Religion." Mr. Murdoch then appends copious extracts from Government school-books to show that "God's omniscience, a future state of existence, God's providence and the duty of adoration," "duty

to God," "the Fatherhood of God" are at present inculcated and taught in the various books prescribed for the use of State schools. In some of these books there are even addresses to God and prayers and hymns. Referring to our recent remarks on Dr. Murray Mitchell's lecture, Mr. Murdoch thus writes approvingly of our proposal to appoint a Committee:—"The writer does not know whether Dr. Mitchell would be willing to undertake the preparation of such Manuals, but perhaps he would, if he got encouragement. It would be understood that only the great truths of Natural Religion were to be introduced. A small editorial Committee might be appointed, consisting of one or two gentlemen connected with the Government Educational Department and others like Babu Kesimb Chunder Sen. There might be supplements to each Manual for Christian schools and colleges." Mr. Murdoch's pamphlet may not be wholly fruitless now that we have so devout a Viceroy at the head of the Government. His Excellency's remarks on moral training, addressed to the students of St. Xavier's College, must be considered opportune. Lord Ripon is reported to have said:—"There were many who thought, perhaps, that the culture of intellect alone represented the ideal of education. His Excellency, however, endeavored to impress upon the students that his idea of a full and complete education extended beyond an intellectual training alone—it was also a moral training, which completed the attainment of perfect education."

## A NEW SECT.

(New Dispensation.)

We have just heard of a new sect of Hindu Theists. They are known as Dariapanthis, being so called after Daris Sahib, the founder of the sect. The District of Shahabad, near Damraon, is their head quarters, whence the movement originally emanated. The sect is nearly three centuries old, and may be regarded as a branch of the Kabirpanthis, or followers of the great Kabir. The Dariapanthis are thorough-going and radical monotheists, and have no faith in Hindu gods or goddesses. They discountenance both idolatry and caste. Brahmins on joining their body have to renounce the holy thread. The order of *Sadhus* or *Mahants* among them are obliged to take the vow of celibacy, and are on no account permitted to marry or acquire riches. They are like Catholic priests, pledged to chastity and poverty. They are also required to abstain wholly from animal food, wine, and all manner of intoxicating drugs. They cannot ply trade, nor follow any lucrative profession; nor can they own any property, real or personal. They accept whatsoever comes to them, but are not allowed to lay up for morrow. They cannot even beg. They go about like wandering mendicants, and whose feels compassion or respect for them as *Sadhus* gives them alms. Thus they manage to live, going about propagating their doctrines and eating the food which God gives to ascetics. '*Ahimsa*' is their cardinal doctrine, and in this matter they are almost as sensitive and fastidious as the Jainas. They are not only strict vegetarians, but they would not give pain to even the meanest and smallest reptile. On being asked if they believed in the Hindu scriptures, the *Vedas* and the *Puranas*, one of their *Sadhus*, who gave us all this information, said, only that scripture which enjoined kindness and charity they respected and followed.



## SAINT AGHORE NATH.

(New Dispensation.)

BHAI AGHORE NATH is dead. This means that he has risen again. For we believe in the resurrection of saints. And truly Aghore Nath was a saint. A more pious devotee, a truer saint breathed not in our Church. He was meekness and forgiveness personified. All who knew him loved him, and he has not left behind him a single enemy. Even those who differed from him in opinion mourn his loss, and are proud to rank among his mourners and admirers. His sweet love made friends of all whom he came across. His love was so all-conquering, his character was so unimpeachably pure, his character was so guileless, his disposition so child-like and innocent, that the most formidable of his theological opponents dare not say aught against him. Verily a saint was he, whom all loved, and whose memory all must honor and cherish. Especially as a *yogi* will his name be handed down to posterity. Future generations in India will, we are sure, reverently gaze upon that towering example of a *yogi* of the New Dispensation. As an Apostle he stood in the foremost rank. In his latter days he preached in the Punjab, where the Lord had called him, with the power of lion, unfurling the banners of victory in the remotest frontier, and among the humblest and the most ignorant Sikhs. Old and devout men at Merri, Dehra Ghazi Khan and Dehra Ismail Khan were charmed by his preaching and saintly character, and fell at his feet, and implored his blessing. In going through these regions he had to undergo hardships of no ordinary kind, so that when he came down to Lucknow he was exhausted. While there he was found as busy as usual in the Lord's service, in spite of his weakness and prostration. Morning and evening he conducted service, preached, visited friends and offered advice. On Sunday the 4th, he conducted service in the local Somaj. Whether he had any gloomy foreboding of his approaching death is more than we can say. But the following touching prayer he is reported to have uttered in the course of the Sunday evening service:—"My God, my Mother, I have made no provision for my wife and children. Nothing is in store for them for the morrow. Then I have consigned to Thy care and safe-keeping. But I have not been idle; it is not true that I have made no kind of provision. I am saying Thee according to my power. If life be accounted wealth, I leave behind me this property for future generations. Grant, Lord, that till the last day my life may remain undimmed." On Monday he took physic, and then complained of prostration, which daily increased and which no medicine could check. "Yet had his regular prayers with us," writes our correspondent. In the course of the last prayer he had with his friends he is said to have spoken to his God thus:—"O Thou Mother of the world, if my body aileth what is it to my soul? My body suffers pain, it is true, but my mind still experiences that joy. In my illness I see how Thou art serving Thy child. I have no sleep at night. How miserable I would have been hadst Thou not been with me. Thou art with me day and night; therefore suffering is no suffering to me. Mother, grant that I may thus be with Thee everlastingly. I seek neither health nor ill health; I desire naught but Thee, O God." On Wednesday the feeling of exhaustion increased. Yet he had his regular morn-

ing prayer. But he grew restless, and had to take to his bed. Marvellous was his love for his Master. "Seven verses of the Rig Veda he explained to me in the evening," writes our correspondent, "and he taught me the essential principles of *yoga* and communion." Next morning he was so weak that he had to be helped upstairs. All of a sudden he sank, the extremities were cold, and the pulse was hardly perceptible. The application of remedies produced a temporary reaction, but in the evening he began to sink steadily, and never rose again. At about 2 A.M., he composed himself, closed his eyes, kept his right hand on his breast, stretched his left arm alongside his body, and quietly slept on the bosom of his Father. He is happy in that better land, where with the saints above he is perpetually singing the name of his Maker. Heavenly brother, thou hast already put on the crown of glory. Blessed, blessed, blessed Saint! Verily this saintly spirit has gone in advance to prepare the way for those who are to follow. He will confirm our faith, bring heaven nearer to us, and he will give us glad tidings of our sweet home above.

## Brahmo Somaj.

BHAI PRATAP CHUNDER MOZUMDER, we have been requested to state, was expected to return from Kattywar, and conduct service on the occasion of the tenth anniversary of the Parthana Somaj at Ahmedabad, which began on the 14th instant. Bhai Amrita Lal Bose was to have left Bangalore on Tuesday last. Bhai Trailokya Nath return to Calcutta from Assam last Wednesday.

On Sunday next, the *srad* ceremony of the late Bhai Aghore Nath will be performed in the Mangal Bari, accompanied by the usual morning service. Friends of the deceased have been invited to be present on the occasion. The ashes of the Saint will then be deposited in an urn, and interred with due solemnity in the open space in front of his family house. There will be a *alm*-giving after the ceremony is over.

## Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—Ed. S. M.]

## PUNJAB BRAHMO SOMAJ.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—I find with surprise how Babu Nobin Chunder Roy styles himself or rather takes to himself the credit of being the founders of both the Brahmo Somaj of the Punjab and the Brahma Mandir at Lahore. For the sake of fairness he ought, indeed, to give an explanation of the above statement, which appeared in a notice of the Punjab Brahmo Somaj, a copy of which has been sent to us. I suppose it was a mistake committed by some overzealous friends of his who are quite ignorant of the facts about the origin and past history of the Brahmo Somaj of the Punjab. We are rather inclined to believe that it is rather a mistake on the part of his friends, than that he should so far forget himself as to belie the fact of his own life, experience, and observation. Before taking upon myself the risk of contradiction, I leave the matter in the hands of Nobin Babu, and hope he will, in a spirit of fairness, rectify the blunder made some how in the notice circulated to the members of the Somaj as referred to above.

Yours, &amp;c.,

RAM CHUNDER SINGH.

Late Secretary to the Brahmo Somaj of the Punjab.

## WHAT IS THE "NEW DISPENSATION" AND WHAT WILL BE ITS FRUIT.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—It is a question of great importance whence the words "New Dispensation" have come into the Brahmo Somaj. These are not the words of the minister, Baba Keshub Chunder Sen; but the words of the Lord have come into the world through him. The New Dispensation has come to establish the Kingdom of Heaven, not on mere speculation, but in the heart of every man. It is not an invention of the minister or any of his co-adjutors. It is of divine origin, and bears witness to its perfect truth. It is a light from heaven to chase away that thick darkness which has hitherto darkened many realms and regions. Its aim is pure and lofty. It is not suited to any private end. It will unite love and knowledge together.

What does it teach? It does not teach us any false doctrines, but what is divine and essential. It teaches us to give our whole heart to God, to know and serve Him only, to praise Him for His goodness and to ask His blessing. It teaches us not to renounce the world, and to go into the wilderness to take the Lord's name, but to perceive that this world is God's vineyard where we have to serve God with mother, father, brother, friend, &c.

Have patience, my friends! The time, though distant, shall come, when the whole world will flock under the banner of the New Dispensation to adore and worship God in spirit and in truth. The kindred nature which man has with God will be realized, and our soul will enjoy heaven on earth. O Thou all-seeing God, lead me into the right path of virtue.

Yours, &amp;c.,

BEPIN BHARI DASS.

Chandernagore, 13th December 1881.

## DEATH OF BHAU AGHORE NATH.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—The sudden death of our beloved Bhai Aghore Nath Gupta has filled us all with deep gloom and sorrow. He has left us, never, never to return. Heart! weep and break. Eyes! shed sacred tears of love, friendship, and gratitude! Away with atonic philosophy and false religion which trifles with such a sacred feeling! It is not weakness but nature—fresh and brave! It is not weakness but nature—fresh and brave! Beloved brother Aghore! so good, so patient under suffering, so pious, so devout, so loving, so sweet, and so child-like, where shall we find thy like! Art thou really gone never to return? That cannot be. Can the destruction of the frail frame that encased thee snatch thee away from us. No, that cannot be. It is an impossibility and a lie. Thou canst not bear separation from thy kindred spirits. The man Aghore is gone, irrevocably gone; but the blessed saint Aghore is with us still. Heart weep no more. Rejoice in hope that our saint Aghore, our own Saint Aghore is still in us with his spirit of *yoga* and *bhakti* and childlike dependence upon the Father. He has cast off his impediment of clay to be nearer to us, to live in us and with us. Brethren, make everything straight for his coming. Prepare yourselves for his reception. Come he must, and he will be reunited with us. I am sure that the spirit of Aghore will be re-encircled in us. He is a necessary and component part in the New Dispensation. He is the type of a *yogi* of the New Dispensation. Let us then all rise up as one man, and receive him in our spirit. Let us humbly try to mould our character according to his example, and to imitate the spirit of *yoga* and *bhakti* in which he so much excelled us. Along with the external signs of mourning let us cultivate *yoga* and solitary communion daily, and pay more attention and time to it than we have been accustomed to do.

Yours, &amp;c.,

R. M. B.

## AFFAIRS IN THE PUNJAB.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—Permit me to bring to the notice of our Brahmo public, through the medium of your paper, a most ingenious piece of diplomacy detected by the Secretary of the Punjab Brahmo Somaj, Rai Bahadur Dr. Brij Lal Ghose, while



examining the results of the election by ballot of the Managing Committee at the last meeting of the General Committee of the Somaj, held on Sunday, the 27th November 1881.

Would you believe me, no less than 21 extra votes were given in the course of the election in question by three members of the Punjab Brahmo Somaj, viz. Babu Nobin Chunder Rai, Babu Sital Kant Chatterji, and Pandit Basant Ram, in behalf of persons who were not members of the Punjab Brahmo Somaj, or whose names were not received by the Secretary up to the date of election. That is to say, sixteen persons evidently protested sent a joint application from Calcutta for the membership of the Punjab Brahmo Somaj at Lahore. This application reached the Secretary, Dr. Brij Lal Ghose, on Monday, the 28th November 1881; but Babu Sital Kant Chatterji gained sixteen extra votes in behalf of these individuals in the election of the Managing Committee at the meeting of the General Committee, held on Sunday, the 27th November 1881, or just one day beforehand. Babu Nobin Chunder Rai gave three additional votes, in behalf of four individuals, all protesters, residing at Simla, although the proxies of these individuals, authorizing Babu N. C. Rai to vote in the meeting, were received by Dr. B. L. Ghose, the Secretary, just one day after the date of the meeting.

Pandit Basant Ram gave two additional votes in the election in behalf of two persons at Multan, although no application from these individuals were received by the Secretary at that time.

This is the new policy which Babu Nobin Chunder Rai and others have of late adopted, in consultation with the Sadharanis of Calcutta, to convert an independent Somaj, like the Punjab Brahmo Somaj, into a branch of the Sadharan Somaj. Let us see how Miss Collet likes the plan.

Yours, &c.,

FACT.

Lahore, the 3rd December 1881.

## Provincial.

### LAHORE.

[FROM OUR OWN CORRESPONDENT.]

The 4th December 1881.

BABU NOBIN CHUNDER RAI of Brahmo Sam in the Hoshanabad District of the Central Provinces, Manager of the late Orphanage at Agra, a well-known spiritualist and a zealous member of the Adhi and Sadharan Somaj, and now attached to the staff of the Punjab University College at Lahore, has invented a method to convert the Mofussil Brahmo Somaj into Branches of the Sadharan Somaj. The method is the easiest ever invented in the annals of the Sadharan Somaj, and can be worked out at a very trifling cost of a few rupees in the case of every Somaj in which the division of questions relating to Brahminism and the Brahmo Somaj is supposed to depend upon a majority of votes. It is simply this. Let a number of Sadharanis from Calcutta or other places, sufficient to form a majority, enlist themselves as members of a Mofussil Somaj by promising to take over charge of the management of the same, and then, by the management of that Somaj, by outwitting the original members, or, if possible, by driving these latter out of the Somaj altogether by some excuse or other; and later, as a matter of course, to write a congratulatory epistle to Miss Collet on the success thus achieved. The method in question has been tried in the Punjab Brahmo Somaj with the following results.

The Punjab Brahmo Somaj has never joined the protest movement against the Brahmo Somaj of India, and has maintained a faithful and independent attitude towards the late agitation, (vide its Annual Reports read and adopted by the approval of the General Committee of the Somaj, also Miss Collet's Year Book for the last few years). This position gave rise to a rival protest meeting, known as the "Central Punjab Brahmo Somaj" under the management of Pandit S. N. Agnihotri.

Babu Nobin Chunder, on his arrival at Lahore, last year, joined this Protestant Somaj of Pandit Agnihotri, existing at the same time, strange to say, his old membership in the Punjab Brahmo Somaj also. His example was followed shortly by Babu Shital Kant Chatterji, a Native of East Bengal. Pandit Shiva Narain Agnihotri also wished on two or three occasions (vide letter of a Trustee of the Lahore Brahmo

Mandir, published in the *Sunday Mirror* in June last) to avail himself of the privilege of this double membership, but he was ashamed to do so, as he had only lately left the Punjab Brahmo Somaj. But, poor man, he was at last made by Babu N. C. Rai's persuasions to apply once more for the membership of the independent Punjab Brahmo Somaj under circumstances which are, indeed, very pitiable. The Pandit knows full well that his incontinence and unprincipled step would surely subject him to the taunts and ridicule of the public. Thanks, however, to the integrity of Babu N. C. Roy, a scheme was suggested, matured, and immediately brought into practice. The Annual General Meeting of the Punjab Brahmo Somaj for the election of the Managing Committee and other office-bearers was drawing very near. This was a golden opportunity to outvote the old members of the Punjab Brahmo Somaj, and place the entire management of the Punjab Brahmo Somaj in the hands of Mr. Agnihotri. In order, therefore, to carry out this object, the first requisite was a majority of votes, and a majority of votes could not be had without a majority of members. An appeal was, therefore, made to the brother Sadharanis at distant stations throughout India. This was well responded to. Applications for the membership of the Punjab Brahmo Somaj poured in from all quarters, some from Multan, some from Simla, some from Rawal Pindi, and as many as sixteen from Calcutta, so that in the course of about a fortnight, ending on the 28th November 1881, the number of applicants for the membership of the Punjab Brahmo Somaj rose to about 70!!! But as the affair was got up in hot haste, it ended in perfect confusion.

## Calcutta.

We have to draw attention of the public to the following copy of telegram received from Signor Chiarini, Madrid, by Mr. Frank G. Wilson, agent of Chiarini's Circus, Calcutta: "Great enthusiasm here. Steamer delayed by the people to make us play two days longer. Immense crowds nightly. We leave here on Monday, 19th December."

## Selections.

### SAYINGS AND DOINGS.

(Lucknow Witness.)

We often have occasion to differ from our Roman Catholic contemporary, the *Indo-European Correspondence*, at Calcutta, but we fully agree with his remark regarding the Brahmo attitude toward Christ, which we append below. If Christ was not God, as the Brahmos say, then He was either a deceiver, either a wicked imposter or a weak-brained fanatic. Whichever He was, their empty adulation is quite misplaced, and affords no ground for Christian satisfaction.—Some people object to us dogmatic Christians that we have a hard positive tone in dealing with heres. The question is whether this hard, positive tone is not occasionally useful. We feel, a few days ago, with the Bengali of the better class—not a Brahmo, though clearly an admirer of Kesub Chunder Sen, but a "seeker after truth"—who fell to talking about Christ. Let us to our Bengali friend the justice to say that he expressed himself in respectful terms, and now and then in raptures. Now, the upshot of our talk was simply this: Having asked him our talk was simply this: Having asked him whether he believed Christ to be God, there was no getting any plain answer from him, though tropes and metaphors flowed with true oriental fluency from his lips. Pressed on the point, he eventually said that our Blessed Redeemer was wrought up to such a pitch of enthusiasm that he could not be expected to be that we could not catch him in a plain prayer. He believed Himself to be what He was not. So says Renan; so says Kesub Chunder Sen; and such is the opinion about the Founder of Christianity now coming into vogue among educated Natives. To say of Irving or Joanna Southcott what is thus said of Christ would certainly not be accepted by the disciples of either of those religious enthusiasts. A satisfactory opinion concerning them. Yet, if it came to the knowledge of some persons that we told our Bengali friend if we thought as he did we could not believe in Christ at all, we should no doubt be

set down for crabbed dogmatists "much further from the Kingdom" than men who profess to revere Christ as a fool. We do not condemn these men for presuming to think otherwise than we do. But if they do not believe in Christ's Divinity let them realize what they think about the "matter," and cease what surely a little reflection must show them is inconsistent, fulsome praise, so far as its object is concerned, we live amid an overwhelming majority of men who do not believe in Christ's Divinity, to whom we are an alien, impure race and our God and alien God whom they ignore. What gain other than political will there be if these men, who now at all events maintain silence about our God and our creed, take to saying that our God is to be revered as a deluded enthusiast and shaping His creed anew—not, be it remarked, that creed as this or that Western missionary, but as he himself, presents it for men's acceptance?

## NEW DISPENSATION.

(Statesman.)

WE are among those who watch with great interest, and if not always with approval, seldom without more or less of admiration and hope, the proceedings and the development of the church of the New Dispensation. We have always regretted that the constant strain of daily newspaper work makes it impossible for us to study thoroughly this remarkable religious movement, and we do not pretend to be able to tell our readers whether they should unite with the admirers of the minister of the New Dispensation, or mourn over him as an eccentric, wandering star, for whom, or at any rate for those who accept his guidance, is reserved the blackness of the darkness of a return to the superstitious idolatry. No one, we suppose, doubts that Mr. Sen is himself an unwavering monotheist. It is not the minister's own faith that is chiefly called in question, but the effect of his teaching and the practices of the New Dispensation church on the more ignorant of his followers, and still more the effect on after-generations when the New Dispensation shall be popularised (as it must be if it is to live as an important church) and when other leaders arise who may, perhaps, give more prominence to the ceremonial, symbolic institutions left by Mr. Sen than to the pure spirit of his teaching. In plain words, it is feared by many who would fain see the young church growing in strength and purity, and laying a good foundation for all time, that practices are now being introduced by Mr. Sen, which, if not actually idolatrous as carried out by him, are almost certain to degenerate in other hands into idolatry pure and simple. As an example, we quote from the *New Dispensation* of Friday last:—

An interesting and novel ceremony was performed by the minister on Saturday, the 19th ultimo. It was the consecration of a new *Bhandar*, or family store-room. A short prayer was offered to the Supreme Mother Annanda, or Lakshmi, the Giver of Rice, and Her blessing was invoked. The door of the new *Bhandar* was then opened, and the whole body of devotees entered, the minister carrying in his hand an earthen vessel *dhan dhanya*, or a rupee and paddy, typical of fortune and food. They then sang a hymn, and concluded by chanting the words, inscribed on the front wall in a semicircle "Annadaal namanamah." The key of the store-room was then made over to the lady in charge of the room.



We do not know exactly what is meant by the devotees meant by this act of worship of a heathen goddess. Certain it is that the men who performed it profess to be monotheists, and have broken off from idolatry. They profess not to believe in a real, living goddess, Lakshmi, but in one God only. This Lakshmi is apparently to them a purely ideal person. But this was probably true at one time of most of the deities of idolatrous religions, at least as far as the more intelligent worshippers were concerned. The question is whether to the minds of persons incapable of trained subtlety of thought, this worship of Lakshmi could present itself as anything but the worship of an actual personal goddess, and whether therefore, the teaching of Mr. Sen does not in effect inculcate the worship of a plurality of deities. It would not mend matters much if the minister were to protest that he never meant to inculcate anything of the kind, if such were the natural and inevitable effect of his teaching. We do not know what subject Mr. Sen may have chosen for his approaching annual lecture in the Town Hall, but we may suggest to him that he might do worse than explain to us on that occasion the real meaning of his attitude towards the Hindu deities.

## THE PARABLE OF THE PRODIGAL SON

IN THE REVISED VERSION.

(The Christian.)

It may vary the interest of our examination of the New Version, if, instead of dwelling in detail, and that somewhat critically, upon a verse or two, we take at once under review a larger portion, such as the well-known parable of the Prodigal Son, and examine what gain or loss it has sustained at the hands of the Revisers. This may, perhaps, be best effected by giving the parable in the words of the New Revision, marking in italics any of the more important alterations which seem worthy of notice, and adding a few remarks upon each of these as they occur.

Luke x. 11. And he said, A certain man had two sons, and the younger of them said his father, Father, give me the portion of thy substance that falleth to me. And he divided unto him his living. And not many days after the younger son gathered all together and took his journey into a far country, and there he wasted his substance with a riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat; and no man gave unto him. But when he came to himself he said, how many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran and fell on his neck, and kissed him. *M. margin, Gr., (kissed him much).*

Here we pause to note a cluster of beauties which the New Version contains. First, how much more vivid and striking is "while" than "when he was yet afar off," reminding us of

Rom. v. 8, *While we were yet sinners, Christ died for us.*

Secondly, how much more expressive is the rendering "saw him and was moved with compassion" than merely "had compassion"; and no one can note the Greek word employed without seeing that this improvement is fully justified by the passive form of the verb.

But thirdly, and best of all—though, strange to say, only noted in the margin, instead of being admitted into the text as it surely ought to be—we have the full force of the Greek word *catephilesen*, "kissed him much," it being more than the ordinary verb "to kiss," the *cate* in composition having an intensive force. Liddell and Scott render it "to kiss very tenderly, caress."

So touching is the picture here presented to us of the love of God in Christ Jesus to the returning sinner.

Mark, too, "I perish here with hunger," as showing that conviction of sin is not merely a revelation of the fact of our ruin, but of our position also in "the far country," which involves us in this ruin.

And the son said unto him, Father, I have sinned against heaven and in the sight; I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry; for this my son was dead, and is alive again; he was lost and is found.

"Bring forth quickly" is a great gain. It is an addition which we owe to textual criticism. *Taza* is found in the two oldest Greek MSS. we have—the Vatican and the Sinaitic—as well as in the Latin and Syriac versions, not to speak of many other MSS. and *Vsa. Trezellas* and *Alford* both admitted it into the text. It is almost a pity that the Revision did not give it the emphatic position which it occupies in the Greek as the very opening of the sentence—"Quickly bring forth the best robe and put it on him."

What volumes this one short word speaks in confirmation of the great Gospel doctrine of an immediate salvation—a perfect and completed righteousness at once conferred upon the believer in Jesus! How thoroughly does it refute the slow and tedious and uncertain process which the Church of Rome palms off upon her disciples in place of God's way of justification as revealed in Gospel. Well has old Richard Hooker said, "This marks the Church of Rome doth cause her followers to tread, when they ask her the way to justification."

The latter part of the parable in which the elder brother is introduced, presents in the Revised Version no difference of any importance from the Old one, so that it is unnecessary to give it here; but the changes that have been noted are unquestionably gains of no small value to the student of God's Word, "bringing to light, as they do, new beauties in this most beautiful portion of Scripture which hitherto have been hidden from the eyes of the ordinary English reader. We gain thereby a deeper insight into "the love of the Father," in those most touching words, "was moved with compassion, and ran, and fell on his neck, and kissed him much." We learn afresh "the grace of our Lord Jesus Christ" in the words "while he was yet afar off," so parallel are they to "while we were yet sinners Christ died for us," and the gracious ministration of the Holy Spirit in instantaneously clothing the

returning lost one with Christ "the righteousness of God" is strikingly set forth in the significant words, "But the father said to his servants, 'Bring forth quickly the best robe, and put it on him,' which is both parallel to and at the same time in advance of Zech. III. 4, where, in keeping with the comparative darkness of that dispensation no more is said than, "Take away the filthy garments from him, 'though a promise of 'good things to come' is held out in the word" that is added, "I will clothe thee with change of raiment."

## MORE BIOGRAPHIES OF CARLYLE.\*

How great is the revealing power of Death. A year ago, had the question been asked what rank in the hierarchy of fame should be assigned to the thinker who was then a feeble old man at Chelsea, rapidly growing more feeble, the answers would have been various; but the expectations of the most enthusiastic admirer would surely have fallen short of the truth, as far as we now know the truth. The unique character of the tribute which Carlyle has received from his contemporaries may be brought home to the reader's mind, by comparing it with that paid to one who, while both lived, seemed to possess much the same hold on public attention. The contrast which the great revealer sets before us is a striking one. The *Autobiography of John Mill* was devoured with keen interest, discussed with strong and various sympathies, laid on the shelf where it might be consulted most readily, and there was an end of the matter. No pilgrimages were made to remote country places to obtain details of his youth and childhood, no old newspapers and magazines disinterred for some chance word or about him; we had nothing but what he or his representatives had chosen to give us, and we did not want any more. Carlyle's *Reminiscences*, on the other hand, seemed merely to whet the public appetite for narratives of his life; those now to be added to the subjects of a former review are the third, fourth, and fifth given to the world in the few months since it was possible to publish his biography without consulting him, and these (the works respectively of an Englishman, American, and German) do not, we believe, exhaust the list of books of which he has, in that short interval, formed the subject. We review the list with very mixed feelings. Even so far as it consists of mere compilations, it marks a strong response to a message of warning and rebuke, addressed to his generation by one who may be considered, in some sort, a prophet, and so far it is valuable. The best specimen of this kind of tribute is that by Mr. Howie Wylie, previously reviewed in these columns (*Spectator*, April 16th), a work which we know to have been read with pleasure by at least one warm and intimate friend of Carlyle, and to which after perusing, others of its kin we return with a somewhat heightened estimate, from the point of view of the critic. Mr. Shepherd's biography, on the other hand, reminds us, we are compelled to allow, of all that has to be said against this class of books. To expand an obituary notice, for which the writer has had no advantages which his readers did not share, into a bulky work, in which all that is of interest has been printed at least once before, is not to do honor to the memory of a man of genius. It is

\* *Thomas Carlyle*. By M. D. Conway. London: Chatto and Windus.



rather to do all in one's power to blunt the impression of a strong individuality and a massive and original mind. We wish that the book—which is, after all, the monument of much industry and a warm admiration for a great man—could be dismissed with even this as its worst censure; but it is defaced in one place by a very ungraceful and disagreeable attack on the author's fellow-workers, the bad taste of which is so glaring that one can hardly bring oneself to consider how far it is unjust. We have found their productions more readable, at any rate, than that of their self-appointed judge. However, Mr. Shepherd has given the public a good deal of accurate information about Carlyle, or rather, about his books, and has included some of Carlyle's own writing not otherwise conveniently accessible, which, of course, is valuable. And this is the outside of what we can say for these volumes.

In turning from Mr. Shepherd's six or seven hundred pages to Mr. Conway's two hundred, we invert the ratio of bulk and merit. We have here no more compilations of one who loved Carlyle, and has power to unveil some part of the lovable nature that was in the man. The glimpses of the home at Chelsea given here are more vivid and life-like than almost anything else that has been published in that kind, though everything of the kind is a little disappointing. Mrs. Carlyle's description of the grim cook, who had made a "favorable impression on her husband, and whose main recommendation was that "when people dies I can lay 'em out perfect," will recall to the memory of her friends many a fragment of her lively and dramatic reminiscences; and the little duet on the Brownings which followed, though not of a kind which husband and wife had better often indulge in, is full of a sweet music, half-tender, half-mocking,—the first element, perhaps, being due rather to the subject than the performers. There is but little of this, but the whole thing is so slight—a magazine article enlarged—that a single reminiscence is enough to favour the volume. There is more than one touch that opens a vista of deep interest. "John Mill seemed always to become suddenly aged when Carlyle was mentioned," is a tragedy put into a sentence. On the other hand, we cannot pass over without protest a strangely misleading and somewhat arrogant allusion to a man of pure and heroic character, to whom Carlyle was under the greatest possible obligations, Edward Irving (p. 16.) However, this is the only passage we have to condemn. The little sketch leaves an impression of pathos not fully accounted for by anything the biographer has to tell us. But the inward experience of a large character is colored more by thought and belief than by circumstance; and Carlyle's views had not, we think, much element of hopefulness. In speaking of Carlyle's disappointment in the class from whom he hoped so much (p. 69)—a passage which, we may remark, in passing, is made obscure by its ambiguous use of the verb "disappoint"—Mr. Conway touches on the spring of much of Carlyle's sadness. His nature seems to us one of those, more common, perhaps, in Carlyle others than in men of genius, which are especially liable to disappointment. The recollection that was a sufferer, however we account for the fact is at any rate an important condition for justice to one towards whom, as perhaps towards most of us, justice implies pity. Some letters of considerable but unequal interest now first published, conclude the little volume, and strongly bear out this

impression. Written during Carlyle's early youth, though they give evidence of the faults with which his latest writing has made us too familiar, they bear also touching witness to the despondency which in part arose from a consciousness of their presence, and in part excuses them. We had marked several passages for quotation; but we must be content with two pieces of self-portraiture, in the sad depreciation of which we find a key to much of the mournfulness of his life. "When I review my past conduct," he wrote, in 1839, at the age of only twenty-four (the second sentence comes a few months later), "it seems to have been guided by narrow and defective views, and worst of all, by lurking deeply lurking affectation. I could have defended these views by the most 'paramount logic,' but what logic can withstand experience?" . . . . "Timid, yet not humble; weak, yet enthusiastic; nature and education have rendered me entirely unfit to force my way among the thick-skinned inhabitants of this planet." Surely the outcry of the youth throws some light on the experience of the man, however little it seems to prefigure it.

While Mr. Conway's work is interesting as supplying us with an American view of Carlyle, the third work on our list—smaller in bulk even than that with which we have coupled it—derives a like interest from the fact of its being the notice of a German admirer. Mr. Oswald is qualified by an equal knowledge of England and Germany to do justice to one who might have been known as an interpreter between the two nations, if his claim on our gratitude had not been swallowed up in others still greater. Perhaps, without national arrogance, we may also ascribe to Mr. Oswald's long residence among Englishmen, his candid and generous expression of regret at some of his hero's anti-Gallican utterances during the war between France and his own country. He takes a very just view of Carlyle's relation to German literature, and we are glad to find among the names here cited of previous workers in this mine, that of one whom Carlyle himself failed adequately to recognize. The article on William Taylor, of Norwich, is one of the few which seem to us to prefigure what is disagreeable in the *Reminiscences*. As we have mentioned the hateful word, let us discharge ourselves of our only complaint against this appreciative notice, by expressing our regret that an admirer of Carlyle's should fall into the blunder of ascribing to "Puff-blisters and Pharisees" the lament over the posthumous work which robbed so many admirers of the belief that Carlyle was grateful, reverent, and compassionate. Let his disciples pass in silence his posthumous work; the hero can afford it, and it is the admirer's best policy. That Mr. Oswald has not done so is almost the only flaw we can discover in this readable little book, which, if it has not the interest of Mr. Conway's, in being the work of a personal friend, seems to us a much truer critical estimate. The passage which has most interested us is the comparison with Mazzini (p. 48), but many people will turn most readily to the picture here given of Goethe's feelings towards Carlyle, nowhere else conveniently accessible, and now to most English readers. The estimate of Carlyle's life of Schiller will strike most as exaggerated, but it seems to have been shared by the great German. It is strange that we should find ground for the same

protest in the tribute of an American and German admirer of Carlyle, but both are alike unappreciative of the nobility of his friends; and it is hardly more misleading to say, as Mr. Conway does, that Irving was insane (though this an utter untruth), than to describe him, as Mr. Oswald does merely as the founder of the sect called after his name (though of course this is literally true). On the whole, however, no book written about Carlyle since his death seems to us free from faults as this unpretending little brochure, which we would heartily commend to our readers. The nationality of the writer gives it a very distinct coloring, and the narrative of which most readers are probably a little tired is given with the lightest touch possible. It is written in easy and pleasant German, and enriched with a little anthology from Carlyle's writings, in which some of the thoughts seem more at home as they appear in their translated form than they do in their native English.

To quit all criticism of the particular accounts of the life of Carlyle, however, let us turn to what is, after all, the most important fact about them—that they are the seventh and eighth books published about a person who has not been dead a year. Surely the phenomenon is unique! Yet this interest cannot be adequately explained by referring to any obvious cause, either in the outward history, the intellectual legacy, or the moral character of the man to whom it refers. This succession of biographies has recorded no striking adventure, no picturesque transition; has displayed no brilliant picture of society, no graphic representation of life at either extreme of the social scale. Nor have these books justified their existence by transcribing any message of which their hero was the originator, and which could be presented as original to the world of thinkers; at least, not without giving a new scope to the definition of original thought. Finally, it cannot be said that Carlyle owes this position to any peculiar moral elevation attained by him. What is wrong is not purged of its evil by association with genius, or even with a high moral ideal, although genius has many drawbacks for which we must make great allowance no doubt. We would not conceal our regret that in the case of Carlyle the need for judgment has been so hurried, that harsh words have been necessarily spoken by an open grave; but this very hurry is a part of that testimony to the impressiveness of the man which we are now trying to account for, and we only return to what has been simply said, so far as to declare that this unique influence must be sought elsewhere than in a heroic character. His most important writings bear witness to his failings, some passages in his longest work are painful to remember, and we must reckon it among the few instances of what must be called flattery from Mr. Conway's pen, that he tells

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us (p. 107) "that no man more hated tyranny than Carlyle," while Mr. Oswald's assertion. "He forgot that Marcus Aurelius was succeeded by Commodus," seems to us at once to recall and refute, in a simple, undeniable statement, all that strange tribute ignores. What is it which has given to a teacher who has offended some of the strongest convictions we held, and who, in a sense, has taught us nothing new, an influence not attained as far as we know, by the noblest of his predecessors?

Perhaps, its great extent may partly be explained by the fact, noticed by Mr. Oswald, that from his writings, as from the Bible, may be extracted the text of many a very different sermon. The negative advantages of a great teacher must always seem to his admirers both unimportant and disputable, but they are not to be wholly ignored. There are circumstances under which a vacuum gives power, and Carlyle was enabled to bring home his message to a much larger audience than it would otherwise have reached, because he neither claimed nor rejected the name of Christian. A thinker who so revered the past as to see in it revelation of the Son of Man, would not have been accepted by our time as leader of thought. On the other hand, a moral teacher who wholly rejected this relation, would have alienated even more of those who are now Carlyle's disciples. Even now to some extent, and thirty or forty years ago it was far truer, the motive power of literature lies among those who can neither accept nor break with Christianity; and wherever a thinker expresses himself distinctly on this issue, he must forego the attention of a large proportion of those who seek for truth. In the most characteristic utterance of Thomas Carlyle, there is no stumbling block of this kind. Those who longed to believe in Christ—those who found in that life the perfect ideal of life, and wanted only evidence for its reality—could listen to Carlyle, at least in his important writings, unrepelled by any such divergence as they would find in all others who dominated the intellectual world. And then, again, those who had wholly cast off that allegiance, found nothing in his writings to condemn their attitude. There is an interesting passage in a letter, given in Mr. Conway's volume, from Emerson to Mr. Alexander Ireland, written in 1838, which seems to us to throw a strong light on this side of his mind. "I asked him," said Emerson, "at what religious development" various passages in his published writings "pointed." "He replied that he was not competent to state it to himself,—he wanted rather to see. My own feeling was that I had met with men of far less power who had far greater insight into religious truth." Such men would by that mere fact, it seems to us, have been less qualified to fill the place that Carlyle has filled. It was his vagueness here to which he owed a large part of his audience.

Of course, it was not to that vagueness that he owed any part of his message. The message itself (partly considered by us on a former occasion, where, however, we regarded him rather as the representative

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of literature than of thought) is most appropriately commemorated in a picture by Maddox Brown, where Carlyle appears as the Prophet of Work. The familiar gospel may appear an inadequate source of such influence as we have to account for. Its strength lay in the fact that he gave a message, specially needed by our generation, with a set of associations which in the case of every other messenger have been conspicuously wanting. He called men to work with the passion and the fervour which previously they had known only in the summons to fight. But that we may not seem to minimize a striking and impressive fact by bringing forward an adequate explanation of it, let us be permitted a hasty glimpse at the attitude of literature towards toil.

But in the fullness of time, a teacher arose who claimed the lesson of the new world as the heritage of the old. He alone has associated the life of work with all that in former days men have associated exclusively with the life of arms. Carlyle hated political economy, and had but scant reverence for all that it implied. His words were steeped in the richest dyes of poetry; on every passage is the vividness, the coloring of romance. But on almost every page also is the appeal which, till he wrote, men only knew in the dialect of prose. He spoke the word for our age, but he spoke it in a language for which, except from him, we must turn to the past. He brought the wealth of feudal and chivalric life to enrich the sermon of the nineteenth century. He set before the toiler of to-day, amid the dust and fogs of a prosaic age, the glowing ideal that seemed lost with those vanished ages. He set to music a lesson which, except from him, was associated only with the multiplication-table. Surely we need no other explanation of the vast hold on his generation which has been revealed by his death.

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16 "	...	...	" 95
18 "	...	...	" 110
20 "	...	...	" 125
25 "	with shafts and seat	...	" 300
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For 14" and 16"	18"	20"	Inch.
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DOUBLE CYLINDER.

18	20	22	24	26	28	30	32	Inches.
Rs. 50	60	70	80	90	110	150	200	Each.

## Galvanized Iron Wire Netting.

Mesh $\frac{1}{2}$	$\frac{3}{4}$	1	1 $\frac{1}{4}$	1 $\frac{1}{2}$	1 $\frac{3}{4}$	2	Inch.
Rs. 2	1-4	1	0-14	0-10	0-8	0-8	pyd. 2ft. wide.
3	1-4	1-8	1-4	0-15	0-12	0-12	" 3 "
Border for Croquet Ground,	As. 12	per yard.					
4 Inches Galvanized Netting 8 feet wide,	As. 14	per yard.					

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1	1 $\frac{1}{2}$	2	3	4	6	8	10	12	14	16	20	Qts.
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Rs. 2-8	3-8	4-8	4-8	5-8	6-8	6-8	8-12	10-8	Each.
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## Glenny Watering Pots.

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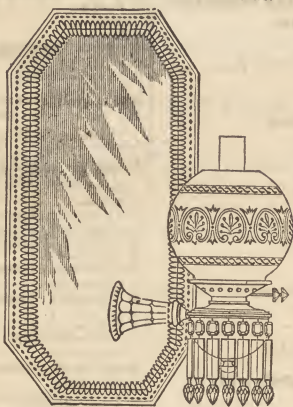
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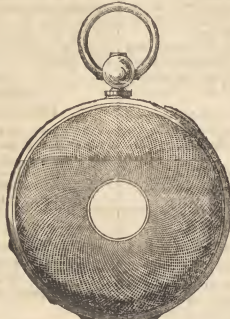
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Special rates are allowed on Deposits for short periods.

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J. CAMPBELL.

Manager.

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From this date until further notice the price of

### COOK AND CO.'S

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1st April 1881.

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### HALL OF ALL NATIONS.

CHRISTMAS EVE.

THE great success which has attended the issuing of Tickets at a charge of **One Rupee** for admission to the Hall on the Company's annual show day (Christmas Eve) from and after 4 P. M., a charge which has been found effective in preserving order, and, at the same time, is merely nominal—the Ticket Holder being entitled to any article in the Hall valued at that amount, encourage the management to carry out the same arrangement this year.

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Application for Tickets to be made to the Secretary on and after the 20th instant.

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To prevent annoyance to the Company's valued Friends and Supporters, it is earnestly desired that they make application for "Free Tickets" in good time, as after 4 p.m. on Xmas Eve, none but those purchasable at the Doors for **ONE RUPEE** will be obtainable for admission.

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Also Mathematical Instruments, Bengali surveying compasses, and Pebble Spectacles.  
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Secretary to the Bridge Commissioners.

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Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debrooghur downward every Saturday.



THE Str. Gomalpara will leave Calcutta for Assam, on Friday, the 16th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 15th instant.



THE Str. Debrooghur will leave Goalundo for Assam on Sunday, the 15th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 15th instant.

Passengers should leave for Goalundo by Train of Saturday, the 17th instant.

**CACHAR LINE NOTICE.****REGULAR WEEKLY SERVICE.**

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.



THE Str. Silchar will leave Calcutta for Cachar on Tuesday, the 20th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 19th instant.

For further information regarding rates of freight or passage money, apply to

4, FAIRLIE PLACE, } G. I. SCOTT,  
Calcutta, 14th Dec., 1881. } Secretary.  
a-1

**RIVERS STEAM NAVIGATION CO., "LIMITED," ASSAM LINE.**

The Steamers of this Company will run weekly from Calcutta and Goalundo to Assam and back.



THE Steamer Mysore will leave Calcutta for Assam on Friday, the 16th December.



THE Str. Indore will leave Goalundo for Assam on Friday 16th December and Dooberl on Wednesday 21st December.

For freight or passage, apply to  
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1, Lyons Range,  
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Nepaul Saut	Squares
Moulmein Teak	Seantlings
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Apply to  
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LAST WEEK! LAST WEEK!! LAST WEEK!!!

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CHOWRINGHEE.

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**INDUR SUBHA**

To be followed by an amusing Piece "Tara."

Rates of Admission as usual.

Doors open at 8 P. M. Performance to commence at 8-30 P. M.

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TENDERS are hereby invited for the supply of Hay and Straw for one year certain, commencing from 1st January next. Deliveries to be made every morning at the Municipal Gokhbanahs in such quantities as may be indentured.

The quantities, more or less, that will be required for the year are 22,600 maunds best rice straw and 2,600 maunds best sweet hay.

Tenders to be addressed under covers to the Engineer, marked "Tenders for Straw and Hay" and each to be accompanied by Rs. 200 as earnest money. Tenders will be received up to noon of 19th December and no later date.

The usual contract agreement will be entered into, and the contractor will be required to lodge Rs. 1,000 security in Government Promissory note for due fulfilment.

ROBERT TURNBULL,  
Secy. to the Corporation.

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**Painful Menstruation.**

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The most renowned Hair Oil. A sweet and agreeable preparation for the preservation and growth of Hair. It cools the brain, removes all dandriffs, prevents the falling off of the hair, and promotes the strength and growth of the hair, while adding beauty thereof. It also retards the hair from turning prematurely grey.

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Packing and Postage &c., Ans. 8.

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OR

The best dentifrice.

It is a harmless and agreeable preparation for cleansing the teeth. It removes all sorts of bad smells from the mouth, hardens the gums, and arrests the decay of the teeth. It is one of the most efficacious medicines for preventing bleeding from gums.

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DUDDROOGHUNNA BATIKA.

The above pills are sure to cure all sorts of ring-worms if only applied, and are harmless and devoid of any unpleasant scent.

Price Ans. 8 per box.

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INDRALUPTA HURRA TOYLA

OR

The best hair preserver.

It is a sure remedy for Baldness

Price Re. 1 per phial.

Postage and Packing &c., Ans. 8.

MUTTY LAUL GOPTA,  
Manager.

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Printed and published for the Proprietor by W. O.

ROSE, at the San Press, at No. 2, British India

Street, Calcutta.



# The Sunday Mirror.

EDITED BY KRISHNA BIHARI SEN, M. A.]

[REGISTERED AT THE  
GENERAL POST OFFICE

VOL. XXI.

CALCUTTA, SUNDAY, DECEMBER 25, 1881.

NO. 306.

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## Editorial Notes.

TO-DAY let us think of the Son of God, and pray humbly that his spirit may abound in us, and that we may learn to love and serve his Father and our Father as he did.

We are glad to learn that the unpleasant misunderstanding in the Panjab Brahmo Somaj has been amicably settled. The rival Somaj, known as the Central Panjab Brahmo Somaj, will be abolished. Those of our friends who had been dispossessed for a moment of their just rights have been reinstated. So the cause of truth has triumphed.

As saint Agnore Nath was the apostle of the Panjab, it is but reasonable to expect that the land of the five waters will erect a suitable memorial in his honor. There are hundreds in that province who knew him and revered him and profited by his teachings and example. Such men, we have no doubt, will follow if only one or two influential come forward to take the lead. Will not our friends Mr. Rulla Ram and Mr. Kasbi Ram make an appeal to the public, and do what else may seem needful. We dislike ostentation, and would prefer a simple memorial column up at Mari, where the late saint used to sit for devotion and communion, similar to the one just erected at the Mangal Bari, in Calcutta. The ashes of the saint might be deposited there too; so that we may have two memorials, one where he lived, and the other where he held communion with his Father.

In connection with the question of moral instruction in Government schools, Mr. Murdoch notices a "real difficulty" in the matter of teachers. He quotes Dr. Mitchell's objection:—"In appointing professors Government seems to have regard only to intellectual qualifications. In religion a man may be a Christian, Deist, Atheist, Comtist, or Agnostic; the Government serenely ignores the question both of his creed and character." Mr. Murdoch thereupon observes:—"According to the present system, Mr. Bradlaugh might be Principal of

a Government College in India, a Professor of Moral Philosophy, or a Director of Public Instruction. For such a man to teach the duty of "responsibility to a living Creator" would be mockery. Either Atheists should not be appointed or in such cases the teaching which is considered so necessary must be abandoned." Why? We need not feel nervous about the imagined difficulty of agnostic professors, so long as there are good text books. If there happen to be secret Bradlaughs among the teachers and professors in Government schools, they dare not ventilate their dirty infidelity in the class. Should they openly preach atheism in defiance of Government orders, they might be made over to the Police as "nuisance", and deposited for safe custody in the Lunatic Asylum at Alipore.

In order that the East and the West may be drawn closer into spiritual fellowship in Christ two things seem essential on the part of the higher order of the Christian clergy and laity in India. They ought to set examples of communion and asceticism. That those who are faithful to Christ and his Church are men of contemplation and self-abnegation we do not deny. Whoso loves the Prophet of Nazareth must crucify the flesh and sacrifice self. And who among us will perjure himself by ignoring the existence in Indian Christianity of noble examples of devotion and self-sacrifice? But we require, and in the name of Christ we demand a higher order of these virtues. If like Paul a Christian ought to be all things to all men, he must be *dhyani* and *vairagya* unto us Hindus. In India these particular phases of Christian character are most essential. Other virtues are admired and appreciated, and are sure to call forth love and reverence; but these prove divinity and mark the man of God as nothing else can. A good Christian, an earnest missionary will be respected as such wherever they go, unless extreme bigotry stands in the way. But in order to commend one's self to the Hindu mind as a divine man, a saint, a *siddha purush*, one who has been saved, he must show in his life that complete estrangement from the world and carnality which is best shown in the saint's contemplative and ascetic life. We must say that in transcendental spirituality the Christians of the present day are as a class sadly deficient. In their liturgy *dhyani* or silent meditation finds no place. Neither in Church service nor in family devotion do we see anything making the least approaching to it. Nor do we find our Christian friends occasionally going to rural solitude or mountain heights for the purpose of continued meditation. Spiritual communion, the beholding of the sweet face of the Heavenly Father for any length of time is not a thing in which the

European or the Native Christian seems to delight. *Dhyani* is not recognised practically; no, neither as a duty nor as a pleasure. We should very much like to see this omission speedily supplied. We should be delighted to see systematic meditation introduced in Christian service, among all sects professing loyalty to him who "went to the mountains to pray" in solitude. A disciple of Christ absorbed in communion cannot fail to influence vastly the Hindu mind. And so will habits of ascetic privations. We do not mean that our Christian brethren should utterly forsake the world and give themselves up to communion as retired hermits. Such a thing has proved harmful in India; it would be a calamity if Europe were to reproduce it in Christendom. Let Western Christians only present to us living examples of the highest forms of meditation and asceticism in the midst of domestic duty and philanthropic usefulness.

THERE are men who affect to think that there is nothing wrong in *nautches*, and that one may pass a pleasant evening in the company of *nautch* girls without doing any harm to his own soul or setting a bad example to his countrymen. We ourselves feel very strongly on the subject, and cannot bear the thought of harlot dance being set down as a virtuous amusement. We commend to our readers the words of a contemporary on this questionable practice:—"That hideous woman dances, and she smiles as she dances! And she casts furtive glances! Apparently a sweet damsel, a charming figure. But beneath that beautiful exterior dwells—what? Infernal ferocity. Hell is in her eyes. In her breast is a vast ocean of poison. Round her comely waist dwells the furies of hell. Her hands are brandishing unseen daggers, ever ready to strike unwary or wilful victims that fall in her way. Her blandishments are India's ruin. Alas! her smile is India's death. Such is the *nautch* girl of the East. How many thousands, young and old, has she destroyed! How many millions will she yet tempt and annihilate! Horrible mystery of immediate destruction! Infernal machine that crushes the victim in a moment! See, bear and touch,—and you perish. The spell of death is upon you, and you are no more. Ferocious tigress, thou suckest the life-blood



of living victims. Thou givest thy prey no time to escape. He is already dead and gone upon whom thou hast cast thy venomous glance. Thou breathest death and damnation. None, none is safe before thee unless grace Divine saves man. Therefore, we say to all young men and old men, to all bachelors and married men and widowers, run, run away at once from this demon that is ever and anon vomiting hell-fire. Seek safety in flight. Say, 'Lord save us,' and run, and hide yourself behind the Good Shepherd, or the tigress will crush your bones. There the infamous woman is coming. The Pujah season is her season. The Hindu devotee invokes his goddess to descend from heaven, while the Hindu libertine conjures up the demonism from below. Now is her jolly time. She breathes, and a virulent epidemic of disease and death, of sensuality and sin fills the land. Her work of destruction during these days of annual holiday amusements is something appalling. Havoc, desolation, debauchery, drunkenness, scandal, domestic unhappiness, misery and death will open their flood-gates, and deluge the land. Lo! she comes in her gorgeous dress, to dance before gay Young Bengal. There she goes abomination itself. Vile and and loathsome beast avunt! Let it not be said this *navutis* is an innocent and respectable entertainment. Innocent forsooth! It sends the fire of lasciviousness all through the land. And respectable!—it brings an unclean and infamous courtesan, a public prostitute into the mansions of patronizing millionaires. Even if you are not likely to be victimized, for the sake of your weaker brother,—lest you should cause him to stumble,—wholly discontinue this iniquitous custom of prostitute dance. Away with it altogether. Vile impersonation of shameless libidinosity, offensive obscenity, and dirty debauchery, away."

#### A LESSON.

Among the many lessons which the death of our beloved brother Aghore Nath is calculated and designed to teach us, there is one which we desire especially to commend to our readers. We are the more anxious to impress it upon the Brahmo community as it is otherwise likely to escape attention. During the life-time of the leader, an excellent disciple has departed from the scene of action. Why is this? People ask with some degree of emotion. The recent calamity has given our Church an example of saintliness, the very brightest example of a *sadhu's* life and death, and no doubt the blood of so good a man will help us all to wash away a great deal of our worldliness and carnality, and grow better and holier. If any character can serve as a sanctifying and saving example, it is the character of such a man of God as the one we have just lost. It will serve among other things to make clear the distinction between leaders and saints. Our leaders, our chief men, our elders guide us and govern us. They manage the affairs of our church. Their wisdom and zeal, their spiritual gifts and talents, their character and zeal are essential to the solidity and stability of our Church. Without the elders it could not long exist as an organized body. A Church without leading men is like an army without commanding officers and captains, sure to collapse through sheer want of discipline. But leaders are not necessarily *sadhus* or saints. They may be competent men as governors, competent to rule and guide,

They are *official* superiors, appointed by God; they are the elders of the Church bearing Divine commission as such. But their commission does not extend beyond this. They are not necessarily examples of purity or *yoga* or *bhakti* or asceticism. They are not the saints of the Church. We must not look upon every one of them as a *sadhu*. Yet this is a mistake into which many are likely to fall. Let the whole Brahmo community revere and honor the name of Aghore Nath as that of the most exalted saint in our Church, superior in this respect to all our elders and leaders. Our minister's position is unique and eminently worthy of honor, and reverence is every elder associated with him in ministrations and mission work. But pre-eminently exalted was Aghore Nath among them all by reason of his higher commission, that of a saint and a *yogi*. Higher than the minister and all other elders was he in character. Therefore even the minister bows before the departed spirit of your saintly brother as before a superior spirit destined by Providence to sanctify the Church by his life and death. May we all learn to live in that blessed saint.

#### GOVERNMENT ACTION BETTER THAN ITS POLICY.

##### (New Dispensation.)

In urging upon Government the importance of introducing moral instruction in its schools and colleges we have the authority of high officials to back us. Not only do they advocate ethical teaching, but they even go so far as to recommend the study of Natural Theology as in no way contravening the rule of religious neutrality to which the British Government is pledged in India. The Report of the Bombay School-Book Committee, published some time ago, makes the following clear and emphatic statement:—"There is no question that the policy of the British Government is and must continue to be absolute impartiality in religious matters, neither proselytizing on his own account, nor permitting others to do so through it, and excluding from its sanctioned educational course all which is calculated to excite or foster religious animosities, but at the same time admitting whatever teaching, conducive to morality and good citizenship, can rest on a generally accepted basis, and is not inconsistent with a secular system. . . . While dealing with systems of religion in the manner above advocated, it appears to be no less the duty of Government to avail itself, in the common interests, of society, of the truths of Natural Religion. By this neutrality is in no way violated, and the best incentive is offered to pure thought and life which can be found beyond the pale of any dogmatic form of religion. This course has for above twenty years, been followed in this Presidency without objection on the part of any. Gallandet's *Natural Theology* has for that period been a frequent and not unpopular text-book, while the Gujarati Reading Series, which is amply stocked in this respect, has suffered no loss of popularity in Western India on this account." The Report, which Mr. Murdoch notices in his Letter to the Viceroy on Education in India, is signed by the President, the Hon'ble J. Gibbs, the Hon'ble T. C. Hope, and Mr. Chatfield, the Bombay Director of Public Instruction. We are further informed that the Second Book of the Bombay Series embodies the well-known Parable of the Prodigal Son from the New Testament. The

Madras Tamil First Reader, Part II, thus begins a lesson:—"Jesus Christ taught a rule to his disciples. 'All things whatsoever ye would that men should do to you, do ye even so to them.' As this is a good rule, it is called the Golden Rule." The Bengal series does not seem to be behind-hand in the matter of direct religious teaching. It goes so far as to teach the young devotion, and contains such prayers as these:—

"Art Thou my Father? Let me be  
A meek, obedient child of Thee;  
And try in word, and deed and thought,  
To serve and please Thee as I ought."

"O let me love Thee! Kind Thou art  
To children such as I;  
Give me a gentle holy heart;  
Be Thou my friend on high."

With such text-books before us, we cannot but acquit Government of the charge of practically promoting godless education, however unsound its theory may be. May we not expect that what it now does occasionally and indirectly, it will hereafter make the courage and the generosity to do systematically and thoroughly?

#### SAINT AGHORE'S SRADH CEREMONY.

To do honor to the departed saint the devotees gathered at the Mangal Bari, on Sunday last, at 11 A.M. A small number of select friends also assembled. After the introductory general service was over, the Upadhyaya read and expounded texts from the Hindu scriptures on duty to parents, death and the vanity of the world. The minister then offered a prayer, in the course of which he made touching allusions to the life and doings of the saint, who was to him as a brother and a father, and as he spoke he offered the tribute of his tears to the memory of the beloved brother; the whole congregation, men and women, did likewise. Prayer over, the singing apostle sang a hymn. The eldest son of the saint, Satyananda, seated upon the minister's lap and with his revered father's yellow *gairic* robe hanging down his neck, offered the following prayer at the dictation of the Upadhyaya:—

##### PRAYER.

O God, we have become fatherless. Our father has left us here, and, freed from the sorrows and sufferings of the world, has gone to heaven. O Thou Father of our fathers, do Thou give unto our father a place at Thy blessed feet for ever. May he sit by Thee and gather the purity of heaven and enjoy peace everlastingly! We three, two brothers and one sister, have become helpless by becoming fatherless. But as Thou art the helper of the helpless, and the Father of the fatherless, we take refuge with Thee. O Merciful God, protect us and our poor mother, and our present grief and misfortune, on Thy happy lap. As our father was a saint and a *yogi*, do Thou make us gaily and righteous after his example, that we may preserve the glory of his name in this world. Peace. Peace. Peace.

The sight of the sorrowing boy and the sentiments of the prayer greatly touched the hearts of those present. He then rose and thus honored the dead:—

Madiah sradhena pitri pitamaha prapitamaha prabritiyah sarva purvapurusnu dhanya bhavanu. Madiah prembhajanu atmia bandhajanu dhanya bhavanu. Dasatha prachin aryanvansi brahmagna rishi munaya dhanya bhavanu. Jita bhijata



deasatha bidasatha nikhil dharmanetaro mahajana dhanya bhavantu. Madial paribhita aparichitasatruho mitranj sadhabo asadhabo nikhila ye asaririna atmanah paratra bhinnu lokabastithah tesham sarvesham kalyanam bhavantu. [Read by the Upadhaya.]

Blessed be my father, my grandfather, my great-grandfather, and all my forefathers. Blessed be my beloved relations and friends. Blessed be the ancient Aryan Theists, Rishis and Munis of India. Blessed be all religious leaders and great men, Native and foreign. Blessed be all disembodied spirits, whether known to me or unknown, friends or foes, righteous or unrighteous, who are living in the next world in different spheres of existence. May they all prosper!

The Upadhaya then read the following prayer for the peace of the departed soul, in which the congregation joined :—

O God, our revered brother has departed from this world and ascended heaven. Keep his soul on Thy cooling lap, and cause it to grow in wisdom, purity and loving rapture through endless ages. Spirit Divine, make the life of that exalted *yogi* and saint our life. May his blood, be our blood, may his humility, conscientiousness, communion and loving devotion be assimilated to our nature! May his character nourish the whole Brahmo community, and abiding in the circle of the devotees dispense purity and peace in every home, and may it advance the Kingdom of the New Dispensation. O Thou Lord of the poor, sanctify our sorrow, and by this sacred ceremony promote our true welfare. Peace. Peace. Peace.

On behalf of the bereaved and sorrowing family and for the love of God and man the Upadhaya announced certain gifts. Among others the following *sadhus* were honored with presents:—Paramhansa Ram Krishna of Dakshinewar; Nagaji of Durnraon; Pahari Baba of Ghazipore and Pandit Brahmarata Samadhiya of Nuddes. Rice and copper were also given for distribution among the poor.

The minister then advanced a few steps, Satyananda following with the ashes of the departed in an urn in his hand, the whole congregation standing. The ashes were deposited, with due solemnity underneath a column, about four feet high, which had been erected for the purpose, and around which flower-garlands had been hung. Near this place were arranged on a small raised platform the yellow ascetic robe, the flag of the New Dispensation, and the scrip which the saint had carried about with him on his apostolic tour, and also his *kamandala*, his slippers and his manuscripts. As the ashes were deposited, the minister said :—The soul of the saint has soared to heaven. His mortal remains are now consigned to the earth.

At the conclusion of this part of the ceremony the congregation with one voice said—

Peace, Peace, Peace.

This was followed by the planting of a *Kadamba* tree. Prayer and benediction closed the service, the congregation canonizing the departed devotee by repeating with one voice the words "*sadhu, sadhu.*" All that remained to be done was the offering of refreshments to the guests. The greatest solemnity was observed on the occasion. The guardian of the apostles brought sweetmeats upon *sal* leaves and *sherbat* in earthen vessels. These the minister thus blessed :—May the spirit of solid communion in the departed saint pass into us through these sweetmeats, and may the nectar of divine love in him enter into us through this water! And may the Lord of mercy bless these unto the sanctification of our souls!

### Brahmo Somaj.

It is proposed to publish a brief memoir of Saint Agnore Nath before the approaching anniversary. The sisters of Bhagupore have been kind enough to send a letter of condolence to the widow of the Saint.—*New Dispensation.*

BABU AMRITA LAL BOSE, Missionary of the Brahmo Somaj of India, arrived at Madras on the 23rd November 1881, and remained ten days. During these days he delivered two public lectures, conducted four Divine services, and one anniversary Utsab. When he was in our midst during 1874, the Christian Missionaries were finding fault with the Brahmo Somaj that their Church was split; to the Brahmo Babu answered that the Brahmo Somaj was not split, but that there are four stages in religion, and that they have yet to progress to reach the fourth stage. We now see some of the Missionaries of the Brahmo Somaj of India have made the required progress in the New Dispensation.

WHILE at Madras, some thirteen years ago, saint Agnore Nath went one day to a shady grove for communion. Absorbed in prayer and in the deepest *yoga* he passed the day under a mango tree. The boys of the neighbourhood came to the spot, and began to throw dust on our brother, and shouted and scoffed, but finding their attempts to disturb him ineffectual, they went away disappointed. Agnore Nath continued in devotion the whole night, and returned the next morning to the house of Dr. Annoda Charu Kastagiri, where he was staying, but he had simply his *dhoti* on. On being asked where his *chudder* and shoes were, he smiled and smiled again with childlike simplicity, and said some one must have taken away the things, adding the loss was nothing to him as he had desired most precious spiritual benefits by prayer and communion, and had come back with a perfectly tranquil and joyful heart. Saint Agnore Nath panted for solitary meditation. The wealth of *yoga* alone he desired, and if he gained that, earthly loss was no loss to him. Like the Psalmist of old he said, "One thing have I desired of the Lord, that I will I seek after: that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord, and to enquire in his temple."—*New Dispensation.*

### Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—ED. S. M.]

#### AN APPEAL.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—From the heights of the Himalayas I cannot but sympathize with you in your mourning

over the ashes of Bhai Agnore Nath. Here I can feel Agnore's loss more than I could have done elsewhere, for he was truly a saint, a *yogi*, and as such was peculiarly related to this ancient abode of the Rishis. In him the Brahmo Somaj has lost a zealous member, and the New Dispensation its best apostle. His energy and devotedness in the service of his Master was as well-known, as the harmony of *yoga* and *bhakti* and saintliness in his character was conspicuous. In his life he so embodied the principle of the New Dispensation that he stood in the van of modern saints, and has left an example which the Brahmo Somaj should do well to follow. But it would not do simply to mourn over the dead. Let the Brahmo Somaj show in a more practical manner that it is not only the loss of the departed, but that it is also alive to its duty towards the poor widow and orphan he has left behind. Will not something be done towards their maintenance? Is it not the bounden duty of the Brahmo community at large to see that they starve not, and this in return of Agnore's life-long services? Let doctrinal differences be merged in the noble cause of charity, and the voice of party-split and exclusivism be hushed altogether. For this reason I would suggest that a subscription be immediately raised by some earnest members of the Brahmo Somaj of India, and that Brahmos of Adl and Sadharan Somaj be also asked to join this memorial. If, Sir, an incredulous sum could be raised in America by Mrs. Garfield, the widow of the late President, is it too much to expect that a respectable sum be soon forthcoming in the present case, and that Theists in this country as elsewhere should be found willing to contribute liberally to the proposed fund.

Yours, &c.,

S. C. S.

Darjiling, 21st December 1881.

### BHAI AGHORE NATH.

TO THE EDITOR OF THE "SUNDAY MIRROR."

SIR,—The announcement in the latest *Sunday Mirror* of the death of Bhai Agnore Nath Gupta fell upon me like a thunderbolt. I could not believe my eyes—what the most unexpected Agnore Babu taken away from us in the midst of his career of usefulness! That cannot be. Ye, instantly I was re-assured of the painful fact, and almost instinctively offered up prayer to the Most High, as I did when the news of the death of Carlyle flashed upon me. Agnore Babu's death has cast a gloom over the minds of those who knew him, and will, I dare say, make stouter hearts bleed—I mean those members of the Regimental Brahmo Somaj at Bangalore, who revered him as their *Gurji* (spiritual guide). The following anecdote will show in what estimation the deceased was held by them :—Bhai Agnore Nath was staying at Allahabad—it was in 1878. The Sepoys were on their way to Afghanistan. Some of them had come to the bazaar from the Railway Station at Allahabad. No sooner did they learn that the revered Agnore Nath was in the city than they called at the house in which he was putting up; but they were disappointed, he being absent. On his return, he heard of this, and lost no time to proceed to the Railway Station. Some of the Sepoys were in the train. It was about to start. They saluted Agnore Nath with reverence, and said—"*Gurji! we had a great mind to pray with you.*" I am one of those that have prayed with him in the distant Mofussil, and came under his influence—holily influenced. I am, and am a saint, Bhai Kedar Nath! *Chakri* (service)—"*cursed*" service—clashed with your principles. The Moral Governor of the Universe has these three years made you follow the path, which out of sheer mercy to you and to the people of our dear country, He has chalked out for you. But, brother, call to mind that eventful day—"big with the hate" of your temporal interests—on which, on your way from the one capital of the Great Mogul to the Metropolis of British India, dear Agnore Babu and my humble self welcomed you at a certain railway station in Behar. Was he not an angel in human shape who was in our company as I drove you to our residence? Was not Agnore Nath's soul a towering one? The late God-loving philosopher of Chelsea, to whom I have already alluded in the first few



lines, says in his "Hero-Worship" that the ingredients of a great mind are simplicity, earnestness and power of insight. That all these formed, to no small extent, the component parts of Aghore's character can be testified to by those of our brethren whose minds and hearts were influenced by his example and teaching. On for a childlike simplicity and an earnest and earnest soul, like his. It was only the other day, that accustomed as we are, to watch, with interest and delight, the movements of every Brahmo missionary tour, we read an account of the conversion, by the deceased, of a grey-haired Punjabi to the saving truths of God's New Dispensation. This was in the solitude of a mountain retreat. Also that this should be his last—at least on this side of funeral pyle. But he is not dead. Though dead, he is still living—in spirit—among us, his flock. When in the flesh, his fingers did not influence the fingers that are penning these lines as a grateful tribute to his memory. It was the immortal "I" in him which influenced the undying "I" in me;—and am I to suppose that he, "the dust of whose feet I took so often," in this at least figuratively, will not permit me, when I shall have "shuffled off this mortal coil," to take the spiritual dust of his spiritual feet? Oh! it is not quite a fortnight since I was picturing to myself the delight I should feel in embracing him during the ensuing Anniversary of the Church of the New Dispensation after separation of thirty-six long, long months. Many an anecdote regarding him is rushing upon my mind: (1.) We were in Behar, and one Sunday I said—"Aghore Babu, my wife is anxious to hear from your lips a sermon on *parabul* (a heretic). The request was gladly complied with. His unbounded love for his hearers tripped his feet, and he came in the midst of a soul-stirring sermon, and I returned from the Somaj-room, and ate from an adjoining side room from which she could see and hear him, a better man and woman. (2.) Aghore Babu was on his way back from Motihari. He was in a bullock cart. Night overtook him. He could find no shelter, and when the night was far advanced, robbers threatened an attack upon him—of course using the language they use on such occasions. He, God's apostle, answered not, but fell to praying fervently to the Protector of the Universe. The prayer over, he took his *ektara* (musical instrument) in hand, and began to sing hymns. The robbers were wondrously struck. Some one exclaimed "*Siddh hui*" (he is a saint), and safe on the lap of India's Mother Aghore passed the remainder of the night unmolested. (3.) The third reminiscence has reference to the town of Arrah, and to the cold season of 1878. One fine evening we took a walk in the outskirts of the town. Passed by the beautiful *bamboo* road, which strikes the corner of the famous Arrah House, which is a standing monument of British valour displayed sometime after the Dinapore Brigade, a force of twenty-five hundred bayonets, had metinied on the 25th July 1857. We talked on rational subjects, and passed by the church and the mango tops, and proceeded to the garden of an up-country Native merchant. We came across an entire bed of sweet scented roses. The flowers were ablaze, and Bhai Aghore Nath, though himself an emblem of purity and—lamb-like innocence, instantly remarked to me in these pregnant words:—"*Ispar go'ap ke eta pahira*." (*karachen, sparsa kavitadim-lajya hoy*). (God has made the rose go pure that I may wear it.) What an instance of meekness have we here. Are not Bhai Aghore Nath's words also an index to his beautiful ideal of moral excellence?

YOUNG &amp; Co.,

MEMBER OF A MOPUSSIL BRAHMO SOMAJ.  
The 16th December 1881.

## Provincial.

### AJMERE.

[FROM OUR OWN CORRESPONDENT.]

The 21st December 1881.

On the principle of "better late than never" I trust you will do me the favor of publishing the following in your valuable paper:—

It has been stated in your issue of the 4th December 1881, under the head of Brahmo Somaj, that the movements of Bhai Protap Chunder Mozumdar have been most rapid. From Lucknow to Agra and Ajmere, from Ajmere to Ahmedabad, &c., &c.

His movements have been really most rapid. He was held pressed for time, and hastened to join the anniversary meeting of the Ahmedabad Somaj.

In response to an invitation from the employees of the Rajputana Railway and on receipt of a free pass kindly granted by their Manager, the Rev. Bhai Protap Chunder Mozumdar, arrived at Ajmere at 11-51 p.m. on the 8th November last. He was received at the railway station by Bhai Hara Chunder Mozumdar one of the railway employees, and an old acquaintance of the Revd. Bhai.

On Wednesday, the 9th, a conversational meeting was held, and Bhai Protap Chunder gave religious instructions and cleared many doubts of enquirers.

On Thursday, the 10th, he delivered the address. (in English) to the educated Natives of the station. It was very interesting. He alluded to the im-  
provement of science, the swiftness of the "iron horse," and the various blessings that are now enjoyed under our kind Government. He pointed out the necessity of religion for man, and impressed on the minds of the audience that the Merciful Father is always ready to receive his forlorn sons, if they would only care to seek him.

On Friday, the 11th, he conducted Divine service (in Hindi). In the course of the sermon he explained what Brahmoism is and re-narrated in Hindi, all the interesting points of his previous English address, for the benefit of those who did not understand English. He had no more time to spare and left this for Ahmedabad by the night mail. This was the first Brahmo Missionary movement in this town, and the people took great interest in it. This is surely hopeful, and if the example set by Bhai Protap Chunder Mozumdar is followed by the other missionary brothers at their convenience, we may hope before long, to see a Brahmo Somaj established in Ajmere.

We were expecting Bhai Anghore Nath Gupta, but we have been sadly disappointed by his untimely death at Lucknow.

## Selections.

### OLD AND YOUNG.

#### DANIEL'S WINDOW.

DANIAL VI, 10.

[FROM THE GERMAN OF GEROK.]

BY HENRY S. LATHAM, JR.

(Independent.)

In the quiet of his dwelling,  
Babylon's proud towers near,  
Where the clamour, madly swelling,  
A low murmur strikes his ear,  
To his upper chamber stealing,  
Which toward Zion open stands,  
Daniel before him is kneeling,  
Lifting heavenward holy hands.

Thrice each day the humble story  
Of his need his Maker hears:  
When the morning star in glory  
From the orient disappears;  
When the city's roofs are glowing  
In the noontide's ferid blaze;  
When Euphrates, calmly flowing,  
Turns to gold in evening's rays.

Palace of Babel vainly  
Strive the prophet's eye to fill;  
Ravished, he beholds more plainly  
David's city, Zion's hill  
Babel's gardens rise before him,  
Crowned with palms, to fade from sight  
When the vision hovers o'er him  
Of Moriah's sacred height.

And, o'er hill and vale and river  
Flying swift his heart to cheer,  
Light-winged winds to him deliver  
Zion's greetings, soft and clear;  
Life and joys of home, so glorious,  
Round the captive's lot they breathe;  
Freedom's crown of strength victorious  
Round him as from Heaven they wreath.

Happy he who 'mid the swelling  
Tumult of earth's lust and pride,  
Toward his Heavenly Father's dwelling  
Keeps a window open wide?

Where he, in devotion bending,  
Homeward sends each weary sigh,  
And at dawn and daylight's ending  
Zionward directs his eye.

Place me in the gayly-blooming  
Paradise of earthly bliss,  
O'er me hang the breeze-perfuming  
Gardens of Samaria;  
Babel's walls a bondman's anguish  
Should re-echo day by day,  
And my heart each hour would languish  
For my home, so far away.

Though a captive's chain should bind me  
Deep within earth's cheerless breast,  
Even the dungeon that confined me  
Would become a bower of rest,  
If, Jerusalem revealing,  
Ope'd a window over me  
Through which, every moment stealing,  
Prayer and hope might homeward flee.

On my very soul are pressing  
Heavily my dwelling's walls;  
Daily weight of cares distressing  
Stiffen o'er my spirit falls;  
Morn and eve toward Zion's mountain  
Stands my window open wide;  
Thence from Home's twinkling fountain  
Flows of life an endless tide.

Thence, the wearied bosom quickening,  
Hesling breezes softly blow,  
And 'er now, in bondage sickening,  
Freedom's heavenly joys I know;  
Thence the stars of home, eternal,  
Gleam through mists that shroud us here,  
Harp-notes wait from realms supernal  
Blissful tidings to my ear.

Whereas o'er my cot is builded,  
On the heights or lowliest land,  
Still, by Salem's meadows gilded,  
Shall my lattice open stand.  
What though round me, proudly lowering,  
Babel's high-battled splendour reigns?  
At my window, still upturning,  
Zion in full view remains.

### THE LATE BRAHMO MISSIONARY.

I AND Aghore Nath left Calcutta together on March 24th. Only during the last month I heard in Lahore, that he was working most zealously and successfully in the uttermost confines of the Panjab such as Dehra Ghazi Khan and Dehra Ismael Khan. Sikhs, Mahomedans, and Hindus courted him alike, and fell at his feet. Amidst almost incessant work he found time to retire to the heights of the Himalayas, and commune and contemplate, and live the life of an ascetic which he always did. He even found time to write a life of Sakya Muni during his recent travels. He was hastening to Calcutta to publish what he had written. He was hastening home to rejoin his poor wife and children from whom he had been separated for the last eight months of continued labor. He was hastening home to sit with his fellow apostles in the sanctuary, to rejoice over the coming anniversary. I believe he reached Lucknow on the 30th November. On the 6th of December my wife wrote to me that he was slightly ill; he was anxious, and complained of such weakness. And on the 8th my beloved brother was no more! It is so much like a dream. Yet it is but too true. Aghore is dead. But I tell you there is not another like him in the whole body of our Brahmo Missionaries. From the earliest days when he joined the Brahmo Somaj, down to the present I have known him. I do not possibly remember to have seen him angry, to use a harsh word to another, or spend a day idly. During these many years he has prayed with his brother devotees. I challenge any one to say that he ever saw Aghore Nath in any but the most devout mood. During these many quarrels and ill feelings that have ragged of late in the Brahmo Somaj, I challenge any one to say that he remembered against the conduct of my beloved brother. Nay our opponents often said that it was the holiness of Aghore Nath that still kept together the parts of the New Dispensation. Now that he is no more in this world to hear the sorrowing words of his many admirers, I know every body will have something good to say of him. To me this is a melancholy consolation. Yet what does it avail? The dearest consolation to me is that my valued friend died in the midst of his work, in the strength and tenderness of his trust, away indeed from the bosom of his family, but in the sheltering bosom of Him who calleth the weary servant to



rest. There in peace unspeakable may he abide, and prepare a place for his fellow servants some of whom perhaps are more weary than his blessed heart was. No, his place in the sanctuary will always remain empty, his memory will always remain sacred and sweet. His love has struck me down. But I know of one who in his absence will feel more stricken than any one else. In the dear familiar company of spiritual fellowship Bhairu Ashore Nath will be missed most sorely by Kesub Chander Sen I

P. C. M.

### "HAPPY NEWS FOR ALL."

(Madras Brahma Gyna Bhothini.)

"Happy news for All" was the subject of a lecture, delivered on 1st December last, in the Rai Bahadur A. Narayanaswami Mudaliar's School, by Babu Amrita Lal Bose, Missionary of the Brahma Somaj of India. We publish below the purport of the interesting lecture.

My dear countrymen and gentlemen,—There is nothing so noble in creation as man, in man there is nothing so noble as his soul. If he were a mere bundle of flesh, muscles and bones, there would have been no necessity for religion and God. His body is destined to die, but his soul is doomed to make eternal progress. We cannot, therefore, do away with religion and religious thoughts, man is doomed to make eternal progress, what then that progress is? It is to attain God to be Godlike. Man, when first conceived, is matter in the mother's womb, an animal when he comes out, becomes man when he grows up; there his progress is not to stop, he is to grow further, live and grow in the spirit of the Lord, and become a representative of his heavenly Father. We must not, therefore, forget such a great destiny, and lose the chance of becoming man, *plus* God, God-man. How to attain this destiny then? Man's sin and pride has separated him from God, he must get rid of them, and be one with the Lord. But the soul of the present generation has become paralyzed almost. What then can make it feel that he should get rid of sin? Who shall roll away the stone. Can you, ye burning candle before me, burn off my soul's sins. You can consume many things, but you cannot remove the disease of my soul. A brighter fire is required for that purpose. It is the fire of repentance. Who can poke it within me? I try, I cannot. Good and pious men, can you only can burn up that dormant fire within. Be in the company of good and pious men, have the fire of repentance rekindled, and thus get rid of sin. What is to be in the company of good men? Are you to keep company with their body or to commune with their souls? What is to commune with the soul? Great and good men? It is to absorb them and to be assimilated with them; as well expressed by Christ to his disciples, as represented in the ceremony of Eucharist. Why not study the truths preached by great men? Why commune with their spirit? Abstract truth has not that power to convert man's soul; but influence of character conversions. Truth without lives cannot give us regeneration. We must, therefore, have communion with saints and prophets. When we really absorb great men and become assimilated with their souls, man becomes one with his Maker. Therefore Christ said "I and my Father are one." When the sins of a sinner are atoned, he has the right to say in the language of the Prophet "I and my Father are one." In that state of progress, the regenerated soul realizes God within and without. God-vision becomes natural to him. He feels that he lives, moves, and has his being in the Lord. When he opens his eyes, he sees the eternal nature, the manifestation of God, when he closes his eyes, he sees within the manifestation of God's spirit in the soul and hears Him to say *Sohum, Sohum*, "I am, I am." When the soul is in the Lord and the Lord is in the soul, the man enjoys Heaven here below. What must we do to attain this stage of life? A deep course of *sadhana* is to be undergone. What has pleased God in the 19th century to deal with us so mercifully that he has sent a very easy method of *sadhana*. Our old *rishta* had to go through a severe ordeal to realize their Infinite Maker, but the New Dispensation teaches us that the Infinite Lord of the old has become the shepherd of the present age, as he himself said, "I am *Shaktadhia*. How to attain salvation was difficult then, and has become easier now, Brahmagyanis believed that they are to attain God by their own struggle; but the *bhaktas* believe that it is the grace of the Lord, and not the struggle of the man, is to give them salvation. The New

Dispensation Church, therefore, declares happiness unto the world, let *yoga* and *bhakti* combined together establish the Kingdom of Heaven on earth; but no, that is not enough. *Yogi* only makes a man inactive, but *bhakti* with it makes him God-like. A *yogi* *bhakta* cannot be idle, because *karma* (action) feeds or nourishes *bhakti*. The God is *Shaktadhia*. *Bhakti*, therefore, is the slave of mankind. He employs himself in working out the regeneration of humanity. Society by his effort becomes reformed, social reformation is introduced, when man's soul is enlightened; therefore, Brethren look to the interest of your soul first, be one with the spirit of the Lord, and like Him make your society good.

At the end of the lecture, Mr. Sadasiya Mudaliar, the Secretary of the Brahma Prarthana Sabha, thanked the lecturer for his instructive lecture, the gentlemen present for their kind attendance. And Mr. Bai Bahadur A. Narayanaswami Mudaliar, for his sympathy with the cause and his kindness in lending the hall for the lecture.

### THE CHANNING MEMORIAL.

THE SIGNIFICANCE OF THE DIVINE HUMANITY IN THE FOUNDER OF OUR RELIGION.

[The following are principal portions of the sermon preached at the dedication of the "Channing Memorial" Church in Newport, Rhode Island, Oct. 19, 1881, by the Rev. Henry W. Bellows, D.D.]

"And these stones shall be for a memorial unto the children of Israel forever."—Joshua iv. 7.  
"The Father of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all."—II. Cor. xiii. 14.  
"This is my memorial unto all generations."—Ex. iii. 15.

It is a beautiful and blessed thing when without the incongruity we can unselfishly unite the memory of human worth and service with the worship of God and the permanent interests of faith and piety. "Precious in the sight of the Lord is the death of his saints," and "the memory of the just is blessed." "The righteous shall be held in everlasting remembrance!" Not for their sake, for they are passed beyond all mortal praise, but for our own. We heap high the stones that commemorate the benefactors of the race, we build the lofty column to celebrate the services of the heroes, sages, statesmen, who have deserved well of their own and succeeding generations. We place these monuments, fitly enough, on great battle-fields, where noble leaders laid down their lives to save the State, in the squares of cities, or in the capitals of nations, as patriotic statesmen and eloquent wisdom directed and controlled the policy that made nations free or kept them united. But such memorials are not erected to the worship and praise of God, but to the glory of men; and oftentimes great soldiers, admirals, and statesmen, fully deserving of human gratitude, have had a doubtful claim on the divine acceptance. But when we are bold enough to make a temple of divine worship, where generations are to bring their stated offerings of praise and prayer, also the memorial of a mortal man, and so to associate indissolubly the honor and glory of God with the memory of a human creature, what a testimony is offered alike to the preloqueness in which the Divine Being holds the example of his faithful children, and to the exceptional purity and piety of the mortal we thus permanently connect with the worship of the Most High! That the Church of God should, without offence, be made the memorial of man is surely a suggestion of the blessed humanity of our Father's heart, and of the divinity of his celestial spirits, when they have served him with special consecration and a fidelity patent to all competent witnesses.

#### WORSHIP.

This beautiful and costly temple of Christian worship, it is primarily, an expression of your profound sense of the duty and privilege of keeping the knowledge and worship of God alive and growing in this community and wherever your responsibility extends. You praise and magnify the holiness, goodness, and glory of God in these walls of ruddy granite, these beams of precious and fragrant wood, these glowing windows and these polished pillars. You confess that nothing that human hands can hew or mould or fashion or human wealth can furnish is too costly to express the reverence, love, and gratitude you owe the Builder of heaven and earth, the Maker of your bodies, and the Father of your spirits.

#### JESUS CHRIST.

Next to the worship and praise of God you

dedicate this house of prayer to the honor and service of Jesus Christ, the author and finisher of our faith, the gracious being through whom it pleased God to make Himself known as universal Father, and whom he has invited us to honor and love as the express image of His own person. The vast significance of the identification of Himself with a human creature, of choosing to be approached and worshipped through one born of a woman, wearing our common human nature, and tempted in all points like as we are, yet without sin, is only yet imperfectly fathomed and appreciated by the Church and the world. It has been far easier to exalt man to the skies than to bring God down to the earth, to think the son diviner than the father human. Human nature, has hitherto been synonymous with mortal, and mortal with selfishness, sin, and limited powers of excellency. God has been chiefly worshipped for what was not to be known or understood in His character, ways, and will. The knowable or intelligible has passed for the finite, the weak, and the worldearthly. Human nature has been man's self-contempt, vilification, and debasement. The greatness of God has been steadily made to dwell in His unlikeness to His rational creature. And His re-velation of Himself in Christ has been sought not in what was truly human, but in what was claimed to be His exceptional deity nature—remembers Him. Human nature, if not a fatal error, still almost universally cherished in the Church, to a great degree annuls or weakens the glorious truth which is the central peculiarity of the Christian Revelation. It leaves God, so far as it is consistently maintained, still a hidden and not a revealed being. What but added mystery to the former obscurity? Characterized by beholding God united to man in a way wholly exceptionable, inimitable and unintelligible? What honor or what light is thrown on our nature or on God's by the hypothesis that the Almighty humbled himself to be born of a virgin, and took on him the despised form of a man to be rejected and crucified, and to furnish in the manner of his death the proof of the depravity and blindness of the humanity he wore, which is the guilty nature we possess? It is only when the human is itself exhibited in its divine dignity and beauty; it is only when Christ's highest nature is acknowledged to be human; it is only when God himself is felt also to be human in the heart of man, that we behold the wonderful significance of the revelation that Jesus of Nazareth made. In him God has been pleased to say, in language which, alas! was too high for any but the pupils of eighteen centuries of study to begin to spell out, that if we would know the disposition, the dignity, and the will of the Almighty, we must study the man of which he took the form, and in whose copy and sample in his son Jesus Christ. His beauty and worth, nay, his divinity lie not in that in which he resembles them, and more completely exemplifies in a common human.

#### HUMAN NATURE.

I need not remind you that the chief service which Channing rendered the Church and the world was the courageous recognition and assertion of the dignity of human nature and of the divinity of reason and conscience. It was as a sublime example of this divine capacity in man that he revered and loved and studied and preached Jesus Christ, and what was more effective and more true than his great example, of which he was a perfect copy and sample in his son Jesus Christ. His beauty and worth, nay, his divinity lie not in that in which he resembles them, and more completely exemplifies in a common human. I need not remind you that the chief service which Channing rendered the Church and the world was the courageous recognition and assertion of the dignity of human nature and of the divinity of reason and conscience. It was as a sublime example of this divine capacity in man that he revered and loved and studied and preached Jesus Christ, and what was more effective and more true than his great example, of which he was a perfect copy and sample in his son Jesus Christ. His beauty and worth, nay, his divinity lie not in that in which he resembles them, and more completely exemplifies in a common human. I need not remind you that the chief service which Channing rendered the Church and the world was the courageous recognition and assertion of the dignity of human nature and of the divinity of reason and conscience. It was as a sublime example of this divine capacity in man that he revered and loved and studied and preached Jesus Christ, and what was more effective and more true than his great example, of which he was a perfect copy and sample in his son Jesus Christ. His beauty and worth, nay, his divinity lie not in that in which he resembles them, and more completely exemplifies in a common human.



humanity. There has been no extravagance in the love and honor, in the importance and unique ness, ascribed to Jesus in the past, any more than there was overstatement and excess in the estimate of the place and service of the sun in heaven when men named him Apollo, or worshipped him as a god. So long as humanity was accounted holy, it was right and after a holy instinct to dwell chiefly on what was not human, but divine, in Jesus. So long as the possible extent of the human was unsuspected, Jesus must be represented by reverence and love, as superhuman. Even now, the controversy between the humanitarians and the superhumanists is vitiated by a non-agreement in the use of terms. What one means when he uses the term "human nature" is not what the other understands by it; and both may really often be contending for the same thing, when they seem in most violent opposition. Thus, Channing seems, in many of his writings, to ascribe an origin and nature super-angelic, or semi-Arian, to Jesus, and even sometimes hints at a possible efficacy of his death beyond what is rational and intelligible. His most reverent disciples, however, feel equally the obligation of not falsifying or coloring his record, or ascribing their own views to him, in any natural desire to cover themselves with the mantle of his great authority, and the duty of exercising the liberty of differing even from an acknowledged leader still with the highest claims to respect, when more light, largely due to his pioneer spirit, is shed upon questions which he opened, but could not pursue to the end. If Channing left us any legacy of duty, his example was to follow him only so far as he followed the truth, and never to hesitate to leave his footsteps, if we saw a clearer path. It is wonderful, considering the state of the controversy when he ceased to be a theological writer, and that forty years have passed since his death, of astonishing mental activity and of scientific and philosophical contributions to the progress of religious thought, and yet so little to change, so little to amend, in his theological opinions. The principles and the spirit of his writings are of permanent truth and value; and they are the best correctives of whatever was limited and accidental or due to the time, in his dogmatic opinions.—A. J. his Christology, his Biblical bonds with his faith, are inimitable. It is certain that the Church and the world were quite right in placing him at the head of the humanitarian movement which has characterized the mood and direction of the last quarter century. It seems conceded by all candid critics of every school that Channing and the Unitarians, whose inferior efforts in their theology, measured by church standards have rendered the most characteristic service the Church and the world have received in our era, in emphasising and developing the human side of Jesus Christ and the relations of his gospel to the immediate affairs of this present world, and the formation of character fitted for usefulness in the life that now is. It is no longer the habit or taste of enlightened religious men of the Unitarian type to disparage either the motives, the spirit or the providential service of the disciples of Channing or even Theodore Parker; and it is devoutly to be hoped that it will cease to be the habit or taste of Unitarians to misrepresent, vilify, or caricature the opinions,—say, to misrepresent or minimise the vast services of Channing to the Unitarian cause, reformed or unreformed,—which has had the chief work to do in evangelising the world for eighteen centuries, and still has far the largest influence in Christianising the world. It ill becomes those who profess the highest honor for human nature to stamp all the efforts of past generations with contempt and to deny the utility and desirability of reason and conscience to think that only just now, and in themselves have these celestial lights begun to burn and illuminate. It is true that modern renderings of ancient symbols often make monstrous the dogmas that in their time were adaptations and corrective relations that interpreted them usefully and with a substantial agreement with human wants. We do not and cannot read even the New Testament, with all the learned helps so profusely furnished in our day, with even the intelligence with which his own atmosphere of the very time furnished the simplest contemporary of the writers. The past, so far as local color is concerned, is irretrievable. The present has not been so weak and foolish and prejudiced as it seems. Its conscientious ages have been the only fit judges of what they respectively needed, and the councils and the theologians and doctors have expressed these wants in terms which we only show our want of imagination and our lack of sympathy by interpreting in ways that never suggested themselves to those who found them and who wrote them down. All that wise and modest reformers of theology can claim is that the light of to-day is as

good and as much entitled to be welcomed and received as any light of the past has been in its day, with the advantage of being added to all that had accumulated.

We do not expect to have our Unitarian love and reverence for Christ, and our desire to have his aims, precepts, history, and spirit perpetuated and strengthened, understood and fully credited by those who possess long-honored and proved ways quite unlike ours—for adoring him as a God and trusting in the efficacy of his blood. But, as Robertson says of Channing, that, although he did not use the language or adopt the theories of those who make him a God, he loved him better than they did by making him his in a more efficient way than most who make him the object of their prayers. So we may say that, if the disciples of Christ could fully know that neither the Church nor baptism, nor the communion table, nor the fellowship of saints, nor the continuity of the gospel, nor the binding powers of the world to come are going to suffer any injury or loss at our hands, if they could, as we do, see the beauty of a keeping like ours. Temporarily, they are chilled and suffer neglect, but permanently they re-assert their importance, charm and historic value and right.

#### THE HOLY SPIRIT.

Along with God, our heavenly Father, and Jesus Christ, our Mediator and Saviour, we join the Holy Spirit in this service of consecration. Without that Spirit we should not have had the heart to hallow this altar. Its motions first taught men to worship goodness and holiness. Fear and interest, superstition and dread, early—nay, always—the propitiation of power, and the help of a merciful and expulsive but infinite will for their inspiration. True worship first began when holiness, righteousness, justice, mercy, and love were felt to be attributes of the Supreme Being, outshining all power, or absoluteness of authority or sovereignty of will, when men bowed before God, not as timid subjects of His power, but as willing, glad and awe-struck adorers of His moral majesty. His purity, and His absolute truth and goodness. No doubt impure and unholiness still mingle with the noble impulses that lead even Christians to acts of prayer and praise. They do not easily see above the vain impression that the Almighty God has no such feeling as the jealousy and something of the egotism of human mortals, that He can be flattered or bribed or made no motions by sounding halldayns or costly sacrifices.

#### CONSCIENCE.

Philosophical and rationalists and materialists as men may and will, here is, in the awful presence of duty in men's breasts, a Holy Ghost that is not to be laid, and will not down at any bidding. It is the one witness that cannot be brought nor canceled nor denied. All the prophets and saints since time began have owed their authority to what they carry of this divine spirit in their hearts. It is the source that is exalted by signs and wonders. It is more marvellous than marvels, more miraculous than miracles. It sanctifies the altar that seeks to sanctify it. It is the eternal revelation and presence of God in the world. Its authority is impaired by any evidence less than its own self-assertion. That conscience should be and possess its solemn and unmatched function is the one argument that makes all others needless for the being and worship of the moral Majesty we call God. Without that argument all others would be unsatisfying. But with that voice, whose tones nothing else can imitate, we are ready for worship; and the origin in the heart is the Maker and Inspirer of our moral sense, and say, "Holy, holy, holy Lord, God, Almighty, heaven and earth are full of the majesty of Thy great glory." But after the spirit of truth has taught us the worship of God as Holiness, it has a still higher lesson to

*Holloway's Pills and Ointment.*—Glad Tidings Some constitutions have a tendency to rheumatism, and are throughout the year borne down by its protracted tortures. Let such sufferers bathe the affected parts with warm brine, and afterwards rub in this soothing Ointment. They will find the best means of lessening their agonies, assisted by Holloway's Pills, the surest way of overcoming their disease. More need not be said than to request a few days' trial of this safe and soothing treatment, by which the disease will ultimately be completely swept away. Pains that would make a giant shudder are assuaged without difficulty by Holloway's easy and inexpensive remedies, which comfort by moderating the throbbing vessels and calming the excited nerves.

reveal, and that is, that Holiness is only the halo of Love, that duty is not the yoke it seems, but the lighter of burdens, the emancipator, the enslaver of our wills that duty, though God's sceptre, is not his crown nor his heart but only makes the way clear for the entrance of his life and love into his children's souls. If duty were not ultimately resolvable into love, as God's will did, not finally grow to be sweeter than our own, and indeed, at last, become truly our own, we should be for ever servants, and never sons of God; subjects, and never children of our Divine Father. But that is the glorious end of all true religious experience, to find the service of God one of perfect freedom; His worship not a duty, but a joy; our lives taken up into His interests lost in his love; and all things, including Himself, freely given to his loving and beloved spiritual offspring.

#### CHANNING.

Finally, with these ends and aims, the glory of God, the service of Christ, and the aid of the Holy Spirit, we dare to mingle the name and memory of Channing in the consecrating service of this altar. Who in our land, who in any land since Luther and Calvin and Edwards and Wesley ruled the Protestant world, has had a kindlier place in the veneration, discipleship, and mastery accorded him? Rare and royal the spirits that gave power to project themselves into coming generations and survive the vicissitudes of their day and their place. Of all names known upon earth, the name of Jesus is the most wonderful in its power of assimilating all that is most wise and holy and pure, most helpful to humanity, and most honorable to God. It has had a growth and glory, a potency and a usefulness that transcends all purely biographic facts. The Christ of the Church is not the mere Jesus of Nazareth, but that to which he has grown in the consciousness of his ever-advancing disciples. That he can still be before his disciples and lead them is an unexhausted title to our reverence. Channing, at a distance, which none could venture to make greater than his own humility made it, has followed his Master, but still preaches many lessons yet to come, and will go before them as he has gone before us. He has had no public disciple equal to himself, and no follower who could amerce him in leadership. Paul is not further behind Jesus than his greatest pupil is behind Channing, and for much the same reason. The peculiar greatness of Jesus was his wholeness of his nature and character, the absolute oneness of his intellect, conscience, and will. There was no subordination of parts, but absolute harmonious working together of all his powers. It is impossible to dissociate his intellectual and his moral powers, his affections, and his inclinations, his duty and his pleasure. We are free from assigning to his genius or to his noble philosophy or logic. We shrink almost as much from ascribing saintship to him. It is from an instinctive feeling that his personality was so uniquely blend of all spiritual factors, none in separate action nor separable to thought, that we recoil from considering him in any thing less than his wholeness, and, out of that perfect image, every grain of the historic dust that may have marred the historic figure, has long ago, and according to a divine law, dropped away, as not having any true place in it.

#### CHANNING.

Among the leaders of the Church since apostolic days, who has come nearer to his Master in this beautiful oneness or wholeness than Channing? How sanctified his intellect, how intellectualised his moral feeling, how holy his heart, how unbroken the impression of his life, whether gathered from public contact, felt in his writings, and, out of that perfect image, every grain of the historic dust that may have marred the historic figure, has long ago, and according to a divine law, dropped away, as not having any true place in it.

*Darlington's Pain-Curer* has been found to be a certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Headache, Toothache, Neuralgia, Colic, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Fractures, Piles, Bad Legs, Bad Breasts, Swelling, Old Sores, Itching, Worms, Pimples, Freckles, & Eruptions on the skin.



literary pretensions; yet how able to clothe his thoughts in radiant, transparent forms of words that challenge the criticism of the most fastidious! It is because Channing shared so peculiarly the spirit of Jesus that we feel no incongruousness in combining their names and their memory in this Christian temple. The chord that Channing struck, and whose vibrations are still spreading, was in perfect harmony with the dominant that rightly and for ever fixes the note of the gospel, and which Christ sounded once and forever. Let the people of this ancient town never pass this house without gratitude to the memory of the illustrious man who here breathed his first breath, who loved these beaches, and caught the inspiration of the free and sounding ocean; who continued and perpetuated the original Quaker testimony to a present and guiding spirit of holiness; who caught the fervour of Hopkins, and perhaps, the philosophic spirituality of Berkeley, and who loved this island best of all earthly homes. And let the intelligent representatives of all Christian creeds, want to visit this chosen summer paradise, from whom we can ask no denominational sympathy, not refuse the larger recognition due to the name of Channing as a new acknowledged benefactor of the Church Universal, whose spirit must be revered by those most dissenting from his opinions, and whose influence has been felt in all parts of the Christian world and in all branches of the Church. As for us the more immediate disciples of his opinions who honor him as our immediate leader and the chief ornament of our historic order, we shall know how, here and elsewhere, his memory is best perpetuated when we commend his thoughts and views by the thoroughness of our practical devotion, showing in one lives that we have been with Jesus and learned of him, and that Channing has taught us by his works and his character how more completely to be Christians, and in so doing to be more truly ourselves; freer in faith, because bound more closely to truth; more like God, because honoring his image in our souls; more like Christ, because like him preferring death to hypocrisy and the cross to a false conformity; and more the disciples of Channing under Christ, because willing to follow him, only as far as he followed Christ; and knowing that Christ wanted no following that did not make the spirit of truth superior to all names and titles and masters, even his own. In this spirit, we dedicate this church to the glory of God, the service of Christ, and the visit of the Holy Spirit. And we write the name of Channing upon its front, to stand for ever as a sign that, since his Lord and Master, no one has appeared worthier to be associated with the worship of God and the ministry of the gospel.

### Advertisements.

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BY Virtue of the powers conferred on them at the extraordinary General Meeting of Shareholders, held on the 30th November, and confirmed on the 15th December, the Directors of the above Company hereby invite tenders for Debentures to the extent of Two Lacs of Rupees, which will rank pari passu with the previous issues as well as any subsequent issue.

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In issuing the Debentures the Company secures to the Holders a first charge on its movable property present and future, and all its Receipts and Revenue.

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No tenders below par will be entertained. Payment in full of any accepted tender must be made to this office by the 4th January 1882 on which date the Debentures will be ready.

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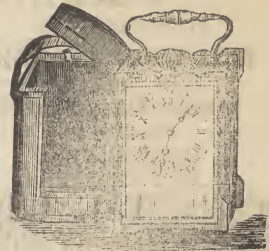
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The undersigned respectfully beg to bring to the  
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that they have just landed S. S. *City of London* and  
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Prescriptions carefully dispensed, and medicine  
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Terms moderate.

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*Provision for Old Age combined with a Provision for the Widow and Orphan.*

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A Civilian, European or Native, aged 20 next birthday, wishes to lay apart a sum of about THIRTEEN RUPEES a month in such a way that his savings will be securely invested until the time of his retirement from Service; and that, should he die beforehand, a provision will be secured for his relations. By payment of a sum of Rs. 163-0-0 per annum (or at the rate of about Rs. 13-0-0 per mensem) as the premium for an Endowment Assurance, he will become entitled to Rs. 5,000 on attaining age 55; and should he die before attaining that age—even after payment of only one year's subscription—the full sum of Rs. 5,000 will be paid to his representatives. [Vide Table III. of Prospectus].

*The Same Provision, if commenced*

at age 25, would cost	about FIFTEEN RUPEES a month;
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at age 35, " "	about TWENTY-ONE RUPEES a month;
at age 40, " "	about TWENTY-THREE RUPEES a month;
at age 45, " "	about FORTY-ONE RUPEES a month;

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Many of the best Physicians of the day prescribe DARLINGTON'S PAIN-CURER, in the very worst forms of these ailments, with success.

Pains of every description have been cured by the use of Darlington's Pain-Curer, when all other medicines have been tried without effect.

\* \* \* The words Pain-Curer and No More Pains!!! are our trade marks.

Per bottle Re. 1, Large size Rs. 2, packing As. 8  
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Beware of a base, worthless, fraudulent, native imitation of DARLINGTON'S celebrated Pain-Curer.

**CAUTION TO THE PUBLIC.** Beware of imitators who cannot express their thoughts in their own words, but servilely imitate DARLINGTON'S & Co.

Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

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Please send me by first Post, if convenient, one dozen Pain-Curer, the same as I got when in Calcutta last year. Send it by V. P. Post, it is urgently required as I have found great benefit from the use of it and also others that I have given it to. H. Sanders, Station-Master, Umballa. Cantonments, Panjab.



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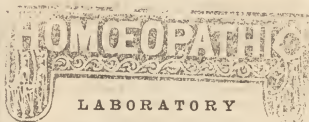
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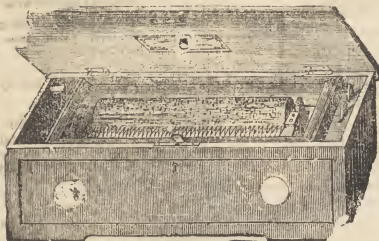


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5.	Ragini Chhayana	... Tala Madhyama
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4.	Ragini Iman	... Tala Madhyama
5.	Ragini Sobini	... Tala Thuri
6.	Ragini Megha	... Tala Madhyama
7.	Ragini Jhihit	... Tala Thuri
8.	Ragini Iman-Kalyana	... Tala Madhyama

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2.	Ragini Aruna-Mallara	... Tala Druta-trital
3.	Ragini Surata	... Tala Madhyama
4.	Ragini Bhupali	... Tala Druta-trital
5.	Ragini Bibhasha	... Tala Surphaktal
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Behaga	... Tala Madhyama
8.	Ragini Iman-Kalyana	... Tala Druta-trital

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No.		
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2.	Ragini Parabi	... Tala Madhyama
3.	Ragini Jangala-Saranga	... Tala Madhyama
4.	Ragini Iman-Puriya	... Tala Madhyama
5.	Ragini Behaga	... Tala Chantala
6.	Ragini Saranga	... Tala Ekatala
7.	Ragini Yagina	... Tala Madhyama
8.	Ragini Malasri	... Tala Druta-trital

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No.		
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2.	Ragini Bibhasha	... Tala Chantala
3.	Ragini Behaga	... Tala Chantala
4.	Ragini Iman	... Tala Madhyama
5.	Ragini Bibhasha	... Tala Madhyama
6.	Ragini Hamira	... Tala Chantala
7.	Ragini Maligaura	... Tala Chantala
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The above are most strongly recommended to parents, guardians and others residing in Districts where medical aid is not available. Thousands of cases have been cured by their judicious use: A printed pamphlet giving full instructions is wrapped round each bottle.

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### Cantharidina

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This preparation is new in the medical world, and is the surest and safest specific for Malarious and Periodical fevers, Spleen, and Liver affections, Swelled Limbs, General Debility, Indigestion, &c. Per bottle Rs. 4 and 2. Packing As. 8.

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This preparation is also new in the Medical world, and is the only specific yet discovered for the cure of Leprosy, and other obstinate skin diseases, and Malignant Scars and ulcers.

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Chemical appliances according to the text

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G. S. Catheters, Syringes, Dissecting and Mid-

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various sizes.

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MANUFACTORY BIRMINGHAM.

Original Patentees for Lamps to burn under the Punkah for  
Vegetable Oil and for Kerosine.

TABLE LAMPS with Duplex burners,  
Glass and Metal Pillars.

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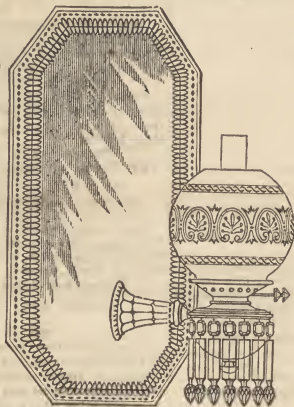
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## Magneto-Electric Machine.

	Rs. As.
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Ditto ditto with double Magnet...	18 0
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Electric Light Apparatus with 44 Callan's Cells ...	250 0
Oxy-Hydrogen Light Apparatus com- plete ...	200 0
Electric Bells, from Rs. 12 to Rs. 20 each	
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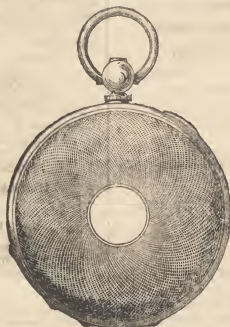
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